THIS volume concludes the Religious Encyclopædia in advance of the German original. The revised edition of Herzog has so far reached only the thirteenth volume, to article "Ring;" but, by the kindness of the German editor and publisher, I had the benefit of several advanced sheets of letters. For the remaining titles the editors used the last seven volumes of the first edition (XIV.-XXI., published 1861-66, to which was added an Index volume in 1868). The best articles, which will be retained in the new edition, have been reproduced, condensed and supplemented to date by competent hands. But fully one-half of the volume is made up of original matter, with the aid of a large number of English and American scholars who are known to be familiar with the topics assigned to them. For their kind and hearty co-operation we again return our sincere thanks.

The three volumes of this work are equivalent in size to about seven or eight volumes of the German work on which it is based. Our aim has been to put the reader in possession of the substance of Herzog, with such additional information as the English reader needs, and cannot expect from a German work written exclusively for German readers. It is simply impossible to make an encyclopaedia of one country and people answer the wants of another, without serious changes and modifications. Moreover, an encyclopaedia ought to be reconstructed every ten years; and it is hoped that this work will renew its youth and usefulness as soon as the present edition is out of date.

With the reception of the work I have every reason to be satisfied. It has met with a hearty welcome, and secured a permanent place in the reference-library of ministers, students, and intelligent laymen of all denominations. Competent judges acknowledge its impartiality and catholicity, as well as the ability of the leading articles, which are written and signed by conscientious scholars of established reputation. The plan of condensation has been generally approved, as the only feasible way by which such a vast thesaurus of German learning could be made accessible and useful to the English reader. Errors and defects in a work which embraces many thousands of facts and dates are unavoidable; but pains
have been taken to secure strict accuracy, and mistakes are corrected in the plates as soon as discovered.

The completed work is now committed to the favor of the public with the prayer that God may bless its use for the promotion of sound Christian learning.

PHILIP SCHOFF.

New York, Feb. 1, 1884.

AUTHORIZATION.

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

(Signed)

Herzog, Professor

Dr. Hauck, Professor

J. C. Hinrichs'sche Buchhandlung

Erlangen und Leipzig, December, 1881.
RELIGIOUS ENCYCLOPÆDIA.

S TO Z.

ENCYCLOPÆDIA OF LIVING DIVINES.

A TO Z.
SAADIA HA GAON. Ben Joseph, Jewish rabbi; b. at Fayyum, Upper Egypt, 892; d. at Sura, Babylonia, 941 or 942. He was educated by the Karaites, yet he became their vigorous opponent. He is distinguished for his Arabic translation of the Pentateuch, Job, Psalms, Canticles, and other books (each of which he accompanied by brief annotations), his grammatical and lexical works, and, above all, for his treatise in defence of Judaism, Religion and Doctrines, written in Arabic, but now known only by the Hebrew translation of Judah ben-Tibbon, German translations by Fürst (Die jüdischen Religionsphilosophen des Mittelalters, i. Bnd., Enumat We-Deot oder Glaubenslehre und Philosophie von Saadja Fajjumi, Leipzig, 1848), and by Ph. Bloch, in Jüdisches Literaturblatt, Magdeburg, 1878. By his translations, made between 915 and 926, he acquired such fame that in the latter year he was called to Sura in Babylon to be gaon (head teacher) of the famous Jewish school there, and held the office until his death, with the exception of four years (933-937), when he was kept from his office and forced in Bagadash. It was in this period that he wrote his Religion and Doctrines. His position in the history of exegesis is thus indicated by Professor C. A. Briggs: "The Peskhet, or literal interpretation, is used in the Targum of Onkelos and the Greek version of Aquila, with reference to the law, but found little expression among the ancient Jews. The Qarites [Karaites] were the first to emphasize it in the eighth century. Before this time there is no trace of Hebrew grammar or Hebrew dictionary. The Qarites threw off the yoke of rabbinical Halacha, and devoted themselves to the literal sense, and became extreme literalists. Influenced by them, Saadia introduced the literal method into the rabbinical schools, and used it as the most potent weapon to overcome the Qarites. He became the father of Jewish exegesis in the middle ages, and was followed by a large number of distinguished scholars, who have left monuments of Jewish leaming. Its position in the history of exegesis is thus indicated by Professor C. A. Briggs: "The Peskhet, or literal interpretation, is used in the Targum of Onkelos and the Greek version of Aquila, with reference to the law, but found little expression among the ancient Jews. The Qarites [Karaites] were the first to emphasize it in the eighth century. Before this time there is no trace of Hebrew grammar or Hebrew dictionary. The Qarites threw off the yoke of rabbinical Halacha, and devoted themselves to the literal sense, and became extreme literalists. Influenced by them, Saadia introduced the literal method into the rabbinical schools, and used it as the most potent weapon to overcome the Qarites. He became the father of Jewish exegesis in the middle ages, and was followed by a large number of distinguished scholars, who have left monuments of Jewish learning." — Biblical Study, New York, 1883, pp. 303, 304. See also L. Wogue: Histoire de la Bible et de l'exégése biblique jusqu'à nos jours, Paris, 1881; J. Guttman: Die Religionsphilosophie des Saadia dargestellt u. erläutert, Göttingen, 1892.

SAALBCHUTZ, Joseph Levin, German rabbi; b. at Königsberg, March 15, 1801; d. there Aug. 23, 1863. He studied in the university of Königsberg; became Ph.D. in 1824, and in 1849 privat-dozent in philosophy, and afterwards professor extraordinary,—the first Jew who ever received the appointment. From 1825 to 1829 he taught in the Berlin Jewish public school; from 1829 to 1835 was rabbi in Vienna; from 1835 to his death was rabbi in Königsberg. His principal works are Das Mosaische Recht (1848-48, 2 vols., 2d ed., 1863), and Archdieogene der Hebräter (1856, 2 vols.).

SABA'OTH [NNQL 0060M, "hosts:" the translation is used], "host:" the translation is used, except in Rom. ix. 29, cited from Isa. i. 9, and Jas. v. 4; elsewhere the translation is used. The designation of God as "Jehovah Sabaoth" is not found in all the Old Testament. It is lacking in the Pentateuch, Joshua, and Judges; is used from 1 Chronicles, Second Samuel (1 Sam. i. 3, 11, iv. 4, xv. 2, xvii. 45; 2 Sam. v. 10, vi. 2, 18, vii. 8, 26, 27), then in Kings, but very seldom, and only by Elijah and Elisha (1 Kings xviii. 16, xix. 10, 14; 2 Kings iii. 14). In the prophetic books of Amos, Isaiah, Jeremiah, Haggai, Zechariah, and Malachi, it frequently occurs; but in the others seldom, and in Ezekiel and Daniel not at all. It is missing in Job, Proverbs, Ecclesiastes, and Canticles, generally in the Psalms, entirely in the post-exilian books, except in 1 Chronicles, in direct relation to David (xi. 9, xvii. 7, 24). The original meaning of the expression "Jehovah Sabaoth" does not imply, as many maintain, that Jehovah was a god of war; for it is precisely in that way when he was fighting in a wondrous way for his people that the appellation is unknown. In 1 Sam. xvii. 46 its juxtaposition with "God of the armies of Israel" shows that it did not mean the same as the latter. So also Ps. xxiv. 8 (cf. with 10) proves that "the Lord mighty in battle" was a different and lower conception to "the Lord of hosts." Nor are the "hosts" to be understood of the creation generally. The appellation comes from the "heavenly hosts," including both the stars and the angels, and calls attention to the position of Jehovah above both classes: hence the folly of star-worship, so common in the countries surrounding Israel. The stars are mere lights (Gen. i. 14), created for a definite purpose (Ps. civ. 19), although in their way eloquent of Jehovah's praise (Ps. viii. 3, xix. 1). Above them far is Jehovah, who made them, and rules them. Similar is the case respecting angels. They constitute the upper congregation of worshippers (Ps. cxlviii. 2, cl. 1), who praise God for his wonders of providence and grace (Ps. xxix. 9, xxxix. 6 sqq.). They also are the messengers of God and the witnesses of his mighty acts. When God is styled "Jehovah Sabaoth," his superiority to angels is set forth: hence the epithet rebukes star-worship, and other forms of idolatry; represents him as the absolute ruler of the world, and at the same time as ready to put down every opposition to the people of his choice.

SABAS, St., b. at Mutalasa, or Mutala, a village in Cappadocia, 439; d. near Jerusalem, about 531. When he was only eight years old, he gave up all his wealth, and retired into a monastery, whence he ten years afterwards went to Palestine, and settled as a hermit, and pupil of Euthymius, in the desert near Jerusalem. As his fame for sanctity increased, many Christians joined him, and a laura was formed under the rule of St. Basil. In 484 Bishop Sallustius of Jerusalem ordained him a priest, and made him abbot of an order of monks he had founded, and which was called, after him, the Sabaites. He introduced a very rigid rule, and was a skillful defender of the synod of Chalcedon, founded several monasteries, and enjoyed the confidence and
The existing convent of Mar Saba, on the western shore of the Dead Sea, was founded by him. See Acta SS. April 12 and Oct. 18; Schrük: Kirchengeschichte, xviii. 44 sqq. Neudecker.

SABBATARIANS. See Seventh-Day Baptists.

SABBATH (Heb. shabbath; Gr., to sabbaton, or ta sabbata), the seventh day, regarded among the Israelites as holy, and a day of rest. It is of divine origin, its type being the seventh day, on which God rested from all his work. Moses introduced the sabbath first in connection with the manna (Exod. xvi. 6, 22-30), in such a manner as indicated that the sabbath was as yet unknown to the people. The people by observing this day were reminded of the blessing God had received then the commandment concerning that day on Sinai. The expression in Exod. xx. 8, "Remember the sabbath day," is not intended to remind of the sabbath as an ancient institution, but it rather means that the people should always remember the new existing order of the sabbath.

The signification of the sabbath can only be known from the Old Testament (cf. Gen. ii. 3; Exod. xx. 11, xxxvi. 13-17), which is as follows: God created the world in six days, and rested on the seventh day: he therefore blessed and sanctified this day of completing his work. In like manner, the people which he had sanctified unto himself, and which acknowledged the Creator and Lord of the world as their God, was to sanctify, after every six days of labor, the seventh day as a day of rest; and this was to be a sign of the covenant between God and his people. These sentences convey the following ideas. (1) Like God, so shall man rest and not work. The law of man is to become a likeness of the divine: especially are the people, called to be the organ of establishing a divine order of life upon earth, to be known as the people of the living God by the change of labor and rest, corresponding to the rhythm of the divine life. (2) In blessed rest the divine work is finished: because the creating God rests satisfied in the contemplation of his works, his creation itself is finished. In short, "the seventh day is not the negation of hexahemeron, but the blessing and sanctification of the same." Therefore, also, the work of men is not to be of a negative nature, but it was to finish itself in a blessed harmony of existence. In the same manner, also, the whole history of men was to complete itself in an harmonious order of God, as is already guaranteed in the sabbath of the creation, and prefigured in the sabbath seasons. The rest of God on the seventh day of creation, which is without an ending, must be, in a more over of the world to receive it at last in itself. The whole fourth chapter in the Epistle to the Hebrews bears upon this; viz., that the rest in God is to become also a rest for men.

But we get the full object of the sabbath idea by combining it with the dominion of sin and death which have entered into the development of the human society. After the divine curse had been pronounced upon the earth, and man had been destined to work for his food, the desire after the rest of God becomes a craving after redemption (Gen. v. 29). Israel, also, whilst in Egyptian bondage without any refreshing intermission, has to sigh for relief. When God, at the deliverance from bondage, gave him the seasons of rest resting regularly, a thanksgiving feast in commemoration of the deliverance which he had experienced. Therefore it is said (Deut. v. 15), "And remember that thou wast a servant in the land of Egypt," etc. But there is yet another point. The sabbath has only its significance as the seventh day, which is preceded by six work-days. The first part of the commandment concerning the sabbath, which is a commandment itself (Exod. xx. 9), reads, "Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God." Only in consequence of preceding labor the sabbath is to follow, as work and creation of their finishing God. In short, the word in Gen. iii. 19 retains its force, only that the sabbath becomes "a corrective for the injuries inflicted on men living under the curse of sin, by the heavy and oppressing work, and at the same time detracting from God. We need not dwell here on the humane character of the Mosaic law, which in its enactments provides also for the rest of the servant and stranger as well as for the cattle (Exod. xx. 19, xxiii. 12). From what has been said, we see that the sabbath is a divine institution, a divine gift sanctifying the people (Exek. xx. 12). The day was celebrated by rest from labor (Exod. xxxiv. 21; Num. xxv. 32), and by a special burnt offering presented in the temple in addition to the usual daily offering, which was doubled on this day (Num. xxviii. 9). In the holy place of the temple the show-bread was renewed (Lev. xiv. 8). Deliberate profanation of this day was punished with death (Exod. xxxiv. 14 sqq., xxv. 2), which was inflicted by stoning (Num. xv. 32 sq.). The Israelites had to bake and cook their food for the sabbath on the preceding day (Exod. xvi. 23), to which undoubtedly refers the injunction in xxxv. 3. They were also forbidden to leave the camp on the sabbath day (Exod. xvi. 29), and, with reference to this, travelling on the sabbath was afterwards also forbidden. Marketing and public trade ceased on the sabbath (Neh. x. 31, xiii. 15, 16), and it was merely an auxiliary police regulation of Nehemiah to close the gates on that day (Neh. xiii. 19). But the passages in Nehemiah, especially x. 31, show that at that time a strict observance of the sabbath had not yet been customary among the people. The measures, however, which Nehemiah took for the sake of a more quiet sabbath contain nothing of that micrological casuistry which prevailed in later times; and when the Chasidim suffered their enemies to cut off their hand to arm on the sabbath (1 Macc. ii. 32 sq.; 2 Macc. vi. 11), Mattathias, apprehending the great danger which would accrue to the Jews, laid down the injunction that it was permitted to take defensive measures against the enemy, and to abstain from offensive operations (1 Macc. ii. 41; 2 Macc. viii.
SABBATICAL YEAR.

26). This principle prevailed afterwards (Jos., Ant. XIV. 4, 2), but not always (Jos., War, II. 10, 2). The inventive spirit of later times laid down the minute and strictest Sabbath regulations, which are contained in the Talmud, and a whole Talmud treatise is devoted to this subject. That this micrology had already been developed in the time of Christ, we know from such passages as Matt. xii. 2, John v. 10 sq. In spite of these minute injunctions which were hedged about the Sabbath, this day was to be regarded as a day of joy. The meals for the Sabbath were prescribed, every one was to eat three meals; and the Talmud Shabbath (fol. 118, col. 1) says, "Whoever observes the three meals on the Sabbath will be saved from the birth-pains of Messiah, the judgment of hell, and the war of Gog and Magog." For the strict Sabbath observance of the Essenes, cf. the art. Essenes. Cf. Schroeder: Satzungen u. Gebrauche des talmudisch-rabbinischen Juden-ums, pp. 84 sq., 52 sq.; [Buxtorf: Synagoga Judaica; Vitringa: Synagoga; Picard: Religious Ceremonies; the art. "Sabbath." in Rieth's Handwörterbuch and in Hamburger's Real-Encyclopaedie].

SABBATH-DAY'S JOURNEY (Acts i. 12).

From the injunction in Exod. xvi. 29 the scribes laid down the rule that an Israelite must not go two thousand yards beyond the limits of his abode. The permitted distance seems to have been grounded on the space to be kept between the ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the ark and the tents. Whilst the rabbis on the one hand regulated the walking on the Sabbath days by allowing only a certain space, yet on the other hand they also contrived certain means whereby the Sabbath-day's walk could be exceeded, without transgressing the law, by the so-called "mixtio terminorum, or connection of distances." They ordained that all those who wished to join their social gatherings on the Sabbath were to deposit on Friday afternoon some article of food in a certain place at the end of the Sabbath-day's journey, and thus another Sabbath-day's journey could be undertaken from the first terminus.

Not only does an entire Talmudic treatise (Erubin) treat on this "connection of distances," but rabbinism has also invented a prayer for that purpose, "Blessed art thou, Jehovah, who hast commanded (1) us the erub" (i.e., connection of distances). Comp. Leusden: Phil. Hebr. mixt. dissert. 32, no. 14; Selden: De jure nat. et gent., iii. 9; Frischmuth: Dissert. de tinnere Sabbata., Jena, 1870; Walther: Dissert. de utim. Sabbat. (in Thea. nov. theol. phil. syllog. dies. exeg. ad. v. et n. T. loc. ex mus., Th. Hassaei et P. Ikenii, Lug. Bat., 1732, pp. 417, 423); the art. "Sabbatweg," in Rieth's Handwörterb. des bibl. Alterthums; Zuckermann, in Franklin's Monatschrift, Breslau, 1883, xii. 467 sq.

SABBATH LAWS. See Sunday Legislation.

SABBATHAIANS. See Israel, p. 1129.

SABBATHARIANS, or NEW ISRAELITES, is the name of a religious sect founded by Joanna Southcott (b. about 1750, at Gittisham in Devonshire), who regarded herself as the bride of the Lamb, and declared herself, when sixty-four years of age, pregnant with the true Messiah, the "Second Shiloh," whom she would bear Oct. 19, 1814. She surrounded herself with prophets, and in order to prepare the way for the new dispensation ordered the strictest observance of the Jewish law and Sabbath. A costly cradle was kept in readiness for the reception of the Messiah, and for a long time she waited for his birth. At last a suppositional child was declared to be he. But the fraud was detected, and those who participated in it were led around with the picture of Southcott in the public street. Joanna died in her self-delusion, Dec. 27, 1814; but her followers, who at one time numbered a hundred thousand, continued till 1831 to observe the Jewish Sabbath and the ceremonial of the law in order to receive the hoped-for Messiah in a worthy manner. Her writings number sixty separate publications, of which the best known is the Book of Wonders, London, 1813-14, 5 parts. Comp. Blunt: Dictionary of Sects, s.v. "Southcottians;" Matthias: J. Southcott's Prophecies and Case stated, London, 1832.

SABBATICAL YEAR AND YEAR OF JUBILEE. (1) The Sabbatical Year. The laws respecting the sabbatical year embrace three main enactments, —rest for the soil, care for the poor and for animals, and remission of debts. The first enactment (which is comprised in Exod. xxiii. 10, 11; Lev. xxv. 2-5) enjoins that the soil, the vineyards and the oliveyards, are to have perfect rest: there is to be no tillage or cultivation of any sort. The second enactment (which is contained in Exod. xxxiii. 11; Lev. xxv. 5-7) enjoins that the spontaneous growth of the fields or of trees is to be for the free use of the poor, hirelings, strangers, servants, and cattle. The third enactment (which is contained in Deut. xv. 1-5) enjoins the remission of debts in the sabbatical year. It has been questioned whether the release of the seventh year was final, or merely lasted through the year. The former is in general the Jewish view (cf. Mishna Shebiith, x. 1), and was also Luther's view. Seven such sabbatical years from the jubilee year (Lev. xxv. 8-11), which is to follow immediately upon the sabbatical year. It was to be proclaimed by the blast of a trumpet on the tenth day of the seventh month. Like the sabbatical year, it was to be celebrated by (1) giving rest to the soil (Lev. xxv. 11, 12). While the law enjoins, that, as on the sabbatical year, the land should be fallow, and that there be no tillage nor harvest during the jubilee year, yet the Israelites were permitted to gather the spontaneous produce of the field for their immediate wants, but not to lay it up in their storehouses. Another law connected with this festival was (2) manumission of those Israelites who had become slaves (Lev. xxv. 39-54), and (3) reversion of landed property (Lev. xxv. 13-34, xxvii. 16-24). Houses which were not surrounded by walls were treated like landed property, and were subject to the law of jubilee (Lev. xxv. 31), whilst such as were built in walled cities, if not redeemed within a year after the sale, became the absolute property of the purchaser (Lev. xxv. 29, 30), and the jubilee year had no influence upon it. The houses of the Levites in the forty-eight cities given to them (Num. xxxv. 1-8) were exempt from this general law of
house-property. The only exceptions to the general rule were the houses and the fields consecrated to the Lord. If these were not redeemed before the ensuing jubilee, instead of reverting to their original proprietors, they at the jubilee became forever the property of the priests (Lev. xxvii. 20, 21).

As to the design of the sabbatical and jubilee year, we may say that the spirit of this law is the same as that of the sabbath year; but has its special signification from the bondage of corruption (Rom. viii. 21). This is the main idea. Man, by withdrawing his hand from the cultivation of the soil, and putting it at the disposal of Jehovah’s blessing, hereby actually acknowledges the exclusively divine right of possession. At the same time, the land pays a debt to Jehovah (cf. Lev. xxvi. 34; 2 Chron. xxxvi. 21), and thus returns, in a certain sense, to that condition which it had before the words of Gen. iii. 17 were pronounced: yea, more, the sabbatical year points typically to that time when the creature itself shall be delivered from the bondage of corruption (Rom. viii. 21). The jubilee year, in which the sabbath cycle completes itself, takes up in itself the idea of the redeeming restitution, and of bringing back the theocracy to the original divine order, where all are free as servants of God, and where every one enjoys the fruits of his inalienable possession. God, who once redeemed his people from Egypt’s bondage, appears here again as their Redeemer, by giving liberty not only to the slave, but also by providing for the poor a certain portion of the heritage of his people, since there was to be no poor among the covenant people (Deut. xv. 4). To bring about such a year of grace, sins had to be forgiven: therefore the jubilee was proclaimed on the day of atonement. As the year in which the restitution of all things will take place, the year of jubilee in the prophecy of Isa. xxxi. 6-9 (fulfilled in Christ, Luke iv. 21) is taken as a type for the messianic time of salvation, in which, after all the battles of the kingdom of man have been victoriously fought, the dissonances of the history of mankind will be lost in the harmony of the divine life, and, with the rest that remaineth for the people of God (Heb. iv. 9), the acts of history will be closed.

As to the practicability of the system of these institutions, it was possible, provided the people were willing to sacrifice all selfish interest to the divine will. In how far this order was executed in the post-Mosaic period, we know not; but that the sabbatical year was not celebrated in the last centuries before the exile, we know from 2 Chron. xxxvi. 21. After the exile, the people took it for granted that the jubilee year would be observed; and thus it continues to the present day. The rabbinic laws concerning the sabbatical year are contained in the Mishna treatise Shebith; but these laws had only reference to Palestine itself, because it is said (Lev. xxi. 2), “When ye come into the land.” Outside of Palestine there was no sabbatical year. Comp. the arts. “Jubeljahr,” and “Sabbathjahr,” in WINTER’S Realenzyklopädie; in HAMBURGER’S Real-Encyklopädie.

SABBATIUS, a converted Jew, who was ordained priest by the Novatian bishop of Constantinople, Marcian, but afterwards, in the last years of the fourth century, caused the death of the Novatian sect. By the synod of Paz in Phrygia, it was decreed that Easter should be celebrated at the same time as the Jewish passover; and this decree was accepted by Sabbatius, who at the same time commenced to aspire to the episcopal dignity, and to form a party in Constantinople. Meanwhile the Novatian bishops of Constantinople, Nice, Nicomedia, etc., convened a synod at Sangarum in Bithynia, by which the difference as to the celebration of Easter was declared an adiaphoron; but Sabbatius was by oaths compelled to renounce his aspirations of episcopal consecration. He, nevertheless, continued his intrigues, and was actually consecrated by some country bishops, but was then banished to Rhodes, where he died. His bones were afterwards brought to Constantinople; and by his followers, the Sabbatians (see NOVATIANS), he was honored as a martyr.

SABELLIUS is the most pronounced and most influential representative of the Jewish monothelitism within the pale of the Christian Church. He knows only one divine substance; and he also knows only one divine person, or one hypostasis. The two ideas of substance and person, or substance and hypostasis, are to him identical; and he designates them with the same name,—the monad. This monad, he acknowledges, does not remain a mute unity. It develops into a triad; but the triad is not the unity of three persons, such as is the teaching of the orthodox church, but simply three different manners in which the one uniform substance is revealed, three different points of view from which it may be looked upon, three different relations in which God places himself to the world. As an illustration, Sabellius reminds his pupils of the round globe of the sun (the Father), his power of light (the Son), and his power of heat (the Spirit). The three links of his triads appear in other places to be merely three stages in the divine self-evolution; and, as soon as the whole course of that self-evolution has been perfected, the triad returns to, and becomes fully absorbed by, the monad. The writings of Sabellius, only a few fragments have come down to us in HIPPOLYTUS (Philos., IX., 11), EPHRAIMUS (Harr., 62), and ATHANA-
SABIANs.

SACHS.

SACS (Contra Arian oratio), [collected in Routh: Reliquia Sacra]. Of his life very little is known. He was a presbyter, and seems to have been a Libyan by birth, from the Pentapolis. He spent some time in Rome in the beginning of the 5th century, and his doctrine found adherents both in Rome and in his native country, and in 260 or 261 he was excommunicated by Bishop Dionysius of Alexandria. But his influence, or rather the influence of the view he represented, reached down to Schleiermacher [and Bushnell.

SABIANs. The name occurs for the first time in the Koran (Sur. 2, 69; 5, 78; 22, 17). Its place in the enumeration — Moelms, Jews, SABiANS, Christians, Magians, and Polytheists — shows that it there denotes a monotheistic people: it, no doubt, refers to the Mandeans; which article see. How it afterwards came to be applied to a Pagan people settled in Northern Mesopotamia, has been told us by an Arabic writer from the ninth century, — en-Nedim. The caliph el-Mamfm (813—833) passed through that region on one of his expeditions against the Byzantine emperor, and all the people, of whom he says, he asked them whether they were Jews, or Christians, or Magians. As they could give no satisfactory answer, he allowed them to consider the matter until his return, when they would have to conform to one of the religions recognized by the Koran. They were thrown into great consternation by this resolution. Some of them adopted Islam, others Judaism, others, again, Christianity; but most of them clung to their old Paganism, concealing the fact by assuming the name of the Sabians.

The caliph, however, never returned, and the question was dropped. But the name was continued.

Those Sabians of Harran were Sabians by descent alone, since the time of Alexander the Great, numerous Greek colonists had lived among them; and, through its close contact with Greek mythology and philosophy, their Syrian Paganism had gradually assumed a Greek coloring. Greek names were used in their mythology, not as representing the true Greek gods, but simply as applied to similar Syrian deities; and in the same manner they had also introduced various biblical names, no doubt in order to propitiate the Mohammedans. Some of them called Hermes, others Buddha, and others again, Abraham, the founder of their religion. It was essentially a star-worship. To the sun, the moon, and the five planets — Mars, Mercury, Jupiter, Venus, and Saturn — temples of angular shape were erected, and suitable sacrifices (in pre-Mohammedan times also of human beings) were offered. To each of these heavenly bodies a pecuicular metal was ascribed, — gold to the sun, silver to the moon, etc. — and the cult of the day, the hour, the month, and the year was conducted after it. But, besides those angular star-temples, round-shaped temples were built for the worship of certain deities representing abstract ideas. — the first cause, necessity, the soul, etc. — and finally, also, genii and demons were worshipped. See Chrrol.

SABINUS, Pope (Sept. 13, 604—Feb. 22, 605); succeeded Gregory the Great, as whose apocrisarius he had acted in Constantinople, and is said to have introduced the announcement of the canonical hours by bells. He was succeeded by Boniface III.

SACREDOTALISM. See PRIESTHOOD.

SACHEVERELL, Henry, b. in Wilts, about 1672; d. in London, June 5, 1724; was graduated at Oxford, 1696, and appointed preacher at St. Saviour's, Southwark, in 1705. In 1709 he was made a Whig by the House of Commons; and in 1710 he was convicted by the peers, and suspended for three years from the ministry. He was ardently supported, however, by the Tories, the clergy, and the country squires; and the excitement caused by his trial contributed much to the defeat of the Whigs. He was impeached for libel by the House of Commons; and in 1710 he was convicted by the peers, and suspended for three years from the ministry. He was ardently supported, however, by the Tories, the clergy, and the country squires; and the excitement caused by his trial contributed much to the defeat of the Whigs in the general election of 1710 and the downfall of Godolphin and his colleagues. In 1718 he was made rector of St. Andrew's, Holborn, in which position he died. See The Life of Dr. H. Sacheverell, London, 1711.

SACHS, Hans, b. in Nuremberg, Nov. 5, 1494; d. there Jan. 20, 1576; was the son of a tailor, but frequented, from 1501 to 1509, the Latin school of his native city, in which he learned "Puerilia, Grammatica, und Musica, auch Rhetorica, Arithmetica, Astronomie, Poeterey, — Manns". He complains, however, that he soon forgot all that he had learned; and, in spite of the comprehensive and varied reading which his writings evince, he calls himself an "unlearned man, who understood neither Greek nor Latin." In 1509 he was apprenticed to a shoemaker, and in 1511 he commenced the professional wanderings which formed an important element of the education of a thorough mechanic. He visited all the principal cities of Germany, and in the guilds of his trade he studied at the same time the craft of his profession and the art of poetry. The mastersingers were mechanics, and every Sunday or holyday they assembled in the afternoon in the church or in the guild-hall. A "singing" —match took place; and he whose poem won the prize received a wreath of silken flowers, or a woollen string with a silver coin bearing the image of King David. Hans Sachs felt that only among the master-singers could he find what he considered enjoyment and amusement; and in 1514, in Munich, he appeared for the first time among them as a "singer" with the poem, Gloria Patri Lob und Ehr. In 1518 he returned to Nuremberg, settled there as a shoemaker, married, and,
while he sustained a numerous family with the proceeds of his professional labor, he developed a literary activity which soon made him the "prince and patriarch of the master-singers." Nuremberg was at that time a free imperial city, and at the height of its prosperity. Charles V. often visited it; Luther praised it highly; among its citizens were Albrecht Dürer (d. 1528), Peter Vischer (d. 1552), Andreas Osianer (d. 1524—49), Peter Henlein (d. 1540), Lazarus Spengler (d. 1554), and others. Among these men,—known all over Germany, some of them all over the world,—Hans Sachs took rank. He became the representative poet of his age, and by the outspoken tendency of his poetry he occupied a place in the history of the German Reformation. It was the first rule of the Nuremberger master-singers, that nothing should be written against Luther's Bible; and, when the competing poems were tested, one of the judges had the task of comparing their ideas and their language with that book.

Hans Sachs was an exceedingly prolific author, and in this respect surpassed only by the Spanish poet, Lope de Vega. His works consist of thirty-four large volumes in folio, written with his own hand, and containing 6,636 pieces, of which several hundreds are dramas, the rest epics and lyrics. The poetical tone of these pieces is very various,—tragi-cal and comic, humorous and sentimental, sarcastic and enthusiastic; but the aesthetic character is always the same, always didactic: the ideal contents is some moral proposition and the tendency of this proposition points directly towards the Reformation. Among his poems, which generally were printed on fly-leaves, and in that form scattered through all Germany, some of the most celebrated are his transcriptions of Luther's translation of the Psalms: *Die Wittembergisch Nachahgul* in seven hundred verses, and giving an explanation of the difference between "divine truth and human lies;" *Eyn wunderliche weysnussung,* in thirty strophes, and with a preface by Osianer, giving thirty pictures of the Pope in glory and in distress. It was forbidden in the early years of the sixteenth century. For the first time, *Vertheidigre Glauben der Christen,* of which a second edition appeared in 1773; and from 1735 to 1764 he published six volumes of sermons, several of which were translated into Dutch, French, and English. His biography (Berlin, 1758, 2 vols.) was written by his son, Friedrich Samuel Gottfried Sack (b. in Magdeburg, Sept. 4, 1758; d. in Berlin, Oct. 2, 1817), and his successor as court-preacher in the consistory, with the title of bishop. K. H. Sack.

**SACK, Karl Heinrich,** b. in Berlin, Oct. 17, 1780; d. in Poppelsdorf, Oct. 16, 1854. His work was done as a court-preacher and in the consistory, with the title of bishop.
His writings are numerous. The chief are Christliche Apologetik, Hamburg, 1829, 2d ed., 1841; Christliche Polemik, 1838; Die Kirche von Scottland, Heidelberg, 1844-45, 2 parts; Die evangelische Kirche u. d. Union, Bremen, 1861; Geschichte d. Protestant. bis Schleiermacher, Heidelberg, 1860, 2d ed., 1875; Theologische Aufsätze, Gotha, 1871.

SACK, Brethren of the (Saccati, Saccitate, or Saccophori), often, like the monks of Grammont, the Minims, the Cathari, and Waldenses, styled boni homines, formed an ecclesiastical order somewhat similar to that of the Augustines. It was founded in France about 1200, and confirmed by the Pope in 1219. It received its name from the sack which its members used as a garment, and spread rapidly, not only in France, but also in England. In 1275, however, it was dissolved by the Council of Leyden; and in 1293 the remaining members were incorporated with other orders. In his Entwurf einer vollständigen Historie der Ketzerreien, i. p. 437, Walch places the Brethren of the Sack among the Encratites. They abstained from flesh and wine, held no property, went about barelegged with no sandals on their feet, etc.; but it was no doubt, however, the early dissolution of the order. Besides these fraters saccati, there was also an order of sack-bearing nuns, founded in 1261 by King Louis IX. of France, on the suggestion of his mother, Blanca. They called themselves Penitent Daughters of Jesus, or, with reference to their garment, Sac-carie, and lived in nunneries near St. Andrew’s in Paris. But also this order was soon abolished, even while its founder was still living; though there was in London, as late as 1357, a nunnery whose inmates wore sacks of hemp, and walked barefooted.

SACRAMENT (from sacramentum, which in classical usage means an oath, especially a military oath, and also a gauge in money laid down in court by two contending parties) is not, strictly of the Christian Church, London, 1708-22, 10 vols., against the State; but those Christians were for;

SACRED HEART, Society of the. See Jesus, Society of the Sacred Heart of.

SACRIFICATI, in ecclesiastical antiquities, denote a subdivision of lapsi; those, namely, who sacrificed to the ancient gods of their country in the time of Trajan the mere profession of Christianity was considered a crime against the State; but those Christians were forgiven who declared themselves willing to recant, and offer up incense before the statues of the em-
SACRIFICES.

2094

SADDUCEES.

PEROR and the gods (sacrificati et thrificati). Many Christians who shrank from actually sacrificing escaped, through the avarice of the Roman officials, by buying certificates that they had complied with the law (libellatio). But even this was severely reprimed by the Church; and, at least as long as the persecutions lasted and the Church had to guard against apostasy, rigid measures were enforced against the sacrificati. See LAMPI.

SACRIFICES. See Offerings.

SACRILEGIE (sacrilegium) corresponds to blasphemy, as an act to words, and denotes a crime against God. Canon law, or, more especially, the Roman casuists, distinguish between sacrilegium immediatum (a crime committed against that which by itself is holy, such as unworthy participation in the Lord's Supper, robbery of a monstrance containing the consecrated wafer, etc.), and sacrilegium mediatum (a crime committed against that which is sacred because it is devoted to God, such as church-robery, molesting or boring a clergyman in the performance of his office, etc.). Sacrilegium mediatum is further subdivided into personale, reale, and locale, but none of these distinctions have any significance in modern legislation.

Between the Mosaic law and the Roman, there is a striking difference with respect to their conceptions of sacrilege. According to the Mosaic law, sacrilege could be committed by a Jew only; and the punishment which he incurred comprised complete restitution or compensation, a fine of one-fifth of his income, and an expiatory sacrifice (Lev. v. 15, 16, xxii. 14, 16). When the crime was committed by a non-Jew, the Lord himself was expected to avenge the deed (see 1 Sam. v. 6; the Philistines having taken the ark of the Lord, and brought it to Ashdod; Jer. i. 28, ii. 11, and elsewhere). With the Romans the crime of sacrilege became only so much the more aggravated by having been committed by a foreigner, and death was always the punishment. In the older Roman law sacrilegium comprised not only the appropriation of res sacræ to secular uses, but also the appropriation of objects not more which had been deposited in the temple, or in other ways placed under the guardianship of the gods. (See Canon. ro: De legibus, i. 16.) Afterwards, by decrees of Severus and Antoninus, a distinction was made between the stealing of res sacræ in a sacred place and the stealing either of res sacræ in a profane place or of objects not sacred in a sacred place: only the first case was defined as sacrilegium; the two last, as simple theft (furtum). In the Christian Church the crime appeared very early; and complaints occur that clergy and laymen took away from the churches wax, oil, etc. The decrees of the Mosaic law were applied, and excommunication was added (Can. Apost., c. 72, comp. c. 73). But the crime spread, and is more and more frequently mentioned in the decrees of the synods, the writings of the Fathers, the penitentials, etc., though at the same time the penalties became heavier and heavier (Regimo: De synodalibus causis, lib. ii. c. 276 sq.). By degrees, as the Germanic element became prominent in the legislation of the nations of Central and Western Europe, the Germanic conception of sacrilege as violation of the sacredness of the church prevailed, and the Roman distinction between res sacræ and non sacræ was abolished (Lex Ribara, tit. Ix. cap. 8; Lex Alamannorum, tit. v., vii.; Lex Bajuvariorum, tit. i. cap. 3, 6; Capitulare Paderbornense, a. 785, c. 3, in FERTZ: Monum. Germaniae, t. iii. fol. 48). In Lex Frisonum we even find an old law concerning the sacredness of the Pagan temples applied directly to the Christian churches. Of great interest is the legislation of Charles V. on this point (1532). Here is a return to the distinctions of the Roman law, though in such a way that the appropriation of res sacræ or of res non-sacræ, deposited in a sacred place, never becomes a simple theft; and this aggravation of the crime, when it becomes sacrilegious, is adopted by all modern legislations.

SACRISTY and SACRISTAN. The sacristy is sometimes a separate building belonging to a church or convenl, sometimes only an apartment in the main structure, in which the sacred vessels are kept, and in which the ecclesiastics who are to take part in the service assemble. The person who has charge of that room or building is the sacristan.

SACY, Louis Isaac Le Maître de, b. in Paris, March 29, 1613; d. Jan. 4, 1684; studied at Beauvais together with Antoine Arnauld; was ordained priest in 1648, and became in 1650 confessor and spiritual director of the recluses of Port-Royal. During the persecution of the Jansenists he lived concealed in the suburb of St. Antoine; but, as he continued to correspond with the nuns, his residence was discovered, and May 13, 1666, he was imprisoned in the Bastille. Oct. 31, 1668, he was released, and returned to Port-Royal: but in 1679 he was once more compelled to leave the monastery; and the last days of his life he spent in the house of his cousin, the Marquis of Pomponne. He is principally known by his translations of the Bible. In 1667 appeared his Le Nouveau Testament, traduit en Français, generally called Nouveau Testament de Mont, though it was printed in Amsterdam by the Elzevir. It was vehemently attacked by several bishops, condemned by Pope Clement IX. (April 20, 1668), defended by Arnauld and Nicole, and caused a controversy which lasted twenty years. La Sainte Bible, containing the Old and New Testaments, was published in 1679. See SAINTE-BEUVE: Port-Royal, vol. ii. SADDUCEES. All sources agree in putting Sadducees in opposition to Pharisaism. It is not the name of a sect, but of a party which refused to adopt the exaggerations of ritualistic and ascetic formalism of Pharisaism. In a certain sense the Pharisees were the innovators. Their peculiar teachings were additions to the law, which the Sadducees regarded as sole authority; and thus only can we understand the reluctance of the latter against the traditional system, and its religious and ascetical requirements, as well as the rejection of the doctrine of the resurrection. Being forced by the natural course of things to make an opposition in the field of public and social life, the Sadducees were finally entangled in political matters: they thus became the opponents of the Pharisees in matters of which they had not thought at the beginning. Less favored by the people, they easily accommodated...
special purposes; whereas the Sadducees regarded it as something dangerous, because exaggerated, if not demagogical.

Jesus, had degenerated into sheer Pharisaism? In its something which they could utilize for their and this it shared with the Pharisees, who beheld naturally brought it into conflict with the Pharidian studiously avoided giving his readers an exercise of virtue without any view of reward. And whereas we will not deny that there were some speculating spirits among the Sadducees, yet we must bear this in mind, that Josephus only mentions what serves his purposes, since he is an inexperienced and inconsiderate reader. And the scorn which we find in the Talmud also lead us to the supposition that both Pharisees and Sadducees were nothing but parties; that in the main they both stood on the ground of the same Judaism as far as the inner relations were concerned, and that in this sphere there were no oppositions which had to lead to a rupture; for evidently both parties were represented in the Sanhedrin, where they could defend their different ideas, but always with a view of gaining a victory which would need endanger the State.

More confused are the notices which we find in the writings of the Jewish Fathers, and especially in those of mediæval Judaism. The Sadducees, as we have seen, were friends of the foreigners; and, as they mostly belonged to the aristocracy, it cannot be remarkable, that, by their aversion to asceticism, they gave offence by their luxury and immorality. But this did not necessarily belong to the party, and was also not the cause why later Jews called them Epicureans: for the latter name in rabbinic writings denotes all kinds of heresy; and we can easily perceive, how, with the increasing narrowness of the ecclesiastical horizon, such imputations could be made, and it is also very characteristic that Christian writers should have taken this up, and made the rabbinic-Pharisaic mode of intuition their own. To this source belongs the myth concerning the origin of the Sadducees. Of a renowned teacher of the third century before Christ, Antigonus of Socho, we are told in the Mishna (Pirke Aboth, 1, 3), that he recommended to his disciples the exercise of virtue without any view of reward. In the Gemara, and later by other authorities, we are told Antigonus had two disciples, Zadok and Baithos, who, be it advertently or inadvertently, drew the inference from their teacher's maxim that there is no reward and no future life. This is the origin of Sadduceeism. Whether and how the Sadducees and Baithoseans were the same or not, no one could rightly understand any more. Yet there are still some scholars who believe in the existence of Zadok and Baithos; whereas the highest antiquity is silent concerning them, and prefers the etymological explanation of the name "Sadducees" [i.e., from Heb. for "just"]. Often the Sadducees have been identified with the Karaites, but the only relation between the two consists in the rejection of the Pharisaic-rabbinic system of tradition.

In the New Testament the Sadducees are mentioned in Matt. iii. 7, xvi. 1, 9, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6–8. From the Gospel narrative it seems to be evident that at that time these parties opposed each other on political grounds; and this seems to be clear from the narrative in the Acts of the Apostles where the Sadducees always opposed the Christians, while the Pharisees favored them in many respects (Acts v. 17, 34). How are we to explain this phenomenon? or are we to believe that Christianity, after the death of Jesus, had degenerated into sheer Pharisaism?

The fact, however, seems to be this: the preaching of Jesus which concerned the inner life naturally brought it into conflict with the Pharisees. But the moving power and vitality of the first Christian Church was the messianic hope; and this it shared with the Pharisees, who beheld in it something which they could utilize for their special purposes; whereas the Sadducees regarded it as something dangerous, because exaggerated, if not demagogical.

Occasionally we also hear (Acts xxiii. 8) that the Sadducees believed neither in angels nor spirits, whereas the Pharisees believed in both; and this we explain best by bearing in mind, that, as political parties, one affirmed what the other denied. Passing over from the New Testament to Josephus, who has always been regarded as the main authority in this respect, we are led to the supposition that the Sadducees were a school of philosophers; and for Greek readers every thing that concerned the future life belonged to the sphere of speculations. But the Jewish historian studiously avoided giving his readers an inside view of the political party-machinery; and that the Sadducees were philosophers was the more believed, since Josephus asserted that they denied the doctrine of fatalism, but contended for the freedom of the will. And whereas we will not deny that there were some speculating spirits among the Sadducees, yet we must bear this in mind, that Josephus only mentions what serves his purposes, since he is an inexperienced and inconsiderate reader. And the scorn which we find in the Talmud also lead us to the supposition that both Pharisees and Sadducees were nothing but parties; that in the main they both stood on the ground of the same Judaism as far as the inner relations were concerned, and that in this sphere there were no oppositions which had to lead to a rupture; for evidently both parties were represented in the Sanhedrin, where they could defend their different ideas, but always with a view of gaining a victory which would need endanger the State.

More confused are the notices which we find in the writings of the Jewish Fathers, and especially in those of mediæval Judaism. The Sadducees, as we have seen, were friends of the foreigners; and, as they mostly belonged to the aristocracy, it cannot be remarkable, that, by their aversion to asceticism, they gave offence by their luxury and immorality. But this did not necessarily belong to the party, and was also not the cause why later Jews called them Epicureans: for the latter name in rabbinic writings denotes all kinds of heresy; and we can easily perceive, how, with the increasing narrowness of the ecclesiastical horizon, such imputations could be made, and it is also very characteristic that Christian writers should have taken this up, and made the rabbinic-Pharisaic mode of intuition their own. To this source belongs the myth concerning the origin of the Sadducees. Of a renowned teacher of the third century before Christ, Antigonus of Socho, we are told in the Mishna (Pirke Aboth, 1, 3), that he recommended to his disciples the exercise of virtue without any view of reward. In the Gemara, and later by other authorities, we are told Antigonus had two disciples, Zadok and Baithos, who, be it advertently or inadvertently, drew the inference from their teacher's maxim that there is no reward and no future life. This is the origin of Sadduceeism. Whether and how the Sadducees and Baithoseans were the same or not, no one could rightly understand any more. Yet there are still some scholars who believe in the existence of Zadok and Baithos; whereas the highest antiquity is silent concerning them, and prefers the etymological explanation of the name "Sadducees" [i.e., from Heb. for "just"]. Often the Sadducees have been identified with the Karaites, but the only relation between the two consists in the rejection of the Pharisaic-rabbinic system of tradition.


26 — III
SADOLETO.  2096  SAINT-MARTIN.

IMUS, Wien, 1880; GEIGER: U rschrift u. Ueber- 
setzungen der Bibel, pp. 101-158; the same, in 
ii., 1883, pp. 11-54); the same: Das Judenthum 
und seine Geschichte, i. (2d ed., 1865), pp. 86 sq.; 
GAUPTZ: Geschichte der Juden, III. 71 sq., 455-463; 
DERENBOURG: Histoire de la Palestine, pp. 75-78, 
119-144, 452-456; HANNE: Die Pharisier und 
Sadducier als politische Parteien (Zeitschrift für 
weisenschaft. Theologie, 1887, pp. 131-179, 239- 
262); K EIM: Geschichte Jesu, i. 250-282 (Eng. 
trans., p. 921 sq., London, 1873); HOLTMANN, 
in WEBER and HOLTMANN, Geschichte des Volkes 
Israel, ii. 124-135; HAUSRATH: Zeitgeschichte, i. 
117-133; the same, in SCHENKEL's Bibliexikon, 
v. 518-529; SCHÜRER: Lehrbuch der Neutesta-
mentlichen Zeitgeschichte, Leipzig, 1873, pp. 423 
sq.; the same, in RIEHLM's Handworterbuch des 
Bibel. Alterthums, pp. 1821 sq.; WELLMAN: Die 
Pharisier und die Sadducellen, 1860; BANETH: Ueber 
den Ursprung der Saddokier und 
Boothusier (in Magazine für die Wissenschaft des 
Judenthums, 1882, I-374, 61-95; E D. MONTET: 
Essai sur les origines des partis saducéens et pharisiens 
et leur histoire jusqu'à la naissance de Jésus Christ, 
Paris, 1883; reviewed by SCHÜRER, in Theolog. 
Literaturzeit., 1883, col. 169 sq.)

SADOLETO, Jacopo, b. at Modena in 1477; d. 
in Rome, Oct. 18, 1547; studied philosophy and 
ritoric at Pisa, Ferrara, and Rome, and became 
secretary to Leo X. in 1514, and bishop of Car-
pentras in 1517. During the reign of Adrian VI., 
who had no taste for literature, Sadoleto, who was 
best known for the elegance of his style, and as 
author of some poems, lived at Carpentras; and, 
although Clement VII. called him to Rome as 
his secretary, he soon again returned to his episco-

cal see. During the next ten years he wrote — 
besides De liberis recte instituendis libel, Interpreta-
tio in Psalmum, Miserere mei Deus, etc.—his chief 
work, In Pauli epistolam ad Romanos Commentatio-
rum libri tres. It gave offence in Rome on account of 
its Semi-Pelagian views, and Sadoleto undertook 
to alter it. In 1536 Paul III. again called him to 
Rome, made him a cardinal, and employed him 
in diplomatical negotiations with Francis I. and Charles V. He was very active, 
and successful. Meanwhile his works—Briefe 
undseinememoiren, was commenced in 1820, but not completed 
until after the dissolution of the order, in 1773, he 
studied theology and philosophy at the university of 
Ingolstadt. In 1777 he was ordained priest, 
and appointed repetit or publicus in theology and 
philosophy. In 1780 he was made professor of 
dogmatics, and in 1784 he moved to Dillingen as 
professor of pastoral theology. But on Nov. 4, 
1784, he was suddenly dismissed, accused of par-
ticipation in secret political intrigues, and of connection with the Illuminati; 
and for many years he lived in retirement in Munich or at 
Ebersberg, developing, however, a great literary 
activity. His orthodoxy had long been suspected by the Ultramontanists, but the suspicion was 
entirely without ground. However much he at 
times was harassed by doubts (see his book, Der 
Friede, 1821), he never swerved from that which 
forms the essential and vital points of the Roman-
Catholic faith; and his opposition to the ration-
alism and indifference of the age was energetic 
and successful. Meanwhile his works— Briefe 
ami. 119-144, 452—456; the same, in 
denreigenenZehrer,pp.101—158;the.same, in 
ment der Bibel, pp. 101—158; the same, in 
entdau der Gasse, etc.,— gathered a considerable 
number of disciples around him. Without form-
ing a theological school, he wielded a great reli-
gious influence, and acquired a large following 
from abroad. In 1815 the king of Prussia offered 
him the archiepiscopal see of Cologne. But he 
declined: he would not leave Bavaria. In 1821 
he was made capitular at Regensburg; in 1822, 
coadjutor to the bishop; in 1829, bishop. A col-
lected edition of his works, consisting of forty vol-
umes, was commenced in 1830, but not completed 
until after his death. The most prominent among 
his disciples was Melchior Diepenbrock (q. v.). 
See lives of Sailer by BODEMAN (Gotha, 1856), and 
Aichinger (Freiburg-i.-Br., 1865.) HERZOG.

SAINT-ALBANS, the seat of an English bisho-
porch, twenty miles north-
west of London. Population in 1871, 8,303. 
SAINT-JOHN, Knights of. See MILITARY RELI-
GIOUS ORDERS.

SAINT-MARTIN, Louis Claude de, le philosophe 
inconnu, b. at Amboise, Jan. 18, 1743; d. in Paris, 
Oct. 13, 1803; the only noticeable theocritist the 
French tongue has produced. He grew up in a 
devout home, was educated in an ecclesiastical
SAINT-SIMON DE ROUVROY. 2097

SAINTS.

institution, studied law, entered afterwards the army, and became, while a young officer in the garrison of Bordeaux, an enthusiastic adherent of Dom Martinez de Pasquiais. The pupil, however, soon separated from the master, entered into connection with Cagliostro, studied Swedenborg, resigned his position in the army, wrote books which attracted much attention,—Des erreurs et de la société (1817), and Tablois naturels des rapports entre Dieu, l'homme, et l'univers (1782),—and travelled extensively in France, Italy, and Germany, making everywhere intimate acquaintance with the mystical spirits of the age, William Law, Beer, the Galatzin family, and others. From 1788 to 1791 he lived in Strassburg, his "paradise;" and while there he studied Jacob Boehme, and wrote L'homme de désir (1790), Ecce homo (1792), and Le nouvel homme (1792). The French Revolution he hailed with great enthusiasm: but he soon discovered the utter lack of moral responsibility which characterized its movements, and the consummation of the Revolutionizing society; but he declined the offer. And from that moment till his death in despair, he attempted to commit suicide. In consequence, he was fortunate prevented. On his bed of suffering he wrote two best books: Catholique politique, 1823-24; and Nouveaux Christianisme, 1825. In many respects he was far in advance of his time. He had not the prejudices of many of his contemporaries. He was aware of the part Christianity has played in the history of civilization, and he spoke with respect of the labor of the lower clergy. But his knowledge was utterly incomplete, and his political views. He considered the Reformation a retrograde movement. Most influence he has exercised through his disciples, Olinde Rodrigues, Bazard, Enfantin, and others. His life was written by G. Hubbard, Paris, 1857.

SAINT'S, Worship of the. The apostolic designation of Christians as "saints" (Rom. i.7; 1 Cor. i. 2) was used down to the days of Irenaeus and Tertullian. The inclination early developed itself to apply the term in a peculiar sense to such Christians as had lived exemplary lives, and had witnessed a steady and unbroken progress in life and death, often of a martyr's death. As early as the second part of the second century, congregations were celebrating the memory of martyrs. The day of their martyrdom was called the day of their birth (genesis du martyre), and set apart for special services; and the place where the remains of a martyr were interred was regarded as consecrated. The story of his sufferings and death was related once a year, and the Lord's Supper celebrated in token of the communion of saints. Eusebius (IV.15) states that the Church of Smyrna honored the bones of Polycarp above silver and gold. In the fourth century a yearly festival of all saints and martyrs was appointed by the Eastern Church. One of Chrysostom's homilies (De mortuis in totius orbis) was delivered on this festival. The Western Church did not appoint an all saints' day till the seventh century.

The respect for the memory of the saints gradually degenerated into a worship of saints and their relics. The monkish system, which began in the third century, was the occasion of exaggerated accounts of the piety and power of men who spent their lives in caves, devoting themselves to the most severe ascetic practices. Miracles were associated with their names. Cyprian, Gregory of Nyssa, Gregory Nazianzen, Ambrose, Augustine, and others exalted their memories in treatises and sermons on the saints called Panegyrics), and attributed to them a part in the judgment and power, by their intercessions, to become protectors of men on earth. It was taught that they not only interceded for the pardon of sins, but for relief of physical infirmities (Ambrose: De Viduis 9). Chapels and churches were erected over their bones, and relics were carried as amulets. Their aid was sought at the inception of journeys, for ships at sea, etc. Special saints were associated with their names. Cyprian, Gregory of Tours, of France; Luke, of painters; John and Augustine, of theologians; Ivo, of jurists; Crispin, of shoemakers, etc. Vigilantius of Barcelona, who protected vigorously in the fifth century against such worship, was justified, but Jerome defended the practice with vigor.

The worship of saints was fixed in the Oriental
Church by the Second Nicene Council (787), John of Damascus having before argued for the practice. The theologians of the West took up the subject, and Saint Ambrose, in his De sanctis, directed against the abuses of saintworship, condemned all who denied the efficacy of the intercession of the saints. Modern Roman-Catholic ecclesiastical law, which is full of fancies and falsehoods, distinguishes between the worshhip of saints and the worship of God, and the worship of the saints having before argued for the practice. The increasing host of the saints was divided into six classes; and the Roman Breviary ordains that they shall be addressed ("Apostles, martyrs, etc., pray for us") at all other times than the high festivals. The art of the middle ages was likewise devoted to bring out the emblems and peculiarities of the saints. Peter was pictured with the keys, John with a lamb upon his arm, Paul with a sword, Bartholomew with a knife, etc. On account of the smuggling-in of martyrs, the Pope was called upon to declare who were saints; and in 993 John XV. canonized the first saint in the person of Bishop Ulrich of Augsburg.

In the eleventh century Guibert, abbot of Nogent, raised his voice against the abuses of saintworship in his work, De pignoribus Sanctorum. Violent ridicule was shown by those who sought the intercession of any other than Jesus Christ. Nicolaus of Clemanges, in his De novis celebratibus non instituendis, advocated a return to the practice of the early ages, when the worship of the saints did not prevail to the exclusion of the worship of God. The Reformers lifted up their voices in sternest protest against the practice of the church, and the confessions deny all scriptural warrant for it. The Council of Trent (XXV.) established it, condemning all who denied the efficacy of the intercession of the saints. Modern Roman-Catholic divines endeavor in vain to find a scriptural warrant for it in Rev. v. 8, viii. 8, xx. 4; and, if they appeal to the Disciplina Arcana of the first centuries, Protestants reply by giving a different explanation of that scriptural discipline. The legends of the saints form a large literature, which is full of fancies and falsehoods. Calendars and Martyrologies dating back to the eighth century are in existence. The collection most highly prized in the East is that of Simon Metaphrastes of the twelfth century. The Legenda Aurea of Jacob de Voragine is highly prized in the West. The most important of the later works is the Acta Sanctorum, edited by the Bollandists, [Antwerp, 1643 sqq., Paris, 1673; Mrs. Jamieson: Sacred and Legendary Art, London, 1848, 2 vols.; Legends of the Monastic Orders, 1850; Barinon-Gould: Lives of the Saints, London, 1873-77, 15 vols.]. See arts. Acta Martyrum, Canonization. Grünzeisen.

SAKYA MUNI. See Buddhism.

SALAMIS, the largest and most important city of the Island of Cyprus; situated on the eastern shore of the island, near Magdeburg, April 6, 1892; d. at Wolfenbittel, Oct. 3, 1738. He studied at Halle and Jena, and published, besides other works, a Vollständige Historie der Augsburgischen Konfession (Halle, 1737—35, 3 vols.), a Vollständige Geschichte des Tridentinischen Conciliums, which, however, did not appear until after his death (1741-45, 3 vols.). His biography was written in Latin by Ballenstedt, Helmstadt, 1738.

SALISBURY, or NEW SARUM, capital of Wiltshire, England, 25 miles west-south-west from London; population in 1871, 12,903. It is the seat of a bishopric, transferred from Old Sarum in 1217, where it had been established prior to 1078. Its cathedral was commenced in 1220, and finished in 1258; it has since 1868 completely restored. The seat of an archbishop, the headquarters of the English diocese of Salisbury, near 17 miles west-southwest from London; population in 1871, 22,903. It is the seat of a bishopric, transferred from Old Sarum in 1217, where it had been established prior to 1078. Its cathedral was commenced in 1220, and finished in 1258; it has since 1868 completely restored.

SALISBURY, John of. See John of Salisbury.

SALMANTICENSES. Towards the close of the sixteenth and in the beginning of the seventeenth century the hostility between the Dominicans and the Jesuits became very intense in Spain. Pope Paul V. commanded the conflicting parties to keep silence: but the controversy continued; and at Salamanca, the headquarters of the Dominican camp, the professors took an oath to give a pure representation of the views of Augustinian and Thomas Aquinas, without any Semi-Pelagian coloring. For this purpose the celebrated Collegii Salamancenses curcus theologicus was published, Salamanca, 1631 sqq., 9 vols.; Lyons, 1679, 12 vols.; new ed., Paris, 1871 sqq., 20 vols. It was directed against Molinos. The principal authors were Antonius de Olivero, Dominicus a Theresia, and Johannes ab Annunciatione Zöckeler.

SALMASIUS, Claudius, b. at Semur in Burgundy, April 15, 1588; d. at the baths of Sp authorize, Sept. 3, 1653; one of the greatest scholars of his age, and famous for his Defensio regia pro Carolo I. (1649), which called forth the sharp answer of Milton. He studied at Paris and Heidelberg; was in 1632 appointed professor of classical literature and language at Leyden; and went in 1650 to Sweden, on the invitation of Queen Christine. Among his works several—De primatu papae, De episcopatibus et presbyteris, De transsubstantiatio, Super Herodote, etc.—have theological interest.

SALMON, Alphonso, b. at Toledo on Oct. 8, 1515; d. at Naples, Feb. 13, 1585. He studied at Alcala and Paris; joined Ignatius Loyola, and became one of the founders and most active members of the Society of Jesus. Fanatical in his resistance to the Reformation, he visited almost every country in Europe, was present at the Council of Trent as papal theologian, and wrote commentaries on most of the books of the New Testament.

SALT (טַלָּן) plays in the Bible an important part: in the Old Testament through its use in all sacrifices (Lev. ii. 13; Mark ix. 40), and in the New Testament through its symbolical application to the circulation of Christians in the world (Matt. v. 13). The Mosaic injunction rests upon the Oriental custom of eating salt, on the ratification of a covenant, as the pledge of perpetual and mutual friendship between the contracting parties, because of its property of preservation. Hence a lasting covenant was called "a covenant of salt" (Num. xviii. 19; 2 Chron. 20:8, 12; 2 Kgs. 8:11). 

SALEM WITCHCRAFT. See Witchcraft.
The salt thus used was obtained principally from the valley of salt (2 Sam. viii. 13), south of the Dead Sea, where the soil is entirely covered with salt, left there every year on the recession of the waters; from Jebel Udom, two or three miles south of the Dead Sea, substantially a mountain of rock-salt, about seven miles long, from one mile and a half to three miles wide, and several hundred feet high, and by evaporating Dead Sea water. According to Josephus, only "sodomitisht salt" could be used in the temple [cf. CARPOZ: Appar., p. 718]. The reasons of this regulation were, (1) that this salt was a witness to the terrible consequences of God's wrath, and a constant exhortation to repentance, and (2) it was a product of the Holy Land itself. But since Oriental salt contains many mineral impurities, by exposure to rain or dampness it may lose its savor: hence our Lord's expression (Matt. v. 13; Mark ix. 50; Luke xiv. 34). Christians lose their savor by undue exposure to the sinful world. (By "salt-pits" (Zeph ii. 9) hence "a salt land" was a barren land (Job xxxix. 6; Jer. xvii. 6). The necessity of employing "true salt," in contrast, is expressed in Job vi. 6. Josephus (Antiq. XII. 3, 3) states, what of course would be understood, that in the temple there was always a great quantity of salt. It was also for sale in the temple-marts (Matt. de usu saltis, Giessen, 1802).

The salt salted, see SALT, SALTIER, SALTING, SALTINESS. 

SALTZMANN, Friedrich Rudolph, b. at Strassburg, March 9, 1749; studied jurisprudence and history; travelled as tutor to Baron von Stein, afterwards Prussian minister of state; settled in 1776 in his native city, and began publishing a political paper, but was suspected of aristocratic tendency, and compelled to flee in 1783. After the fall of Robespierre he returned, and resumed his activity as an editor. But in the mean time a great change had taken place in his inner religious life. He had become acquainted with the French and German mystics; and though he kept aloof from the so-called spiritists, Messner, Cagliostro, etc., he became himself a pronounced mystic. Of his religious writings, Es wird alles neu werden (1802-10), Das christl. Erbauungsblatt (appearing from 1805 for several years), Blicke in das Geheimnis des Rathschlusses Gottes (1810), Religion der Bibel (1811), found many readers on both sides of the Rhine, and even in Northern Germany. He died after 1820. MATTER.

SALVATION. See REDEMPTION.

SALVATION ARMY, THE, is a body of men and women, joined together after the fashion of an army, with a general, colonels, majors, captains, and lower officers, under whom are the privates, bent, as they claim, upon presenting the gospel in a manner to attract the attention of the lowest classes. Its organizer and leader is William Booth, by baptism a member of the Church of England, but by conviction a Wesleyan, and afterwards a minister of the Methodist New Connection. In this latter capacity he had great success; but in 1861 he withdrew from the regular ministry, and devoted himself to independent evangelistic work. In 1865 he came to the east of London, and there began the movement which resulted in the organization of the "Salvation Army in 1876. The name comes from the methods adopted and the object aimed at. The army studiously avoids, as far as may be, religious phraseology, calling its places of meeting "Salvation Warehouses" and "Salvation Stores," puts its notices in military or startling terms, and deliberately adopts peculiar posters and window placards to announce its presence and work. Its object is everywhere to make a sensation. The expenses of the army are borne by collections. Care is taken to have its pecuniary affairs as public as possible, and its expenses low. In doctrine it is broadly evangelical. It does not teach sinless perfection, but the possibility of "a heart from which the blood of Christ has cleansed all unrighteousness." It does not seek to draw persons from existing churches; but it desires to make converts among the most abandoned classes, who lie outside of religious influences. Much noise and confusion attend its operations, but these it considers necessary accomplishments. The members of the army wear a peculiar though plain uniform, parade the streets with martial

SALVATION ARMY.
drumming, banners, and singing, are obligated to go anywhere they may be sent, and exhibit courage bordering upon recklessness. In November, 1853, according to report of the army’s commission for the United States of America,” the army had 500 stations, 1,400 officers wholly paid by the work in England. It had spread all over Great Britain, the North of Ireland, the United States of America, and had entered Sweden, France, India, Africa, and New Zealand. In the United States it had 50 stations, including 3 in California, 99 permanently engaged officers, and during 1852 and 1853 had purchased, by contributions of those blessed through the work of the army, nine properties valued at $83,000. The War Cry, the army’s organ, had a circulation of twenty thousand weekly. See All about the Salvation Army, London, 1883, 28 pp.

In 1853 the army was expelled from several cantons of Switzerland (Geneva, Bern, and Neuchatel) as disturbers of the peace.

Salve, a salutatory formula of great solemnity, is used as the opening word in many celebrated Latin hymns, of which we mention, Salve, caput cruæntatum, one of the seven passion-hymns by St. Bernard, translated by Mrs. Charles (Christian Life in Song), "Hail, thou Head! so bruised and wounded;" by Alford (Year of Praise), "Hail! that Head with sorrows bowing;" by Baker (Hymns, Ancient and Modern), "O sacred Head, surrounded." — Salve, flamma, translated into English (l.c.), “Hail, festal day! ever exalted in heaven;” and by Kynaston (Lyra Messianica), “Jesus hail! the world’s salvation.”

Salve, festa dies, toto venerabile, a resurrection-hymn by Venantius Fortunatus, translated into English by Mrs. Charles (l.c.), “Hail, festal day! over exalted high;” in Lyra Eucharistica, “Hail, festal day! forever more adored;” in Schaff’s Christ in Song, “Hail, day of days, in peals of praise.” — Salve, festa dies, tota venerabile, a resurrection-hymn by Venantius Fortunatus, translated into English by Mrs. Charles (l.c.), “Hail, festal day! over exalted high;” in Lyra Eucharistica, “Hail, festal day! forever more adored;” in Schaff’s Christ in Song, “Hail, day of days, in peals of praise.” — Salve, flores martyrum, by Prudentius, translated into English by Chandler (Hymns of the Primitive Church), “Hail, infant martyrs;” by Caswall (Hymns and Poems), “Flowers of martyrdom;” — Salve, flores martyrum, a passion-hymn, translated into English by Mrs. Charles (l.c.), “All the world’s salvation, hail;” and by Kynaston (Lyra Messianica), “Jesus hail! the world’s salvation.”

Salvianus, b. in Gaul, probably at Cologne [Treves], in the beginning of the fifth century; d. as presbyter, in Marseilles, after 495; was an elegant and prolific writer. Of his works are still extant, De acarvita, written about 440, first edited by Richardson, Basel, 1528, a denunciation of the avarice of the laity, in favor of the church; De gubernatione Dei, often called De providentia, written about 451, first edited by Brascicanus, Basel, 1530, a defence of divine Providence, somewhat resembling the De civitate Dei by Augustine; nine letters to different persons. Collected editions of his works were published by Pithecous (Paris, 1580), Baluzius (Paris, 1669), [C. Halm (Berlin, 1878), F. Pauly (Wien, 1883). There is a French translation by Grégoire and Colombet, Paris, 1834. See also F. Pauly: Die handschriftliche Überlieferung des Salutianus, Wien, 1881 (41 pp.)].

Herzog.

Salzburg. From Bohemia, the Hussite movement penetrated into the diocese of Salzburg; and in 1420 Archbishop Eberhard III. was compelled to suppress the heresy. The imperial court was determined to suppress that heresy in his countries. Apparently he succeeded. Nevertheless, the very first writings of Luther caused a singular commotion throughout the whole population; and when Stauditz, Paul Speratus, Stephan Agricola, and Georg Scharer had successively preached the views of the Reformation in the country, the archbishop, Wolfgang Dietrich, found it necessary not only to silence and expel a number of preachers, but to cleanse the whole body. In 1423 he issued a decree ordering the inhabitants of the city of Salzburg either to return to the Roman-Catholic faith, or to leave the country within a month; and in 1614 the edict was extended to the whole country, and enforced by means of a swarm of Capuchins and a troop of soldiers. Again, for some time, the country seemed on the right path, until in 1656 a priest in the Tesserenger valley discovered a whole congregation of secret Lutherans. They used the Bible, Luther’s Catechisms, Spangenberg’s psalms, and Urban Rhein’s Seele und Leben (medicine for the soul) for their edification and instruction; and they assembled often in the dead of night for prayer and singing. The archbishop, Maximilian Gandulphe, ordered them to present their confession of faith: but, the confession being a very simple statement of purely biblical views, it was found utterly heretical; and, in spite of the interference of the elector of Brandenburg and the diet of Ratibon, the archbishop gave his subjects the option between recantation and exile. The next year, however, Gandulphe died; and the question was dropped by his successor. But in 1728 Leopold Anton ascended the episcopal chair, and his principal object was to amass power and wealth for himself and his family. The heresy question seemed to him a suitable point of operation; and he declared that he would have the heretics out of the country, even though all the field should be covered with thorns and thistles. The Jesuits were let loose on the population, and chicaneries were very rapidly hurrying on actual persecutions. The old conditions were revived, — recantation, or exile; and, in order to suit the purposes of the archbishop, exile was made to mean confiscation of property, and renunciation of family. As such measures were utterly at variance with the stipulations of the peace of Westphalia, complaints were made both to the emperor in Vienna, and to the diet at Ratisbon; and Prussia, Denmark, Holland, and England interfered. The archbishop charged a committee with investigating the whole matter, and placing it on a legal footing. The committee travelled from county to county to register the names of the Protestants, and hear their complaints; and as it gained promises of religious freedom, and justice in every respect, the Protestants were not slow in coming forward. But, when the archiepiscopal government discovered that no less than 20,075 persons wished to separate from the Roman-Catholic Church, measures were taken to suppress the movement. Austrian troops were sent for, and quartered upon the Protestant households; and a kind of dragonades was introduced. Only with great difficulty could the Protestants obtain permission to leave the country, and their children and property were retained. In this great emergency the King of Prussia disregarded the imperial policy. He threatened to adopt a similar policy towards his Roman-Catholic subjects, and formally invited
the Salzburg Protestants to come and settle under his sceptre. The archbishop was compelled to yield, and a regular emigration was arranged. No less than 18,000 people were removed to Prussia, and Leopold Anton lived to see thorns and thistles cover large tracts of his country. See Glück: Emigrationsgeschichte der Salzb. Luth. Kirche, Leipzig, 1794; Funk: Geschichte des Auswander unsvon den Salzburgern, Leipzig, 1827; [CLARUS: Die Ausw. d. prot. gesinnt. Salzb., Innsbruck, 1884; and ERMANN, in HERZOG, 9, vol. xiii. pp. 323-333.]

**SAMARIA AND THE SAMARITANS.** Samaria is the name of a city of the province. 1. City. It was, according to 1 Kings xvi. 23, 24, built by Omri, the sixth king of Israel, who, after the burning-down of his palace at Tirzah, bought a hill from a certain Shemer, on which he built a city which he called Shomron, after the former possessor. Samaria continued to be the metropolis of Israel for the remaining centuries of that kingdom, existing as a fortified city; for Josephus describes it as a very strong city (Ant., XIII. 10, 2). John Hyrcanus took it after a year's siege, and razed it (Josephus, Wars, I. 2, 7, Ant., XIII. 10, 2). By directions of Gabinius, Samaria and other demolished cities were rebuilt (Ibid., XIV. 5. 3); but its more effectual rebuilding was undertaken by Herod the Great, who called it Sebaste, in honor of the Emperor Augustus. It was colonized by six thousand veterans and others, for whose support a district surrounding the city was appropriated. Sebaste is to-day a poor village.

2. Province. As such, Samaria is first mentioned 1 Mac. x. 30, then in the New Testament (Luke xvii. 11; John iv. 4 sq.; Acts i. 8, viii. 1, 5, ix. 31, xv. 3), and by Josephus (War, III. 3, 4). Two hours from Samaria, towards the south-east, lies Nablus, the ancient Sechem, the seat of Samaritan cult, where, for a very long time, the Samaritans, or, as they call themselves, the Shomerim, i.e., custodians of the law, lived.

3. Samaritans. When Cyrus permitted the Jews to rebuild the temple, the colonists of Samaria asked to be permitted to take part in the work of building (Ez. iv. 2). On being refused to do so, the Samaritans succeeded in preventing the erection of the temple for twenty years, and offered the same unrelenting opposition to Nehemiah, when in 445 he set about rebuilding the walls of Jerusalem, which till now had lain in ruins. They welcomed with open arms any refugees from Jerusalem, who for crime, or to escape the strict Mosaic rule there established, might wish to leave their country (Jos.: Ant., XI. 8, 7). No doubt the stern reforms introduced by Nehemiah on his second visit (Neh. x. 2) were partly due to the complaints of the Samaritans against the laxity which had crept in during his absence, and to these an asylum was always open at Shechem. The alienation between the two nations was finally completed when the Samaritans at last succeeded in erecting a rival temple on Gerizim, and endeavored to transfer thither the prestige of the older one of Jerusalem. The immediate occasion of the undertaking was the refusal of Manasseh, brother of Jaddua the high priest, and son-in-law to Samballat the Samaritan, to dissolve his irregular marriage in obedience to the admonition of Nehemiah, who was his father-in-law; for his constancy, Samballat excited himself to erect a rival sanctuary, and there established him in the high priesthood. With this the separation between the Jews and Samaritans became final, and up to this day they have perpetuated their mutual hatred. On the troubled scene of politics which opened after the death of Alexander the Great the Samaritans suffered equally with the Jews. Under Ptolemy Lagi, a colony of Jews and Samaritans was deported into Egypt. Under John Hyrcanus, their temple was destroyed about 130 B.C.; and many Samaritans emigrated to Damascus, where they settled as a body. Under the Romans, they first enjoyed many liberties; but their unquiet spirit caused them often great troubles. Under Vespasian, a revolt was quelled with the loss of 11,600 persons, and Sichem received a garrison and the name Flavia Neapolis. The rest of which they enjoyed under the rule of the Antonines was interrupted under Commodus, Septimius Severus, Constantine, and Constantius. Quieter times fell to their lot under Julian, Valentinian, and Valens: their fortunes varied under the later emperors. Laws unfavorably affecting their position were passed by Honorius and Theodosius II. The latter even forbade them to erect new synagogues. The hatred with which they had formerly regarded their Jewish rivals began to concentrate itself upon the Christians, now that the new faith had become that of the empire. In the year 484, while under the rule of Zeno, they attacked the church at Nablus, maimed the bishop, and murdered many of the worshipers, committing the like atrocities at Cesarea also. Under Anastasius and Justinian, fresh troubles broke out. In 529 a general revolt of the Samaritans took place against the Christians. The severity with which this was put down by Justinian, followed by the enactment of severe laws against them, completely crushed the Samaritan people. Many fled to Persia; many became Christians. In 636 they fell under Mohammedan rule. During the time of the crusades they came, in 1099, into the power of the crusaders; and, with the exception of some temporary occupations by the Saracens, remained under the Christians till 1244, when they again became subject to Mohammedan rule. Since 1517 they have been under Turkish rule. Brief notices of the Samaritans and their country appear in the works of Benjamin of Tudela (twelfth century). But little was known of them till the close of the sixteenth century, when Joseph Scaliger first visited them, and opened communications with them, addressing a letter to the congregations at Nablus and Cairo. Answers arrived in 1580, but not till after Scaliger's death. In 1671 Robert Huntington, bishop of Raphoe, chaplain to the English factory at Aleppo, paid a visit to Nablus, provided himself with papers, and in conjunction with Thomas Marshall, rector of Lincoln's College, Oxford, carried on a correspondence with the Samaritans, which lasted, with
The Samaritans have two more days of assembly, though they do not count them as holidays, termed Summōth, on which the number of the congregation is taken; and, in return, every male over twenty years of age presents the priest with half a shekel, in accordance with Exod. xxx. 12-14, receiving from him a calendar for the coming six months, prepared from a table in his possession. From these offerings the priest gains his living. He may consecrate any of his family that he pleases to the priesthood, provided the candidate be twenty-five years of age, and never have suffered his hair to be cut. Like other Oriental, he never removes his turban, and thus is not easily to be distinguished from the rest of the congregation; but, in accordance with Lev. x. 6, he does not "rend his clothes" by wearing a slit on his sleeve, as other Samaritans; and, when the roll of the law is taken from the ark, he, like his assistants, places a cloth, which they call talith, around his head. They wear white turbans; ordinarily they are compelled, by way of distinction from Mohammedans, to wear them of a pale-red color. They may cut their hair, or not, as they please, but not their beards, this being forbidden in Lev. x. 15. Women must let their hair grow, and wear no ear-rings, because of them the golden calf was made. For fear of scandalizing the Mohammedans, none but the old ones venture to attend the synagogue. When a boy is born, great rejoicing is held: his circumcision always takes place on the eighth day after birth, even though it be a sabbath. Boys marry as early as fifteen or sixteen, girls at twelve. The Samaritans may marry Christian or Jewish girls, provided they become Samaritans. When a man has a childless wife, he may take a second, but, if she also be barren, not a third. Divorces, though permitted, are uncommon. The dead are prepared for burial by their own friends: the whole body is washed, but especially the hands and feet. The burial takes place, if possible, before sunset the same day, accompanied with the recitation of a litany for the dead. The following is a part of a litany for the dead:

"Lord Jehovah, Elohim, for thy mercy and for thine own sake, and for thy name, and for thy glory, and for the sake of our lords Abraham and Isaac and Jacob, and our lords Moses and Aaron and Eleazar and Ittamar and Phinehas and Joshua and Caleb, and our lords the holy angels, and the seventy elders, and the holy mountain of Gerizim, Beth El. If thou acceptest this prayer, may there go forth from before thee holy countenance a gift sent to protect the spirit of thy servant N., the son of N., the son of N., . . . daughter from the sons of Israel who flock to Mount Gerizim, Beth El. Amen. Through Moses the trustee. Amen. Amen."}

These readings are continued every day to the next sabbath, the women of the family watching near the grave. On the sabbath it is visited by the whole congregation, except the women who eat there together, reciting part of the law, and singing hymns, finishing the recitation later in the day with the relations.

Of the Old Testament they only have

The Pentateuch. — The text differs in many
passages from the present Hebrew text, often agreeing with the Septuagint. It is reprinted in the London Polyglot. [The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or συγγραφά, and is halved in Lev. vii. 15 (Authorized Version).] As to its critical character, there has always been a difference of opinion; and for nearly two hundred years one of the most extraordinary controversies on record was kept up. The leader in this controversy was J. Morin, who placed the Samaritan Pentateuch far above the received text; and in this opinion he was followed by men like Capellus and others. Others, as De Dieu, Hottinger, Buxtorf, took the opposite view; and while they maintained the superiority of the Hebrew text, yet in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, they would adopt it. Here the matter rested until 1815, when Gesenius abolished the remnant of the authority of the Samaritan Pentateuch by publishing his De Pent. Sam. Origine, Indole et Auctorialie. The subject was taken up again by Kirchheim, and of late by Kohn. As to their pronunciation of the Hebrew, they differ somewhat from the usual. [According to Petermann's transcription, the first verse in Genesis would read thus: "Barašet bara eluwem it asšanemit ašre." ] Besides the Hebrew text of the Pentateuch, the Samaritans have also versions of the same. The most important is the Samaritan Version [published by A. Brüll, in Hebrew characters, in 1875].

The Samaritan, in Greek (Ἐὐαγγελία), probably the same which is mentioned in the Hexaplia of Origen.

The Arabic version of the Samaritan Pentateuch, made by Abu Said in Egypt, on the basis of the Arabic translation of Saadia. An edition of this version was commenced by Kuenen at Leyden. Genesis was published in 1851; Exodus and Leviticus, in 1854.

The other literature of the Samaritans is very unimportant. They have ten prayer-books for the synagogue, and besides a collection of hymns, which they call Darrin ("string of pearls") and Deftor ("book"). Of their chronicles, we mention the Samaritan Chronicle, or Book of Joshua (sent to Scaliger by the Samaritans of Cairo in 1584: it was edited by Juynboll, Leyden, 1848), the Chronicle of Abul-Fath, full of fables, and containing little useful matter [published recently by Vilmar, with the title Abulfatkā Annales Samaritani, etc., Gotha, 1865].

Sects.—Concerning the sects, Abul-Fath's statement is as follows: A sect appeared calling themselves "Dostān," or "The Friends," which varied in many respects from the traditions of their fathers respecting many religious matters. Thus they held for impure a fountain into which a dead insect had fallen, altered the time for reckoning the purification of women and commencement of feasts, forbade the eating of eggs which had been laid, allowing only to be eaten which were found inside a slain bird; and the raising of snakes and cemeteries as unclean, and held any one whose shadow fell upon a grave as impure for seven days. They rejected the words "Blessed be our God forever," and substituted Elohim for Jehovah; denied that Gerizim had been the first sanctuary of God; upset the Samaritan reckoning for the feasts, giving thirty days to each month, rejecting the feasts and order of fasts, and the portions due to the Levites. They counted the fifty days to Pentecost from the sabbath, the day after the first day of the feast of the tabernacles, not from the Sunday like the other Samaritans. Their priests, without becoming impure, could enter a house suspected of infection, as long as they did not speak. When a pure and a doubtful house stood side by side, the condition of the latter was decided by watching whether a clean or unclean bird first settled upon it. On the sabbath they might only eat and drink from earthen vessels, which, if defiled, could not be purified: they might give no food or water to their cattle; this was done on the day previous. Their high priest was a certain Zārā, who had been turned out of his own community for immorality.

At a later period lived Dūsūs. Being condemned to death for adultery, he was respite on the promise of sowing disension among the Samaritans by founding a new sect. He went to Akser (near Nablūs), and formed a friendship with a Samaritan distinguished for his learning and piety. Compelled, however, to fly for his life on account of a false accusation which he had brought against his friend, he took shelter at Shueike with a widow-woman named Amentiu, in whose house he composed many writings; but, finding that a hot pursuit after him was still maintained, he retired to a cave, where he perished of hunger, and his body was eaten by dogs. Before his departure, however, he left his books with his hostess, enjoining her to let no one read them unless he first bathed in the tank hard by. Accordingly, when Levi, the high priest's nephew, arrived with seven others in search of him, they all bathed, one after the other, in the tank; and each, as he emerged from the water, exclaimed, "I believe in thee, Jehovah, and in Dūsūs thy servant, and his sons and daughters:" Levi adding, when his turn came, "Woe to us if we deny Dūsūs, the prophet of God." They then took the writings of Dūsūs, and found that they differed from the received law, more even than Ezra. They concealed them, and on their return to Nablūs reported that Dūsūs had disappeared before they arrived, they knew not whither. At the next passover, Levi had to read out Exod. xii. 22 in the synagogue; but for "byssop" he substituted "thyme." Corrected by the congregation, he still persevered, crying, "This is right, as God hath said by his prophet Dūsūs, on whom be peace! Ye are all worthy of death for denying the prophetic office of his servant Dūsūs, altering the feasts, falsifying the great name of Jehovah, and persecuting the second prophet of God, whom he hath revealed from Sinai. Woe unto you that you have rejected and do not follow him!" Levi was stoned. His friends dipped a palm-leaf in his blood, and ordained that whoever would read Dūsūs' writings, and see the leaf, must first fast seven days and nights. They cut off their hair, shaved their beards, and at their funerals performed strange ceremonies. On the sabbath they would not move from their place, and kept their feasts only on this day, during which they would not remove their hands from their sleeves. When one of their friends died, they would gird him
with a girdle, put a stick in his hand, and shoes on his feet, saying, “If we rise, he will at once get up;” believing that the dead man, as soon as he was laid in the grave, would rise and go to paradise. As to the age in which Dusis lived, it must have been long before Origen; for this latter, in his Commentary, on John xiii. 27 (ed. Lommatzsch, ii. 49), tells us that a “certain Dositheus arose, and claimed to be the Messiah.” His followers are called Dositheans, who have his books, and tell wonderful stories of him, as if he had not died, and is still alive somewhere. This agrees with the statement of Abulfath concerning Dusis. According to Origen, Dositheus must have lived long before him, probably in the first, or at least in the second century of the Christian era. That he was the teacher or pupil of Simon Magnus, as some have asserted, is an untenable conjecture.


SAMARITAN PENTATEUCH. See Samaria.

SAMOSATA, Paul of. See Monarchism.

SAMPSEAN. See Elkesiates.

SAMSON, i.e., the destroyer, was an Israelite of the tribe of Dan (Judg. xii. 2). His birth was announced to his mother, who had long been barren. He was to be a Nazarite from his birth. The mother was directed, accordingly, to conform her own regimen to the tenor of the Nazaritish law, and strictly abstain from wine and all intoxicating liquor, and from every species of impure food. Samson was born at Zorah (Josh. xv. 33, xix. 41). When he was grown up, he sat at the camp of the Danites (Judg. xii. 25), between Zorah and Eshtaol, where “the Spirit of the Lord began to move him at times.” From this time his career commences, and his deeds may be divided into six parts.

1. Samson’s Wedding. — Samson goes to Timnah, where he met one of the daughters of the Philistines: “it was of Jehovah.” The parents object to such a union at first, but at last yield to their son’s wish. On his first visit to his future bride, he slew a lion without a weapon; and on his second visit, to espouse her, he found the skeleton, denuded of the flesh by the birds and jackals, occupied by a swarm of bees (Judg. xiv. 1–8). At his wedding-feast he propounded a riddle, the solution of which referred to his obtaining a quantity of honey from the carcass of a slain lion; and the clandestine manner in which his guests got possession of the ewe to the enigma cost thirty Philistines their lives (Judg. xiv. 10–20).

2. Samson’s Enmity against the Philistines. — The ill treatment which he had received at the hands of his father-in-law, who, upon a frivolous pretext, had given away his daughter in marriage to another man, prompted Samson to a vindictive deed, which was executed by securing a multitude of jackals, and, by tying firebrands to their tails, setting fire to the cornfields of his enemies. The indignation of the Philistines, on discovering the author of the outrage, vented itself on the thirty Philistines who had been the remote occasion of it, in the burning of their house, in which both father and daughter perished. This cruelty provoked such indignation, and he swore them “hip and thigh with a great slaughter.”

3. The Battle Râmath-lehi, i.e., at the lifting-up of the Jawbone. — Having taken his residence at Étam, he was thence dislodged by consenting to a pusillanimous arrangement on the part of his own countrymen, by which he agreed to surrender himself in bonds, providing he would not himselfs fall upon him and kill him. Being brought, in this apparently helpless condition, to a place called, from the event, Levi ("a jaw"), his
preternatural potency suddenly put itself forth, and snapping the cords asunder, and snapping up the jawbone of an ass, he dealt so effectually about him, that a thousand men were slain on the spot. Weary with his exertions, Samson became faint from thirst. God heard his prayer; and, carrying a stream to gush from a hollow rock hard by; and Samson gave it the name of En-hak-kore (i.e., the well of him that heareth).

4. The Gates of Gaza at Hebron (Judg. xvi. 1-3).

—Samson suffered himself weakly to be drawn into the company of a woman of loose character at Gaza. The inhabitants attempt to detain him at Gaza by closing the gates of the city, and making them fast; but Samson, apprised of it, rose in the night, and, breaking away the bolts, bars, and hinges, departed, carrying the gates to a hilltop near Hebron.

5. The Attempted Outwitting in the Valley of Sorek (Judg. xvi. 4-14).

—Here he lived with Delilah. Tempted by the bribe of the Philistines, she employs all her arts to worm from him the secret of his strength. Three times he deceived her, abasing at the same time the Philistines lying in wait.


—At last, in a moment of weakness, Samson disclosed to Delilah the fact that his strength lay in his hair, —not that it really lay in his hair, but in the fact that it arose from his relation to God as a Nazarite. The Philistines, having deprived him of sight, at first immured him in a dungeon, and made him grind at a mill like a slave. In the process of time his hair recovered its growth, and Samson experienced the help of Jehovah (Judg. xvi. 28). A feast was celebrated in honor of Dagon, and Samson was ordered to be brought out to be made a laughing-stock for the immense multitude. He grasped the massive pillars; and, bowing with resistless force, the whole building fell upon the lords and upon all the people that were therein. "So the death which he slew at his death were more than which he slew in his life." His brethren buried him near Ramah, where they lived in habitations paved the way for his judicial administration; and, besides his death (xxv. 1), only his apparition at Endor is recorded (xxviii.). Samuel's prophetic activity was not confined to a mere receiving and communicating the divine word, but he also founded and guided those societies which are known as the schools of the prophets. The spirit of prophecy, it seems, had in the time of Samuel gained possession of many. In order to keep away all impure elements, it was necessary to conserve and purify those of whom the Spirit had thus taken a hold by teaching and discipline; and to achieve this Samuel formed them into one congregation near Ramah, where they lived in habitations (Heb. Naiath, xix. 19 sq.). Samuel "standing appointed over them" (xix. 20), ruling and leading them by the power of his spirit.

Samuel's judicial activity was not only the outgrowth of the prophetic office, but was also constantly guided by it. We must not only suppose that he dispensed judgment with prophetic wisdom, but that he also pleaded the cause of the people as a man who had the spirit of God. Although Samuel had never drawn the sword, except in one case (1 Sam. xv. 33), yet he was a hero. He was the first who gained such a decisive victory over the Philistines, that all the days of Samuel they never again attacked the Israelites (vii. 13); and the Eben-ezer stone was the sign of victory which Samuel put up. As to the manner in which Samuel exercised his judicial office, we know that he annually visited, in discharge...
of his duties as ruler, the three chief sanctuaries, — Bethel, Gilgal, and Mizpeh (vii. 16). At other times he lived at Ramah, and exercised his functions there (vii. 17). When he became old, he appointed his sons Joel and Abiah as judges, not to take his place, but to relieve him. They were judges at Beersheba (viii. 2). But these sons possessed not their father's integrity of spirit, but "turned aside after lue, took bribes, and perverted judgment" (viii. 3); so the elders of the people came to him and said, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king" (viii. 5). Although the Lord fulfilled the desire of the people, yet the people sinned in preferring the splendor of an outward, visible kingdom to the glory of the invisible kingdom of Jehovah (vii. 7, x. 19, xii. 12, 10 sq.). At the command of God, Samuel anointed and made Saul king, and then retired from public office (xii.). Saul proved himself incapable of leading the people. Samuel's help was often needed. When after the rejection of Saul, and David's anointing to the throne, Samuel felt assured that David was the man after God's heart, able to build up the kingdom of Israel, he retired entirely from public life. Only once again he came forward before his death to defend the anointed of the Lord against the rejected by the Lord (xix. 18-24). It may be that in his retirement Samuel put in writing what is called (1 Chron. xxix. 29) the "Book of Samuel."

Samuel's Priesthood. — In this direction Samuel only filled a gap out of necessity. Eli was dead, and his two sons also. The ark was taken, Shiloh was desolated. In this time of need Samuel restored the orphaned priesthood by building an altar at Ramah (1 Sam. vii. 17). Here, as well as at Mizpeh (vii. 6), Gilgal (x. 15), and Bethlehem (xvi. 2 sq.), he offered sacrifices. His priestly function, however, consisted not merely in sacrificing, but more especially in praying for the people (vii. 5, 8, viii. 6, xii. 16-23); and the efficacy of the power of his prayer is often mentioned (1 x. 6; Jer. xiv. 1.).

In reviewing the whole career of Samuel, we notice that he forms a transition period. He is the last judge, and mediates the reconstruction of the theocracy by founding the royal and prophetic offices, which again were of the greatest influence for the formation of the priestly office. Some regard Samuel as a type of John the Baptist. It cannot be denied that there are many striking parallels between both, but the Baptist's activity was not as comprehensive as Samuel's. John was nothing but a voice of one crying in the wilderness, whilst Samuel had to reform and to guide the whole religious and political life of the nation. Samuel died at Ramah (1 Sam. xxxv. 1, xxxviii. 3). All Israel lamented him. He was buried in his house at Ramah. See the works of Knobel: Prophet h. Debr., ii. 28 sq.; Köster: Die Propheten des A. u. N. T.; Bruch: Weisheitsschrift der Hebräer, 1851, pp. 39 sq.; Ziegler: Histor. Entwickelung des Judentums, 1841, pp. 12 sq.; Schiller: Die Könige in Israel, 1856, pp. 1 sq.; Das Evangelium des Reiches von Christianus, Leip., 1859, pp. 158 sqq.; [Geikie: Hours with the Bible, vol. iii.]

E. NAEGELSHEIM.

SAMUEL, Books of, so called because he is the prominent figure in their history, not because he was their author. They originally formed one book, as the Massoretic note to 1 Sam. xxviii. 24, which states that this verse is the middle of the book, incontestably proves. In the Septuagint they are called "The First and Second Book of the Kings." Daniel Bomberg was the first to introduce the division into the printed Hebrew text (Venice, 1517). The Book of Samuel links itself directly to Judges, which presents the confusion of that period by showing how the monarchy arose, and reached its height, and divides itself into three principal parts: (A) The history of Samuel, the last judge and the prophetic founder of the monarchy (1 Sam. i.-xii.); (B) The history of Saul, the first king of Israel (xiii.-xxxi.); (C) The history of David (2 Sam. 1.-xxiv.).

The death of David is given in 1 Kings. The book is a unit, but flows not from one source, but from several, which the author combines, without, however, being able always to disguise the fact. But the modern critics overdo the matter when they find everywhere contradictions. And they do not agree in tracing the sources. For instance, M. Duncker, Seinecke, and Reuss try to make out that the second part rests upon three different and mutually exclusive accounts: (1) xi., which they say is the original historical account; (2) ix. 1.-x. 16; (3) viii., x. 17-27. Dillmann and Wellhausen trace it to two sources: (1) ix. 1-10, 16, x. 27-xi. 11, 15; (2) xii. 10, 17-27, x. 12-14. Wellhausen considers the second account as unhistorical, and of exilian or post-exilian origin. Dillmann maintains that one or the other must be false. But since the editor of the book, if he did really make up his history out of two different sources, evidently considered them of equal value, and mutually supplementary, the first question to be answered is, Was he not right? Of course, if there is no living God who regulates the future in its smallest details, and can reveal it, then both accounts are equally unhistorical. But, if there be such a God, then there is no difficulty in accepting both accounts as true, and fitting together.

It is true that in First Samuel there are told several similar stories. — Saul's inspiration (x. 10-12 and xix. 22-24), his rejection as king (xiii. 8-14 and xv. 12 sqq.), his madness (xviii. 10 sq. and xix. 9 sq.), David's anointing to the throne, Samuel felt assured that the Lord against the rejected by the Lord (xix. 18-24). It may be that in his retirement Samuel put in writing what is called (1 Chron. xxix. 29) the "Book of Samuel."
be supplied from 1 Chron. xx. 5. But the attempts (Theniis and Wellhausen) to make up deficiencies by the aid of the LXX. are conjectural, and more or less arbitrary.

While the author of Kings regularly names his sources, the author of Samuel does this only once (2 Sam. i. 18). But it is probable that the author had recourse to the official records spoken of in 1 Chron. xxix. 20. The book contains Ps. xviii. and the "last words of David" (2 Sam. xxiii. 1-7). The time of composition was after David's death (2 Sam. v. 5), after the separation of the kingdom, but before the downfall of Judah (1 Sam. xxvii. 6). Many rabbis make Jeremiah to be the author. But in truth, neither author nor definite date can be assigned to it. The author is, however, no mere compiler, but one, who, in the true prophetic spirit, made thorough use of the sources. The book takes high rank in literary and historical respects. The style is classic and graphic. The author comes out in his statement of many things which were in plain contradiction to the Mosaic law, and in his faithful and unvarnished account of David's failings, notwithstanding his prejudice in his favor.

Lit.—See the Commentaries, especially those by Theniis (2 ed. 1864), KEIL (2 ed. 1864), ERMANN (in Lange, 1873); the Introductions by J. J. STAEHELIN (1862), DE WETTE-SCHRADER (1868), KEIL (3d ed. 1873), BEEK-WELLHAUSEN (1878); the History of Israel, by EWALD (3d ed. 1894, tracts). WELLHAUSEN (1875), REISS (1881); also K. H. GRAF: Die geschichtlichen Bücher des Alten Testaments, 1866; WELLHAUSEN: Der Text der Bücher Samuels, 1871. V. ORELLI.

SANBALLAT (Heb., סנבלת, or סנבלת, so Baer and Delitzsch; LXX., Σανβαλλάτις; a name, probably, of Assyro-Babylonian origin, i.e., Sin-baalatti, "Sin [moon-god] bestowed life") is mentioned in the following passages of the Bible, all in the Book of Nehemiah: Neh. ii. 10, 19; iv. 1 sq. (Heb. iii. 33 sqq.), iv. 7 sqq., cf. 15 (Heb. iv. 1 sqq., cf. 9), v. 1-5 sqq., 12-14, xii. 28. He headed the opposition which Nehemiah encountered in carrying out the plan of rebuilding Jerusalem, and re-establishing there a Hebrew national life. See NEHEMIAH.

We are told that Sanballat, and Tobiah "the servant, the Ammonite," were greatly displeased at the news of Nehemiah's coming, because of his interest in "the welfare of the children of Israel" (Neh. ii. 10). On learning of the determination formed by the Hebrews to build the walls of the city, these two, with "Geshem the Arabian," laughed scornfully, and contemptuously accused them of a rebellious purpose against the king, Artaxerxes (ii. 1); i.e., Artaxerxes Longimanus. When in spite of this, Sanballat found the work actually in progress, although still contemptuous, he grew very angry, and roused the hostility of "his brethren and the army of Samaria" (iv. 1 sq. = Heb. iii. 33 sqq.). At length he conspired with Tobiah "the Arabians and the Ammonites and the Ashdodites"—hostile peoples on various sides of Jerusalem—to go up and hinder the work by force (iv. 7 sqq. = Heb. iv. 1 sqq.). The plot, however, became known to Nehemiah, and was abandoned (iv. 15 = Heb. iv. 9). After the wall was finished, Sanballat, Tobiah, and Geshem endeavored to secure the person of Nehemiah by inviting him to a conference. Four messengers in succession, followed by a letter, in which Sanballat mentioned rumors that charged Nehemiah with treason, failed to entice the latter (vi. 1-5 sqq.); and even the expedient of bribing a man to prophesy danger, and so to induce Nehemiah to shut himself up in the temple, was fruitless (vi. 12-14). After this we hear nothing more of Sanballat, except that a son of "Joia, the son of Eliashib the high priest," was his son-in-law. This alliance seems to have taken place during an absence of Nehemiah from Jerusalem (cf. xiii. 8), and probably betokens a scheme of Sanballat to gain influence among the Hebrews, since he could not successfully oppose them by force (cf. xiii. 7, 8).

It remains to inquire who Sanballat was. He is called "the Horonite" (Heb., דנונא; LXX., Δηοιςκιν; Neh. vi. 10, 19, xiii. 26). We cannot be sure whether this appellation is derived from Horonaim, a city of Moab (Isa. xv. 5, etc., and Mesha-stone), or Beth-horon, in Ephraim (Josh. xvi. 3, 5, etc.). In favor of Horonaim is the association of Sanballat with Tobiah the Ammonite and Geshem the Arabian, and more particularly the fact that his daughter's marriage with the high priest's grandson is classed with the marrying of "wives of Ashdod, of Ammon, and of Moab" (Neh. xiii. 28, cf. 23, 29). Against Horonaim is the lack of the term "Moabite" in connection with Sanballat, although this may be due to the fact (see below) that he did not properly belong to that people. In favor of Beth-horon is Sanballat's apparent residence in the territory of Samaria, and particularly his endeavor to have a meeting with Nehemiah at Ono in Benjamin (see vi. 2 and cf. xli. 35, 35), which cannot have been very far from Beth-horon. In any case his name points to Assyria or Babylonia as the original home of his family. They may have been among the colonists transported to the "western country" by Sargon or Esarhaddon (see those arts.). There is no evidence that Sanballat held any official position in Samaria under the Persian king, but it is reasonable to believe him to be a Persian official, who would hardly have ventured to oppose so persistently one who, like Nehemiah, brought a commission from the king. We know nothing definite about his brethren and the army of Samaria (iv. 2 = Heb. iii. 34); but it seems to have been personal influence, and not official authority, which he exercised over them.

The Sanballat (Σανβαλλάτης) whom Josephus (Ant., XI. 2, 2 sq.) names as satrap of Samaria was a contemporary of Alexander the Great. It is interesting to notice, however, that Josephus calls him a Cuthian (cf. Cuthah, Cuth, a Babylonian city; 2 Kings xxvii. 24, 30), and says he gave his daughter in marriage to Manasses, brother of Jaddus, the high priest, that he might conciliate the favor of the Jewish nation. There may be here some confusion with the earlier biblical Sanballat. FRANCIS BRUNO.

SAN BENITO. See INQUISITION.

SANCHEZ, Thomas, b. at Cordova, 1550; d. at Granada, May 19, 1610; entered the Society of Jesus in 1560; studied theology, philosophy, and jurisprudence; became director of the school at...
SANCTIFICATION

Granada, and acquired great fame as a moral philosopher by his De sacramento matrimonii (Geneva, 1592), though it was severely attacked by some on account of its cynicism and rudeness. His collected works appeared in Venice, 1740, in seven volumes.

SANCHUNIATHON, an old Phoenician scholar living before the Trojan war, is mentioned by Atheneus, Porphyry, and Suidas; and Eusebius adds that Philo translated one of his works into Greek (pουσανιαν). Neither the original nor the translation is extant, but Eusebius gives some extracts, which have been collected and edited by Orelli (Leipzig, 1828) and by C. Mueller, in his Fragmenta historiarum graecorum (Paris, 1849, iii. pp. 590-593). The trustworthiness of these fragments, even the very existence of the author, has been much debated. (See Lobeck: Agapophamus, ii. 1278.) It is now generally agreed, however, that they really contain true historical materials. See Ewald, in Abhandlungen d. Göttinger Gesellschaft der Wissenschaften, 1851, vol. v.; and Renan: Mémoire sur Sanchunianthus, Paris, 1858.


Sancroft, William, D.D., English prelate; b. at Freshfield, Suffolk, Jan. 13, 1616; d. there Nov. 24, 1693. He was educated at Emmanuel College, Cambridge, where he obtained a fellowship in 1632, which, however, he lost in 1640 for refusing to sign the Solemn League and Covenant. On leaving Cambridge he retired to the Continent; returned at the Restoration; became successively chaplain to Cosin, bishop of Durham (1660), university preacher, D.D. and master of his college (1662), dean of York (1663), dean of St. Paul's (1664), archdeacon of Canterbury (1668), and archbishop of Canterbury (1677). He attended Charles II. on his death-bed (February, 1685), and crowned James II. (May 3, 1685). He would not act on James's ecclesiastical commission, and was one of the famous seven bishops (Sancroft of Canterbury, Turner of Ely, Lake of Chichester, White of Peterborough, White of Bath and Wells, and Lloyd of St. Asaph) who refused to read James's Declaration of Indulgence, and in consequence were confined in the Tower, and tried, but were triumphantly acquitted. (See Noughton: Religion in England, new ed. vol. iv. 188-196.) Sancroft also refused to take the oath of allegiance to William and Mary, 1688, and was deprived February, 1691. He retired to his native place. His Predestinated Thief (Latin, 1651, Eng. trans., 1814), Sermons (1694), Occasional Sermons (1703), and Nineteen Familiar Letters (1757), have been published. See his life by George D'Ovly (London, 1829, 2 vols.) and by Miss Agnes Strickland, in Lives of the Seven Bishops (1866, pp. 1-103).

SANCTIFICATION is, according to the Scriptures, the fundamental principle of religious morality. Its roots strike down into the holiness of God, and is the main element in the Old Testament conception of God. Jehovah is the Holy One (Isa. vi.), who not only is free from all sin and impurity, but institutes a holy people, and develops it through the Holy Spirit. Christ addressed God as the Holy Father (John xvii. 11); and it is because God is holy that we are urged to sanctify ourselves, or become holy (Lev. xi. 44, 45: 1 Pet. i. 16). This vocation to become holy was symbolized in the arrangements and furniture of the temple, which was altogether holy, and consecrated to the Lord. Sanification consists in withdrawal from the world, and purification to God. Christ, who was holy from his birth, also sanctified himself for the world (John xvii. 19), completing the work by his self-sacrifice on the cross. Christians are designated "saints" (holy ones, Acts ix. 32; Rom. xv. 20), not only because they are called to become holy, but because they receive with their faith in Christ his holiness or righteousness as their own. Christ is made unto believers sanctification (1 Cor. i. 30). Sanification is treated of, now as an act of God, or Christ, or the Holy Spirit, now as an act of man. God sanctifies (John xvii. 17), and man enters into the redeeming, justifying, sanctifying economy of God (Eph. i. 4; 1 Pet. i. 15).

The Roman-Catholic Church confounds sanctification with justification. The Council of Trent (VI. 7) says that justification is not only forgiveness of sin, but the sanctification and renewal of the inner man. The Apology of the Augsburg Confession, on the other hand, defines justification as a forensic act, a declaration that a person is righteous. But inasmuch as this forensic act is an actual forgiveness of sins, and a reception into the new life, it is also a creative act. What the Protestant confessions insist on is the clear distinction between the instantaneous act of justification on the part of God and the continued and gradual process of sanctification. By the act of God's justification the believer is made a creature of God: in sanctification he carries on what God has begun, and realizes the Christ in his own life. Justification is the germ of our new life, a single act: sanctification is a gradual process, the development of this new life.

J. P. Lange.

SANCTION, Pragmatic (Pragmatica sanctio, or simply pragmatica), was in the later Roman imperial times a rescript of the emperor, couched in formal language, particularly one respecting the public law. The Tironian symbol, magister of the public church (Cod. Justin., 1-1, § 1 de saec. eccles., i. 2). It was called "pragmatic" because it was issued after consultation and treaty concerning the matter (πράγματα). The term through the middle ages, and down to modern times, has been especially used of laws respecting weighty matters. Of pragmatic sanctions affecting the church, the chief are,—

1. That of Louis IX. of France (1268), which was the first ordinance of the thirteenth century designed as a check to the undue extension of Papal power and to the misuses of the curia, particularly to the excessive demands for tithes, and to the enlargement of Papal reservations respecting benefices. It consists of six articles. It allows all prelates, patrons, and ordinary collators of benefices, the fullest exercise and unhindered preservation of their jurisdiction, and forbids simony. This sanction was the first important law on the subject in the thirteenth century. The elements of Gallicanism have, therefore, always been devoted to show that it is a forgery (comp. R. Rosen: Die pragmatische Sanction, welche unter dem Namen Ludwigs IX., etc., München, 1858); but, after Soldan's exhaustive essay (Zeitschr.-
2109

SAN DEMAN.

SANDWICH ISLANDS.

for hist. Theol., 1856, pp. 371–150), the attempt must be given up. See the text of the edict in Mansi, 23, 1230.

2. That of Charles VII. of France (La pragmatique de Bourges), issued July 7, 1438, in consequence of a national council which endorsed the reform edicts of the Council of Basel, but offered certain modifications respecting the French Church. The edict consists of twenty-three articles, and enforces the decrees of the council. It asserts the superiority of ecclesiastical councils to the Pope, and confirms the admired usages, observances, and statutes of the French Church. It forbids papal encroachments. It was, however, an invasion of the ecclesiastical by the civil power. No account was taken of the Pope in the issuing of the edict. Accordingly, Pius II. (1458–94) declared it to be an infringement of the papal prerogatives, and demanded of the French bishops to bring about its repeal. Charles VII. replied by an appeal to the Council of Basel. It was, indeed, repealed by Louis XI. in 1461, to get the papal assistance in making good his claims upon Naples; but the Parliament of Paris refused to assent to the king's action; and, as he did not get the desired papal help, he let the matter drop. In 1499 Louis XI. renewed the sanction, and it has not been since really withdrawn. See the text in De Vilerault: Ordonances, 13, 267 sqq.; and comp. Hefele: Concilien geschichte, vii. 762; P. Hinschius: Kirchenrecht, 3, 409 sqq.

3. The so-called German Pragmatic Sanction of the diet of Frankfort in 1439. The designation is misleading. It is not a law; since it was not approved by the kings present, and never proclaimed as a law of the empire: it is rather a Compact: Die kurzfristiche Neutraltät während des Baseler Concils, Leipzig, 1858.

SANDEMAN and the SANDEMANIANS. Robert Sandeman—b. at Perth, Scotland, 1718; d. at Danbury, Conn., Sept. 29, 1819, Rev. Hemau Humphrey preached from Josh. xiii. 1, "There remaineth yet very much land to be possessed." The Sandwich Islands had been before the eyes of the Christian public before this. A native, Obookiah by name (b. 1795), was brought to New Haven in 1808. He there met Samuel Mills, and became the first pupil at the Missionary Institute at Cornwall, to whose opening his presence had contributed. Obookiah died a Christian in 1818. Nine Hawaiians were educated in the school before its discontinuance in 1826, and some of them returned to their native land as teachers. Much to their surprise, Bingham and Thurston found that the idols had been destroyed, the priesthood abolished, and human sacrifices discontinued. They had ready access to the people, and by 1822 had reduced the language to writing. That year a printing-press was set up. Mr. Ellis, the devoted Polynesian missionary, visited the islands, and rendered the American missionaries valuable assistance in acquiring the native tongue. In 1823 the missionaries Bishop, Stewart, Richards, Ely, and Goodrich arrived from the United States. The queen-dowager, Keopuhi, died, of measles, on a visit to England in 1824. The first Roman-Catholic missionaries arrived in 1827, were banished at a later time, but reinstated.
SANDYS. 2110 SANHEDRIN.

in 1839 by the French guns. By 1830 twenty books had been printed in the Hawaiian language. In 1834 there were 50,000 learners in the schools. The translation of the Bible was completed on Feb. 25, 1839. Revivals have swept through the island at various times. In 1833 the natives sent missionaries to the Marquesas. In 1839 the Hawaiian Evangelical Association was formed; the churches being declared independent, so far as government was concerned, of the American Board. The entire expense of the mission up to 1839, when the aid of the American churches was declared no longer necessary, was $1,220,000. The total number admitted to communion up to 1870 was 55,300. At the present time the entire population is Christian. The Roman Catholics have made some headway. The Church of England has a bishop of Honolulu and a handful of converts. The Congregational Church is still dominant. On June 15, 1870, a jubilee celebration was held in the large stone church of Honolulu; three thousand crowding into the building, and as many more unable to get admission. The eloquent Rev. Mr. Kuaea preached in Hawaiian, the king being present. Leprosy prevails upon the islands. The Island of Molokai has been set apart for them, and has a population of 500 lepers.


SANDYS, Edwin, archbishop of York; b. near Hawkhurst, Lancashire, 1516; d. at York, July 10, 1588. He was educated at St. John's College, Cambridge; was converted to Protestantism; elected master of Catherine Hall (1547); was imprisoned in the Tower for espousing the cause of Lady Jane Grey, and then went into voluntary exile. There he was the vice-president of the English college at Worcester (1559), of London (1570), and archbishop of York (1576). He took part in the preparation of the Bishops’ Bible, and in the revision of the Liturgy. See T. D. WHITAKER: Life of Edwin Sandys, prefixed to an edition of the Archbishop's Sermons, London, 1812; also the Sketch by John Ayre, in his edition of the Sermons for the Parker Society, Cambridge, 1841.

SANDYS, George, son of an archbishop of York; b. at the palace there in 1577; d. at Bexley Abbey, Kent, March, 1644; was educated at Oxford; travelled in the East, 1610-12; was in Virginia, 1621-24, as colonial treasurer, building Virginia, 1621-24, as colonial treasurer, building Virginia, 1621-24, as colonial treasurer, building Virginia, 1621-24, as colonial treasurer, building there “the first water-mill, the first iron-works, and the first ship;” and was for some years an attendant of Charles I., and ended life in scholarly retirement. He published a much-valued Relation of his Oriental journey, 1615; translated Ovid's Metamorphoses, partly at Jamestown, Va., and partly at Gravesend, N.Y.; and paraphrased the Psalms (1836), Job, Ecclesiastes, etc. (1838), and the Song of Solomon (1841). These were nearly inaccessible till H. J. Todd issued in 1839 a Selection from them, with prefatory Life: a complete edition was prepared 1872 by R. HOOPER. In James Montgomery's opinion "his psalms are incomparably the most poetical in the English language, and yet they are scarcely known. Charles I., when a prisoner in Carisbrooke Castle, "vastly delighted to read" them. Fragments of one or two of them may be found in some of the hymn-books. Dryden called Sandys "the best versifier of the former age," and Pope thought English poetry much indebted to his translations.

F. M. BIRD.

SANHEDRIN (Matt. v. 22, xxi. 59; Mark xiv. 55, xvi. 1; Luke xxii. 66; John xi. 47; Acts iv. 15, v. 21, 27, 34, vi. 12, 15, xxi. 30, xxiii. 1, 6, 15, 20, 28, xxiv. 20) was the supreme council of the Jewish nation [in and before the time of Christ]. There were two kinds of Synedria, viz., the supreme or metropolitan Sanhedrin, called the Great Sanhedrin, and provincial councils called the Small Sanhedrin, of which we shall speak farther on.

We begin with

1. Number of Members, and their Classification in the Sanhedrin. It consisted of seventy-one members; hence it is also called the Sanhedrin of seventy-one, to distinguish it from the provincial Sanhedrin, which consisted of twenty-three. The members were in part priests (Matt. xxvii. 1; John v. 22, xi. 47, xii. 10), in part laymen, the elders of the people, and in part scribes (Matt. xxvi. 3, 57, 59, xxvii. 41; Mark viii. 31, xi. 27, xiv. 43, 53, xv. 1; Luke ix. 22, xx. 1, xxii. 66; Acts v. 21, vi. 12, xxii. 30, xxxv. 18). The members belonged either to the Pharisees or Sadducees. The former were the scribes probably belonging to the former (Acts v. 17, 34, xxiii. 8). Included in the seventy-one was the president, the Nasi, but not the notaries. The king was not to be president; but the high priest could be, as may be seen from Acts v. 21, 27, xxii. 2; not, however, because of his dignity as priest. On the right hand of the president sat the abbet din [i.e., the father of the house of judgment, probably the vice-president]; on the left, the hakham, the sage [referee]. Without the assent of the vice-president, the president could not ordain. The other members of the Sanhedrin sat to the right, and the two notaries stood before them, one to the right, and the other to the left. Before them sat three rows of disciples, in places appropriate to their respective attainments. The president assembled the council through his messengers; and, when he entered with his assistants he was received with special ceremony. Qualifications for membership were, that the applicant had already been a member of the smaller council, and that he was morally and physically blameless. He had to be a father of children, good-looking, and learned.

2. Times of Sessions. The Sanhedrin sat every day, from the termination of the daily morning sacrifice till the daily evening sacrifice, with the exception of the sabbath and festivals.

3. Place of Session. They generally met in the Hall of Squares, which was built by Simon ben-Shetach. It was a basilica twenty-two ells long and eleven ells wide. Forty years before the destruction of the temple, the sessions of the Sanhedrin were removed from the Hall of Squares to the Halls of Purchase (Aboda Sara, fol. 8, col. 2). After the destruction, the Sanhedrin was removed...
sanhedrin. 2111  sanhedrin.

to Jammiah or Jabneh: it was then transferred to Usba [under the presidency of Gamaliel II., ben-Simon II., A.D. 140-183], to Beth-shearim and Sepphoris, under the presidency of Judah I., the Ilyo (A.D. 163-193), and finally to Tiberias, under the presidency of Judah II., ben-Simon III. (A.D. 220-270), where it became more of a consistory, [but still retaining, under the presidency of Judah II., ben-Simon III. (A.D. 220-270), the power of excommunication]: while under the presidency of Gamaliel IV., ben-Judah II., it dropped the appellation Sanhedrin, and the authoritative decisions were issued under the name of Beth Ham-Midrash. Gamaliel V. (A.D. 400-425) was the last president. With the death of this patriarch, who was executed by Theodosius II., for erecting new synagogues contrary to the imperial inhibition, the title Nasi, the last remains of the ancient provincial Sanhedrin, or courts of justice, and regular permission to do so.

6. Mode of Conducting Trials, Punishments, etc. — Occasional intimations in the Gospels (Matt. xxvi. 62 sq., Mark xiv. 60 sq., Luke xxii. 67; John xviii. 19 sq., Acts iv. 7 sq., v. 27 sq., xxii. 1), and the canons laid down in the Talmudic treatise Sanhedrin, chaps. iii.—v., give us an idea of the mode of procedure of the Sanhedrin. In capital offences, it required a majority of at least two to condemn the accused, and the verdict of acquittal had to be reserved for the following day. The verdict of acquittal could be given on the same day.

7. The Small Sanhedrin. — Any town or village which had no less than a hundred and twenty representative men had a provincial court, which consisted of twenty-three members. In Jerusalem there were two such courts. They had the power to judge such capital offences as came not within the jurisdiction of the supreme court. They sat every Monday and Thursday, being market-days, in a room adjoining the synagogue. Before the exile, these courts of justice were held in the market-place. There was no appeal to the Great Sanhedrin against the decision of this lesser Sanhedrin. Only when the opinion of the judges was divided did they themselves consult with the supreme court. The stripes to which offenders were sentenced were given in the synagogue by these sextons (cf. Mark xiii. 9 with Matt. x. 17, xxii. 34). Besides these two courts, there was also one consisting of three judges. There were in Jerusalem alone three hundred and ninety such Sanhedrins. Within the jurisdiction of this court came suits for debts, robbery, bodily injuries, compensation for damages, thefts which involved a twofold, fourfold, or fivefold value to the proprietor.

SANTA CASA. 2112

SARGON.

In the reign of Shalmaneser IV. during the siege of Samaria, and it was in the first year of his reign (B.C. 722) that the city fell. (See 2 Kings xvii. 6, where nothing indicates that "the king of Assyria" is different from the one mentioned in v. 7. See Shalmaneser.) His inscriptions mention this conquest repeatedly; and in one account there seems to be a reference to the establishment of foreign colonies in the territory of Samaria, in place of the Israelites who were carried away captive (cf. 2 Kings xvii. 24). A confirmation of this appears in the Annals of Sargon, according to which, in B.C. 721 he transported inhabitants of Babylonia to the land of Jattî (properly Hitities, but under Sargon of wider application). Another inscription speaks of his sending colonists from other places to "the land of the House of Omri" (Samaria); and the Annals are authority for the further statement that still other colonists were transported "to the city of Samaria" in B.C. 715. It was in the year 721 that Sargon conquered for the first time Mero- dach-baladan of Babylon (see the art.). 720 was a famous year for Sargon. He conquered Ja-u-b'ilî of Hamath in a battle near Karkar, he overthrew Humbanigas of Elam, he defeated Seveh (So), king of Egypt, at Raphia, and took prisoner Hanno of Gaza. The years 719 and 718 were employed in successful campaigns against little known princes,—"Mitatti of Zirkitu" and "Kiaaku of Sinuhîta." In 717 occurred a cam- paign against Pisiri of Gargamis (Karkemish). 716 was spent in subduing a revolt of tributary princes in Armenia. In 715 the king's attention was divided between Armenia, where disturb- ances continued, and Media; and in this year occurred one of the transportation of colonists, that to Samaria, referred to above. In this year, also, Sargon came for the second time in contact with the Egyptian kingdom, which in the person of its Pharaoh paid him tribute. The Arabian prince Samsieh and the Sabean It'amar did the same. B.C. 714 found Armenia again in revolt, but the result was not successful. In 713 and 712 there were less important campaigns in the East and the West, followed in 711 by the ex- pedition against Azurî, king of Ashdod, resulting in the fall of the city, to which Isaiah refers in the passage cited above (xx. 1). Sargon dwells on this at some length, and it was doubtless a critical campaign for his dominion in south-west- ern Asia. The occasion of it was the refusal of Azurî to pay tribute to Assyria, backed by a league with neighboring princes. This dangerous move- ment called down the speedy vengeance of the Assyrian king. Azurî was dethroned, and his brother, Ahimit, made king in his place. "The men of Jattî" (the term used here also in a wide sense, see above) rejected this new ruler, and made a certain Jaman their king. Forthwith the Assyrian army came. Jaman fled to Egypt, and Ashdod was captured. We are told further that the king of Ethiopia was terrified at this success of the Assyrians so near the Egyptian frontier, and that he not only commissioned am- bassadors to sue for peace for himself, but also gave up to the Assyrians his beloved granddaughter, a branch of the royal family. An ancient Baby- lonian king bore the same name, so that the Assyrian Sargon is often called Sargon II. He

SARGON (Heb., סֵרֵג, better סַרְגּוֹן—so Baer and Delitzsch; LXX, Σαργόν, corrupt form, cf. Ἀσσυρίας, Can. Ptol.; Assy., Sar-akhn, "He [a god] established the king"); a powerful Assyrian king, successor of Shalmaneser IV., and father of Sennacherib, who reigned B.C. 722-705, is men- tioned only once in the Bible (Isa. xx. 1): "In the year of [the] Tartan's coming to Ashdod, when Sargon, king of Assyria, sent him, and he fought against Ashdod and took it," etc. In con- trast with this solitary and incidental notice, the Assyrian inscriptions dating from Sargon's reign are numerous, and our knowledge of his achieve- ments fairly complete.

From the facts that he never calls his prede- cessor his father, and yet that he, his son Sen- nacherib, and his grandson Esarhaddon, all speak of royal ancestors, it is probable, that, while not in the direct line of descent, he belonged to a branch of the royal family. An ancient Baby- lonian king bore the same name, so that the Assyrian Sargon is often called Sargon II. He

SARGON, Erasmus, b. at Annaberg, 1501; d. at Magdeburg, Nov. 28, 1550—studied at Leipzig and Wittenberg; was very active in introducing the Reformation in Nassau (1538-48); and was appointed pastor at Leipzig in 1549, and at Mag- deburg in 1553. He was a very prolific writer. His principal works are, Conciones sanmuz (1541, 4 vols.), Loci communes Theologia, Von einer Dis- ciplin (1555), Pastoral(1659), etc.

SARDIS, the magnificent capital of Lydia, stood in the rich and fertile plain watered by the Pactolos, with its acropolis built on an almost inaccessible rock, a spur of the Tmolos, and was, in the Lydian and Persian period, one of the principal cities of Western Asia in military, com- mercial, and industrial respects. After the conquest by Alexander the Great, it lost its prominent position, and under the Romans it began to fall into decay. During the reign of Tiberius it was the seat of a Christian congrega- tion (Rev. i. 11, iii. 1). SARDIS, the magnificent capital of Lydia, stood in the rich and fertile plain watered by the Pactolos, with its acropolis built on an almost inaccessible rock, a spur of the Tmolos, and was, in the Lydian and Persian period, one of the principal cities of Western Asia in military, com- mercial, and industrial respects. After the conquest by Alexander the Great, it lost its prominent position, and under the Romans it began to fall into decay. During the reign of Tiberius it was the seat of a Christian congrega- tion (Rev. i. 11, iii. 1).
the Tartan, or general, who commanded the army before Ashdod, and narrates this conquest in the first person. But at all events his record gives us a welcome light on the relation of the fall of Ashdod to the prophecy contained in Isa. xx. 2–6. It intimates a close connection between the Philistines and Egypt at the time of the revolt of the former. It was doubtless in dependence upon help from Egypt that the revolt had been undertaken. It is probable that Ashdod had attempted to draw Jerusalem into the conspiracy, and Isaiah's prophetic act and word were designed to show the reckless folly of any such combination in view of the overwhelming power of Assyria.

The Egyptian party at Jerusalem had always an uncompromising opponent in the prophet. In the years 710, 709, Sargon's attention was called to Babylonia again by the hostilities of the indefatigable Merodach-baladan. The result was the second overthrow of the latter, and Sargon's assumption of the title "King of Babylon" in 709. From this year and the three years following, clay tablets are in existence bearing a double date,—"13th (14th, 15th, or 16th) year of Sargon, king of Assyria, and 1st (2d, 3d, or 4th) year (as) king of Babylon." This is very important, because the Canon of Ptolemy also gives the first year of "Ἀραχων," king of Babylon, as 709; and we thus have one point in the Assyrian chronology fixed with absolute definiteness. Sargon's name continued to inspire terror far and wide; and we have especial record of a Cyriote embassy which waited upon him this year in Babylon, and brought him tribute. He graciously replied by the present of an inscribed block of stone, which has been discovered in the Island of Cyprus.

In B.C. 708 a campaign against Kummuch (Comagene) took place, and this was followed by military expeditions of less consequence. The later years of Sargon's reign, beginning even as early as 712, were largely occupied with the building of a great city, Dür-Sarrukin ("Fortress of Sargon"), modern Khorsabad, about fifteen miles north-east from Mosul. The chief building in this city was his own magnificent palace, where most of the famous tablets are in existence, bearing a double date. By this splendid work he raised a monument to the enduring memory of the conqueror of Babylon.

After a reign of seventeen years he died—perhaps by violence, but we do not certainly know—in B.C. 705, and was succeeded by his son Sennacherib. (See the art.)


FRANCIS BROWN.

SARPI, Paolo, generally known as Fra Paolo, or Padre Paolo; b. at Venice, Aug. 14, 1552; d. at Naples, Jan. 16, 1598. He entered the order of the Servites in 1566, and was ordained a priest in 1574, and in 1579 elected provincial of his order. In the controversy between Venice and Pope Paul V. he took a prominent part. He excited the ire of the curia by his views of the secular government as divinely instituted, of ecclesiastical exemption as a privilege granted by the king, of papal excommunication as depending for its validity upon its justice, etc., which he developed in his Considerazioni sopra le censure di P. Paolo V. (Venezia, 1609). Storia particolare delle cose passate fra Paolo V. e la republica di Venezia (Lyons, 1624), De interim di Veneti historia (Eng. trans. by Bedell, 1626). He was summoned before the Inquisition of Rome, but refused to come. He was excommunicated, but freed from the ban by the peace between the Pope and the Republic in 1607. He was, nevertheless, persecuted as long as he lived, and attacked by assassins even in his own monastery. His most celebrated work, however, is his History of the Council of Trent, which first appeared at Geneva, 1619, and was translated into English (1670), French, and German. It is written with pronounced opposition to the Roman system, and, if not Protestant, is at least reformatory in its fundamental principles. Collected editions of his works appeared at Venice, 1677 and often, Geneva, 1857, Naples, 1790. His life was written by BIANCHI GIOVIN (Zurich, 1859), CORNER (Vienna, 1858), A. CAMPBELL (Florence, 1875), and GAETANO CAPASSO, in Rivista Europea, 1879–80. Besides the works mentioned above, there is an English translation of his History of the quarrels of Pope Pius V. with the state of Venice (London, 1626), History of the Inquisition (1655), and of his History of ecclesiastical benefits and revenues (Westminster, 1727).

SARTORIUS, Ernst Wilhelm Christian, an able and learned theologian of the Lutheran Church; b. at Darmstadt, May 10, 1797; d. at Königsberg, June 13, 1859. He studied theology at Gottingen, and was appointed professor at Marburg in 1821, and at Dorpat in 1824, and superintendent-general of the province of Prussia in 1835. His principal writings are Beiträge zur evangelischen Rechtgläubigkeit (1825), Lehrte von Christi Person (1831), Die Lehre von der heiligen Liebe (1840–46), Soli deo gloria, posthumously published in 1860. He was also a steady contributor to Hengstelberg's Evangelische Kirchenzeitungen. See F. PROCTOR and Ch. WORDSWORTH: Sarum Breviary, Cambridge, 1882; PROCTOR: Hist. Book of Common Prayer, 11th ed. p. 5; HOOK: Church Dictionary, s.v. "Use."

SATAN, see DEVIL.

SATANAE, in the mythology of the Bogomiles the first-born son of God, but an apostate, who seduced thousands and thousands, until he was deprived of his power by the incarnate Logos.

SATISFACTION. see ATONEMENT.
SATURNINUS, one of the most celebrated missionaries and martyrs of the third century; was a native of Italy, and was in 245 sent as a missionary to Gaul by Pope Fabian. He settled at Toulouse, and labored with considerable success, but was killed by an infuriate mob some time between 250 and 260. He is commemorated on Nov. 29. See that date in Act. Sanct.

SATURNINUS THE Gnostic. See Gnosticism, p. 880.

SAUL, the first king of Israel, was a son of Kish the Benjamite (1 Sam. ix. 1), of Gibeah. Saul, i.e., the "desired," is described as "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (ix. 2). At the desire of the people for a king, Samuel is illumined by the Spirit of the Lord as to whom he was to anoint. Saul, who had gone out to seek the asses of his father, is advised by his servant to consult the "seer" at Ramah as to the fate of the asses. At the gate they met the seer for the first time. It was Samuel. A divine intimation was confirmed by the incidents, which, according to Samuel's prediction, awaited him (x. 9, 10). As only Samuel and Saul knew of what had taken place among themselves, Samuel convened an assembly at Mizpeh, and lots were cast as to who was to be king. Saul was named, and by a divine intimation found hidden in the circle of baggage around the encampment (x. 17-24). His stature at once conciliated the public feeling; and the people shouted, "God save the king!" (x. 29, 24.) The murmurs of the worthless part of the nation, who refused to ratify the choice of Samuel, was filled with the Spirit of God, which departed from Saul to make room for an evil spirit (xvi. 14). David, who was a cunning player on the harp, was brought before the king in order to divert his melancholy. David's music had such an soothing effect upon the king that he loved him greatly. When, however, after the victory which David had gained over Goliath, the people shouted, "Saul hath slain his thousands, and David his ten thousands," Saul's love towards him was a thousand, under the command of his son Jonathan, at Gibeah. Israel's old foe, the Philistines, had again lifted up his head, and tried to regain the former supremacy. Even a Philistine officer had been stationed in Saul's own land (x. 5, xiii. 9). This officer was slain by Jonathan; and the Philistines now marched against Israel, and encamped at Michmash. The people panic-stricken fled to rocks and caverns for safety. Saul called the people together at Gilgal, and waited there for Samuel. When the seventh day had come, Saul at last ordered sacrifices to be offered. Just after the sacrifice was completed, Samuel arrived, and pronounced the first curse on his impetuous zeal (xiii. 5-14). Samuel, having announced the displeasure of Jehovah and its consequences, left him, and Saul returned to Gibeah. Meanwhile the adventurous exploit of his son brought on the crisis which ultimately drove the Philistines back to their own territory. Jonathan having assaulted a garrison of the Philistines, Saul, aided by a panic of the enemy, effected a great slaughter; but by a rash and foolish denunciation he impeded his success, and, unless prevented by the more enlightened conscience of the people, would have ended with putting Jonathan to death for an act, which, being done in total ignorance, could involve no guilt. The expulsion of the Philistines at once placed Saul in a position higher than that of any previous ruler of Israel. Saul was at the zenith of his glory. He was now able not merely to act on the defensive, but to attack the neighboring tribes of Moab, Ammon, Edom, Zobah, and finally Amalek (xv. 47). The war with Amalek is twice related,—first briefly (xiv. 49), and then at length (xv. 1-9). Its chief connection with Saul's history lies in the disobedience to the prophetic command of Samuel, shown in the sparing of the king and the retention of the spoils. This rebellion against the directions of Jehovah was now visited by that final rejection of his family from succeeding him on the throne which had before been threatened (xiii. 13, 14, xv. 23). Samuel, after having slain Agag, withdraws to Ramah, mourning for Saul (xv. 35). David, whom Samuel had secretly anointed as his successor, now makes his advent. "The Spirit of the Lord came upon Saul," and in this emergency he had recourse to the expedient of the earlier days. He sent throughout Israel as a message the bones of two of the oxen which he was driving. All the people "came out with one consent" (xv. 7) to Bezek; and Saul, at the head of a vast multitude, totally routed the Ammonites, and obtained a higher glory by exhibiting a new instance of clemency, which those experienced who had formerly despised him. Under the direction of Samuel, Saul and the people betook themselves to Gilgal, where with solemn sacrifices the victorious leader was reinstalled in his kingdom (xvi.). At Gilgal Samuel resigned his office as judge, and the people were filled with the intercession of his son Jonathan, the intimate friend of David. Indeed, Jonathan succeeded for a time in bringing about a friendly relation between his father and his friend; but this was of but a short duration. David was compelled to assume the position of an outlaw. A portion of the people were afraid of him enough to urge the Philistines to wage war against Saul (xxiii. 19, xxvi. 1); and others, perhaps, might color their fear by the presence of conscience (xxiii. 12). But his sparing Saul's life twice, when...
he was completely in his power, must have destroyed all color of right in Saul's conduct in the minds of the people, as it also did in his own conscience (xxiv. 3-7, xxvi.). At last the monarchy itself which he had raised up broke down under the weakness of its head. The Philistines reentered the country. Saul, forsaken of God, who gave him no guidance, but mercy and divination, although he had formerly executed the penalty of the law on all those who practised these things (xxviii. 9). He consults a woman living at Endor, who conjures up the spirit of Samuel. From Samuel he hears that his doom is sealed. In the battle which took place on Gilboa, Saul, after his three sons had been killed, perished by his own sword (xxx. 4). The body, on being found by the Philistines, was stripped and decapitated. The armor was deposited in the temple of Astarite; the head was deposited in the temple of Dagon (1 Chron. x. 10). The corpse was removed from Beth-shan by the inhabitants of Jabesh-gilead, who carried off the bodies, burned them, and buried them (1 Sam. xxxi. 13). After the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xx. 14). The Old Testament says nothing about the length of Saul's reign, but Acts xiii. 21 states it as forty years. Comp. SCHLIER: Die Könige in Israel (Stuttgart, 1855), p. 35; Ewald: Geschichte d. Volkes Israel, ii, pp. 562 sq.; [STANLEY: Jewish Church, ii, lct. xxi.; RICHARDSON: Saul, King of Israel (Edinburgh, 1858); JOSEPH A. MILLER: Saul, First King of Israel (London, 1858, new ed., 1868); BROOKS: King Saul (a tragedy, New York, 1871); JAMES SIME: The Kingdom of all Israel, London, 1883. See A. KAMPHAUSEN: Die Chronologie der hebräischen Könige, Bonn, 1883. E. NAEBERLbach.

SAUMUR, a town of France, on the Loire, in the department of Maine-et-Loire, now famous for its manufactures of rosaries; was the seat of the celebrated Protestant academy founded in 1598 by the national synod of Montpellier, and suppressed by a royal edict of Jan. 8, 1685. The academy, which developed the first fertile school of the Reformation, acted a little hastily, and refused to carry out its decree. Of still greater importance were the researches of Louis Cappel concerning the integrity of the various documents of the Old Testament. The strict Calvinists were fully aware, that, if the results of these researches were to be accepted, the doctrine of the literal inspiration of Scripture had to be given up, and a hot contest ensued. After the death of Amyraut, Placeus, and Cappel, it was apparent that the fame of the academy of Saumur had passed its zenith: still men like Etienne Gaussen, Claude Pajon (the father of Pajonism), and Etienne de Brais, continued to throw lustre over the academy, and attract great numbers of students. See AMYRAUT; SCHWEIZER: Protestant Centraldogmen (Zürich, 1858), ii. 439 sqq.; SCHAFF: Creeds of Christendom, i. 477 sqq.

SAURIN, Élie, b. at Usséau, in Dauphiny, Aug. 28, 1639; d. at Utrecht, Easter-Day, 1708. He studied theology at Die, Nîmes, and Geneva, and was appointed pastor of Delft in 1665, and of Utrecht in 1670. He is best known on account of his controversy with Jurieu, which grew so hot that the synod of Leuwarden (1695) forbade both parties, though in vain, to write any more on the matter. His principal works are Études de la théologie du M. Jurieu, The Hague, 1694, 2 vols.; Défense de la véritable doctrine, Utrecht, 1697, 2 vols.; Réflexions sur les droits de la conscience, Utrecht, 1697. See FRANK PAUX: Précurseurs de la tolérance, Paris, 1881.

SAURIN, Jacques, the greatest orator of the French-Reformed Church; b. at Nîmes, Jan. 6, 1677; d. at The Hague, Dec. 30, 1738. He was educated at Geneva, served four years in a regiment of volunteers in the coalition against Louis XIV. (1694-97), studied theology at Geneva, and was appointed pastor to the French-Reformed Congregation in London (1700) and at The Hague (1705), where he gathered immense audiences by the earnestness, energy, and eloquence with which he preached the gospel. Besides his Discours (Amsterdam, 1720), whose second volume (Amsterdam, 1728) gave occasion to some disagreeable misunderstandings, he published five volumes of Sermons (1707-25), and after his death seven more volumes were published by his son. Collected editions were several times issued. The best is that of The Hague, 1749; the latest, that of Paris, 1829-35. One volume of an English translation of his Discours appeared in London, 1723. The best English translation of his sermons is edited by BURDER, London, 1824, 6 vols., New York, 1896, 2 vols. See CASTER and Jacques Saurin, Bruxelles, 1858; GABEREL ET DESHOURS-FARRÉS: Saurin, 1884; BERTHAULT: Saurin et la prédication protestante, 1875.

SAVONAROLA, Hieronymus, often called Fra Girolamo, b. at Ferrara, Sept. 21, 1452; d. at Florence, May 23, 1498. He was the victim of an ecclesiastico-political reform movement, sometimes wrongly represented as an inspired prophet, and wonder-working saint, but
SAVONAROLA.

Sometimes, also, as an ambitious demagogue and deluded fanatic. He was by his parents destined to study medicine; but a steadily deepening impression of the corruption of the world in general, and the church especially, concentrated the whole force of his character on the one point, the salvation of his soul; and in 1475, in the twenty-third year of his age, he left the parental home, and sought refuge in a Dominican monastery at Bologna. The conversion was in strict harmony with the mediaval ideas of monasticism, and involved no reformatory impulse at all. He simply wanted to become a lay-brother, and do the mean work of the house; but his superiors determined that he should study theology, and in course of time he became thoroughly conversant with the Bible, — which he knew almost entirely by heart, and of which especially the Old Testament and the Revelation inspired him with passionate sympathy, — and also with the writings of Thomas Aquinas, the great Dominican doctor, of St. Augustine, and others. He also began to preach, but at first without any success. Suddenly, however, at Brescia, his powerful eloquence broke forth in all its wealth; and in 1490 he was sent as lecturer to the Dominican monastery of San Marco in Florence.

He taught first in his cell, then in the garden of the cloister, finally in the cathedral; and immense audiences thronged to hear him expound the Revelation. “Your sins make me a prophet,” he said to them; and from the depths of that stirring, brilliant, half-pagan life which the Mediciis, trinal reform, however, as was achieved by Luther and Calvin, Savonarola never dreamed of: in all essentials he agreed with the traditional system of the Church of Rome. What he wanted was simply a moral regeneration of the church, hand in hand with a political regeneration of Italy, more especially of Florence. In 1491 he was elected prior of San Marco, and Lorenzo the Magnificent soon became aware of the strong fascination the prior exercised upon the people. But Lorenzo, however, April 6, 1492, April 8, 1492, April 17, 1492, April 17, 1492, April 23, 1492, had neither his sagacity nor his self-control. When in August, 1494, Charles VIII. of France crossed the Alps and entered the Holy City, the Medici grasped the opportunity of securing the self-control of the people; and, though he afterwards retracted, he was by the Papal commissioners condemned as a heretic, and surrendered to the civil authorities for punishment. He was burned at the stake, — erected in the form of a cross, — together with two of his most zealous adherents. The Dominican order, however, has since taken great pains to have him canonized. He left several works, written in Latin and Italian. These were published by Luther in 1523. Of special interest for his own life is his Compendium Revelationum, written in 1495. His principal theological work is his Trionfo della Croce, a defence of Christianity against the sceptical tendencies of the Medicean epoch, written in 1497 (English Translation, Triumph of the Cross, London, 1868). In 1882 a bust of Savonarola was placed in the Hall of the Five Hundred at Florence.

SAVONAROLA.

Lit. — His life was written by Pacisco Bur- lamacchi (d. 1519), ed. by Manetti, Lucca, 1761 (Italian); Joan. Franc. Pico, a nephew of Pico de Miranda, 1590, edited by Quetif, Paris, 1674
SAVOY CONFERENCE. See Conference.

SAYBROOK PLATFORM. See Congregationalism. p. 598.

SCALLER, Joseph Justus, b. at Agen, on the Garonne, Aug. 4, 1540; d. at Leyden, Jan. 21, 1609. He studied in Paris, and was in 1592 appointed professor at Leyden. He was the most learned man of his age, understood thirteen languages, and was well versed not only in philology and history, but also in philosophy, theology, jurisprudence, mathematics, etc. Most of his writings are philological; but his "Thesaurus temporum" (Amsterdam, 1658), the first system of chronology ever formed, and his "Expositio numerumatis Constantini" (Leyden, 1694), have considerable interest to the church historian.

SCAPEGOAT. See Atonement, Day of.

SCAPULARY (from the Latin scapula, the "shoulder-blade") means a narrow shoulder-band, of various colors, and adorned with a picture of the Virgin, or a cross, which is worn by several monastic orders and religious fraternities of the Roman-Catholic Church. As a piece of dress it has no particular purpose, but it is believed to be a preservative against death by water and fire. According to the bull "Sabbatina" the Virgin has personally promised Pope John XXI. that any one who wears a scapulary with her image shall be delivered from purgatory on the first Saturday after death.

SCHADE, Georg, b. at Apenrade in Sleswick, May 8, 1711; d. at Kiel in Holstein, April 10, 1795. He was practising as an advocate at Kiel. See J. A. BOLten: "Historische Kirchen-Nachrichten von der Stadt Altona," which also contains a full list of Schade's other writings.

SCHADE, Johann Caspar, b. at Kühndorf in Holstein, May 8, 1711; d. in Berlin, July 25, 1795. He studied at Leipzig, where he became an intimate friend of Francke; and was in 1790 appointed preacher at the Church of St. Nicholas, in Berlin, where Spener was provost. In 1797 he published Prazis des Bischöftuhs und Abendmauls, which occasioned a rescript from the government, according to which, private confession ceased to be obligatory in the Prussian Church.

SCHAEFFER, Charles Frederick, D.D., b. Sept. 3, 1807; d. Nov. 28, 1880; an eminent theologian of the Lutheran Church, son of Frederick David Schaeffer, D.D., pastor in Philadelphia; was a graduate of Pennsylvania College, where he formed his theological studies under his father and the Rev. Dr. Demme; served, 1832 to 1855, congregations at Carlisle, Hagerstown, Red Hook (N.Y.), Easton (Penn.). From 1840 to 1845 he had charge of a professorship in the theological seminary, Columbus, O.; was in 1856 called to the German professorship in Pennsylvania College, and in the theological seminary at Gettysburg, Penn., and in 1864 to the chair of dogmatic theology in the newly established theological Lutheran seminary at Philadelphia, where he conscientiously performed his duties until 1879. He was a representative of the strictly conservative tendency, adhering to the symbols of the Lutheran Church according to their original meaning. Of his solid scholarship his publications bear witness,—historical, homiletical, and doctrinal articles in the Gettysburg Evangelical Review; translation of Lechler's "Commentary on the Acts," in Schaff's edition of Lange's Bible-work; translations of John Arndt's "True Christianity," and of H. Kurtz's "Sacred History." W. J. MANN.

SCHALL, Johann Adam, b. at Cologne, 1591; d. in China, Aug. 15, 1666. He was educated in the Colloquium Germanum in Rome; entered the order of the Jesuits, and was in 1628 sent as a missionary to China, where he remained to his death. He acquired the confidence of the Chinese Government (which proved of great advantage to the mission), and translated into Chinese many mathematical treatises, interlarded with religious and Christian discussions. He also wrote "Historica missionis Societatis Jesu apud Chineses." Vienna, 1655, and Ratisbon, 1672. G. H. KLIPPEL.

SCHAUFLER, William Gottlieb, D.D., LL.D., missionary and Bible-translator; b. at Stuttgart, Württemberg, Germany, Aug. 22, 1798; d. in New-York City, Friday, Jan. 26, 1883. In 1804 his father removed to Odessa, South Russia. At fifteen he was confirmed in the Lutheran Church; at twenty-two, converted. He then determined to be a missionary. But his educational advantages had been small, though diligently improved, and the way seemed hedged up. But in 1829 he met the famous missionary, Joseph Bell, who took him to Constantinople, there to be fitted for whose dominion Holstein at that time belonged, did not relish the joke, however, but put the author in Christianso’s, the Danish Bastille, from which he was not released until 1775, under Christian VII., when he was allowed to be an advocate at Kiel. See J. A. BOLten: "Historische Kirchen-Nachrichten von der Stadt Altona," which also contains a full list of Schade’s other writings.

L. HELLER.
missionary labors; and from there he went to Smyrna, where Jonas King induced him to go to America. For five years he studied at Andover, became an American citizen, and then, under the care of the American Board, went to Constantinople (1831), where, with the exception of a few years spent elsewhere, he resided and labored. He was particularly interested in the conversion of the Jews, and for these benefit revised and supervised the intended publication of the Old Testament, in Hebrew-Spanish, at Vienna, 1839-42. But his great work was the translation of the whole Bible into Osmanli-Turkish, the language of the educated Turks. This occupied him eighteen years. In 1867 Halle gave him the degree of D.D., in express acknowledgment of this work. In 1861 his peace-making between two high dignitaries at Constantinople was acknowledged by a decoration sent him by King William of Prussia. In 1877 he was made a doctor of laws by Princeton College. He was a remarkable linguist, being familiar with some nineteen languages, and able to preach extemporaneously in six (German, Italian, French, English, Spanish, and Turkish). He published Meditations on the Last Days of Christ (Boston, 1837, several editions).

SCHELLING, Friedrich Wilhelm Joseph von. B. at Breslau in 1824; d. there July 2, 1877. He studied medicine at Strassburg, Leyden (where he first became acquainted with Jacob Boehme's writings), and Padua (where he took his degree), and was in 1849 appointed body-physician to the Duke of Württemberg; but he remained only three years at the court of Oels. In 1853 he returned to Breslau, and embraced Romanism. In 1861 he published his two most celebrated works: Cherubinische Wanderscharm (a collection of minor poems, almost of the character of proverbs), and Geistliche Hirtenleiter (a collection of hymns), both characterized by a peculiarly deep and sweet mysticism. His polemical writings show quite a different character. In 1861 he was ordained a priest: and from that time he spent the rest of his life in a series of violent, sometimes almost unseemly, attacks on the Reformers and the Reformed churches; which (thirty-nine treatises) were collected under the title Ecclesiolagia, and appeared at Glatz, 1677, 1 vol. fol. See KAHLER: Angelus Silosius, Breslau, 1853. DRYANDER.

SCHELHORN, Johann Georg; b. at Memmingen, Dec. 8, 1894; d. there March 31, 1773. He studied at Jena, and settled then in his native city as preacher and librarian. Of his writings the following have great interest to the church historian: A materiales historice eccl. (Leip., 1737-46, 3 vols.), Acta hist.-eccl. Sac. XV. et XVI. (Ulm, 1762-64, 4 vols.), De vita Camerarii (1740, etc.).

SCHELLING, Friedrich Wilhelm Joseph von. I. LIFE AND WRITINGS. — He was b. Jan. 27, 1775, at Leonberg, near Stuttgart, where his father was pastor; d. in Ragatz, Switzerland, Aug. 20, 1854. In his sixteenth year he entered the university of Tubingen to study theology, together with Hegel and the unfortunate poet Hölderlin. Lessing, Herder, and Kant were the leaders of their thought; and especially the influence of Herder is seen in Schelling's academic dissertation, Anti quisimini de prima malorum origine philosophi matis explicandi Gen. iii. tentamen criticum (1792), as well as in the essay on Myths, Historical Le-
SCHELLING.

the absolute spirit, which has the freedom of existing outside of itself, reveals himself, according to his three potencies, in the world, as causa materialis, causa efficax, and causa finalis of nature, which found its bloom in Greek religion and poetry; the period of fate, at the end of the ancient world; and the period of providence, which entered with Christianity. God became objective for the first time in Christ. This incarnation is not a temporal, but an eternal act. Christ sacrifices in his person the finite, to enable by this the coming of the Spirit as the light of a new world. By speculative knowledge alone, Schelling expects a regeneration of esoteric Christianity and the proclamation of the absolute gospel.

Thoughts similar to these are expressed in the essay on *Philosophy and Religion* (1804). And his *Philosophical Inquiries concerning Human Freedom* show us,

4. Schelling in the Transition to his Later Doctrine, which is characterized by his inclination to theosophic speculation and the influence of Christian mysticism, especially of Jacob Bohme.

Kant-Fichte's idealism had, according to Schelling, not given a sufficient notion of freedom, because it lacked the basis of realism. Such a realism is contained in his philosophy; because he distinguishes in God a basis, the nature in God, in which all beings, and therefore man also, have their cause. This nature in God, a dark, blind will, is an eternal yearning to produce itself, and rests also at the ground of our existence. But God produces in himself a perception of himself, which is understanding, the expression of that yearning. Both together, eternal yearning and understanding, are then in God that loving, almighty will which creates all things. In man we find both principles united, the principle of nature, and the principle of light and understanding. As a part of that dark will, he has a will of his own: as gifted with understanding, he is an organ of the universal will. The separation of both principles is the possibility of good and evil, which presupposes human freedom. The predominance of man's particular will is the evil. The decision of man for the evil is an act, but an eternal act, because it was done before time. Only through God can the particular and the universal will be united again. And it is done by revelation, or by God's adopting of man's nature.

The philosophy of religion, which Schelling has given here in broad outlines, is finally completed in

5. Schelling's Later Doctrine. — Schelling begins with a distinction of negative and positive philosophy. As negative philosophy he describes the philosophy of Hegel, which is unable to give us a full knowledge of reality. Because it is the desire of human reason, as well as the object of true philosophy, to find the absolute Being, and because Schelling wants to obtain the notion of an absolute Spirit, he distinguishes three potencies in the divine essence, — the possibility of being (Sein-Kinnesse), the impossibility (reines Sein) without the possibility of being (actus purus), and absolute free being, which is neither of the two, but their unity, i.e., subject-object. Yet these three forms of being are not being (Sein) itself; they are only attributes of the general being, which is neither the absolute Spirit.

This absolute Spirit, which has the freedom of existing outside of himself, reveals himself, according to his three potencies, in the world, as causa materialis, causa efficax, and causa finalis of

...
the world. Only through creation, which is an act of his will, not of his nature, God comes to a full knowledge of himself.

Schelling believes that his notion of God is also the original notion of monothelitism; and, based upon his theory of the three potencies in God, he develops also the Christian doctrine of the Trinity. The three persons of the Trinity, who proceed from the potencies by a theogonic process, are, the Father as the creator, who gives matter to the creatures; the Son, begotten of the Father, who contributes the forms; and the Spirit, who is the completion of creation. But only at the end of creation Son and Spirit become perfect personalities, yet both are in God, so that we have only one God in three personalities.

In man, as the image of God, we have the same three potencies and a similar freedom, which may separate the harmony of the potencies. The separation of the potencies has become actual in the fall of man. In order to restore the harmony, and bring the fallen world and man back to the Father, the Son himself must become man.

But the Son can at first realize this only as a natural potency, which is done in the mythological process. After having overcome here the antithetical principle, he can act also according to his will, as the ideal potency; and this free personal acting is revelation.

It is impossible to follow Schelling here into his elaborate construction of mythology, which is rich in deep and grand thoughts.

Revelation finally broke through mythology, as it appears even in the Old Testament, by Christ's incarnation. The person of Christ is the centre of Christianity. Here the second potency divests itself of the "form of God," which it had in the mythologic consciousness (Phil. ii. 6-8), and becomes man, suffers and dies, not only to bring freedom to men, but to become by obedience one with the Father (1 Cor. xv. 28).

It is necessary for us to give Schelling a glimpse at the history of the church. He distinguishes three great periods, and names them after the characters and names of the three apostles,—The Petrine Period, or Catholicism; The Pauline Period, or Protestantism; and The Johannine Period, or the "church of the future."

While Schelling stands, on one side, in the most intimate connection with the great poetic and philosophic movements of the last century; while especially his earlier philosophy is but a philosophic expression of that yearning to comprehend the absolute as it appears above all in Goethe's Faust; and while his system is the highest glorification of genius as celebrated by the romantic school,—we have on the other side, in Schelling's later philosophy, the greatest endeavor of modern philosophy to construct the system of Christian doctrine. His thoughts have had great influence upon modern German theology (and upon Cole-ridge), especially his idea of the three ages of church history. His philosophy is an illustration of his own saying, "The German nation strives with her whole nature after religion, but, according to her peculiarity, after a religion which is connected with knowledge, and based upon science."

Lit.: Schelling's Complete Works, Stuttgart and Augsburg, 1856-61, 14 vols.; Aus Schelling's Leben, Leipzig, 1869-70; Rosenkrantz: Schelling, Danzig, 1843. Compare accounts of his system in the historical works of Michaelis, Erdmann, Ueberweg, and others,—Schelling und die Offenbarung, Kritik des neuesten Reactionsversuches gegen die freie Philosophie (Leipzig, 1842), Differenz der Schachen u. Hegel'schen Phil. (Leip., 1842). L. MAHRENHEI K: Kritik der Schellingschen Offenbarungphilosophie, Berlin, 1842; SALAT: Schelling in München, Heidelberg, 1845; Noack: Schelling and the Phil. der Romanik, Berlin, 1859; Mognet: Notice historique sur la vie et les travaux de M. de Schelling, Paris, 1858; E. A. Weber: Examen critique de la phil. religieuse de Sch., Strassburg, 1860; also Edward Hartmann: Schellings positive Philosophie als Einheit von Hegel und Schopenhauer; Dr. August Dornerr: Schelling zur hundertjährigen Fizer, 1875, "Jahrbuch für d. Theol.," XXX.; Constantin Frantz: Schellings positive Philosophie, Cöthen, 1880. Heyder (Dr. Julius Goebel): Schelwig, Samuel, b. at Polish Lissa, March 8, 1643; d. at Dunkirk, France, Aug. 27, 1679. He studied theology at Wittenberg, and was appointed professor at Danzig in 1675. In the great Pietist controversy he sided with the orthodox Lutherans, and published a great number of violent polemical tracts, in which he actually treated Spener as a heretic. The most important are: Thecatechismus-Renunciation (Danzig, 1684), Synopsis controversiarum (Danzig, 1701), De Novationismo (1702), Manductio ad August. Confess (1711), and Mon. ad Form. Concord. (1712).

Schelwig, Samuel, b. at Polish Lissa, March 8, 1643; d. at Dunkirk, France, Aug. 27, 1679. He studied theology at Wittenberg, and was appointed professor at Danzig in 1675. In the great Pietist controversy he sided with the orthodox Lutherans, and published a great number of violent polemical tracts, in which he actually treated Spener as a heretic. The most important are: The catechismus-Reinigung (Danzig, 1684), Synopsis controversiarum (Danzig, 1701), De Novationismo (1702), Manductio ad August. Confess (1711), and Mon. ad Form. Concord. (1712).
made on the soldiers. When the Reformation broke out in Switzerland, he seemed to be in per-
fect harmony with the movement. He offered Luther a place of refuge and support in 1618, and
continued for a long time to befriend Zwingli.
But his close connection with the Church of
Rome, and worldly regards, at last got the better
of him, and he turned against the Reformation.
Without the support of his former friends, he
gave himself up to the Reformation. Unfortunately, in the effort to enlist sympathy,
the picture of German destitution was greatly
overdrawn, and the Germans were represented
in a manner that could not fail to be painful to
a high-spirited people. In 1755 Schlatter was
induced to resign his church in Philadelphia, and
to become superintendent of the proposed "charity
schools." This was a mistake; for by this time
the movement had to some extent become politi-
al. An attempt was made to use the "charity"
as a means of breaking the tacit alliance which
had hitherto subsisted between the Quakers and the
Germans, and it is probable that the latter sup-
port the favorite measures of the government
party. Christopher Sauer, the celebrated German
printer, exerted his influence in opposition to the
"charity schools," which, he claimed, were intended to prepare the way for an estab-
lished church. The Lutheran and Reformed min-
isters for a while supported Schlatter in his work;
but at last the popular feeling of opposition be-
came irresistible, and the undertaking proved an
utter failure. The manner in which the charity
was offered had caused it to be regarded as an
in-sult. Seidensticker says, "Schlatter's failure was
due to his connection with the cause after it had
assumed this unfortunate complexion. If the
affair had remained on the basis on which he had
with honest zeal and decided success originally
placed it, the history of these schools would have
been very different."
On the failure of the school-movement, Schlatt-
er, in 1757, accompanied an expedition to Nova
Scotia against the French, as chaplain of the
Royal American regiment, and was present at
the taking of Louisburg. He subsequently lived in
retirement at Chestnut Hill, near Philadelphia.
During the American Revolution he was an ear-
nest patriot, and was for some time imprisoned
for refusing to resume his position of chaplain in
the British army.

SCHISM. from the Greek exixia, has, according
to canon law, a double sense: one, more general,
simply denoting a deviation from the orthodox
church, with respect to organization or discipline,
such as the schisms caused by Pelagianism, Naova-
tian, Meletius, and others; and one more special,
denoting a split in the highest authority of the
curch, such as the great Papal schism, 1378-
1429. See Urban VI., Boniface IX., Benedict
XIII., etc., and the Council of Constance.
Schlatter, Richard, missionary, founder of
the synod of the German-Reformed Church in
the United States; was b. of a respectable fam-
ily in St. Gall, Switzerland, July 14, 1716; d. near
Philadelphia, October, 1790. He studied in
the gymnasia of his native town, and probably also
at Helmstadt; was for some time a teacher in Hol-
land, where he was ordained to the ministry; and
in 1745 was assistant minister at Wigoedingen,
his native country. In 1746 he was commis-
sioned by the deputies of the synod of North and
South Holland a missionary to the destitute Ger-
mans in Pennsylvania, with special direc-
tions to visit the scattered settlements, to organize
pastoral charges and, if possible, to form a coetus,
or synod.
Schlatter arrived in America on the 1st of Au-
gust, 1746. Before the end of the year he was
called to the pastorate of the Reformed Church
of Philadelphia. Though he accepted the call,
he continued to prosecute his special mission with
extraordinary energy. From the year 1747 to the
beginning of 1751 he travelled, as he informs us in
his Journal, a distance of not less than eight thou-
sand miles,— not reckoning his passage across the
ocean,— and preached six hundred and thirty-
five times. According to his own estimate, there
were at this time thirty thousand German Re-
formed people in Pennsylvania, with fifty-three
small churches, and only four settled pastors.
Schlatter formed the congregations into pastoral
charges and on the 29th of September, 1747, the
pastors and delegated elders met at his instance,
in Philadelphia, and organized the German-Re-
formed coetus, or synod.
In 1751 Schlatter went to Europe, at the request
of the coetus, to solicit aid for the destitute Ger-
mans in America. He was very successful, especially in Holland,
where a fund was raised from which much assistance
was received. In 1752 he returned to Ameri-
cas, accompanied by six young ministers. He
brought with him seven hundred large Bibles for
distribution to churches and families.
While Schlatter was in Europe, he published,
in Dutch, a Journal of his missionary labors, con-
taining a history of the movement. It was
translated into German, and published in Freeenii Pastoral Nachrichten,
and of a teacher who first inspired him with enthusiasm for classical literature. At that time he had already commenced the struggle against a "strange scepticism," which he calls a "peculiar thorn in the flesh," and which made him doubt the genuineness of all the ancient writings. In 1783 his parents sent him, his brother, and sister, to an excellent Moravian school at Niesky in Upper Lusatia. Two years afterward he entered the Moravian college at Barby. The childlike piety, the wise mixture of instruction and amusement, and the rural quietness of these institutions, made a deep and lasting impression on his mind. He ever remembered that time with gratitude, and kept up a familiar intercourse with the society through his sister Charlotte (who had become one of its regular members), and through his intimate friend and classmate, Von Albertini, of the Grisons, subsequently bishop of the fraternity, and himself a former pupil. This type of Moravian Christianity can be clearly traced in his enthusiastic personal devotion to the Saviour, and in the strongly christological character of his dogmatic system. In his *Weihnachtsfeier*, 1803 (an imitation of the Platonic *Symposium*), Christ appears as the living centre of all faith and true religion. But his constitutional scepticism seriously tormented him, and led to a temporary rupture with his teachers, and even with his father. The correspondence between them is highly honorable to both. With all his filial reverence and affection, the son refused to yield to mere authority, and insisted on his right of private judgment and personal investigation. The father learned to respect the manly independence and earnest mental struggles of the son. Both were at last fully reconciled. With the consent of his father, he left Barby, and entered the university of Halle in 1787. His studies were rather fragmentary. He attended the lectures of Semler, the father of German neology, and of Wolff, the celebrated Greek scholar, studied modern languages and mathematics, and read the philosophical works of Spinoza, Kant, Fichte, and Jacobi. His mind was so independent that he could not follow any one teacher or system. The age was thoroughly rationalistic, and German theology was then undergoing a revolution as radical as the political revolution of France. He left the university, after a two-years' course, without a fixed system of religious opinions, yet with the hope of "attaining, by earnest research, and patient examination of all the witnesses, to a reasonable degree of certainty, and to a knowledge of the boundaries of human science and learning." In 1790 he passed the examination for licensure, and accepted a situation as private tutor in the family of Count Dohna, where he spent three years. In 1793 he was ordained to the ministry, and became assistant to his uncle, a superannuated clergyman at Landsberg on the Warta. In 1796 he was appointed chaplain at the Charité (hospital) in Berlin, and continued in this position till 1802. During these six years he made many inquirings and writings, and identified himself temporarily with the newly founded romantic school of poetry as represented by Friedrich and Wilhelm Schlegel, Tieck, and Novalis. In 1799 he published his first important work, the *Discourses on Religion*. It had a stirring effect upon the rising generation of theologians (as Neander and Harms from different stand-points testified from their own experience), and marks the transition of German theology from an age of cold speculation to the restoration of positive faith. He appears here as an eloquent high priest of natural religion in the outer court of Christian revelation, to convince educated unbelievers that religion, far from being incompatible with intellectual culture, as they thought, was the deepest and the most universal element in man, different from knowledge and from practice,—a sacred feeling of relation to the Infinite, which purifies and ennobles all the faculties. Beyond this he did not go at that time. His piety was strongly tinged with the pantheism of Spinoza. His *Monologues* followed in 1800, a self-contemplation in the face of the world, and a description of the ethical ideal which floated before his mind, and was influenced by the subjective idealism of Fichte. In 1802 he broke loose from his aesthetic and literary connections, much to his own benefit, and removed for two years to Stolpe in Pomerania, as court-preacher. There he commenced his translation of Plato, which he had projected with Friedrich Schlegel in Berlin. The completion of this great undertaking in six volumes (1804–26) gave him a place among the best Greek scholars in Germany. His searching *Criticism of all Former Systems of Moral Philosophy*, which opened a new path in this science, belongs to the same period (1803).

In 1804 he was elected extraordinary professor of philosophy and theology in Halle. After the temporary suspension of this university in 1806, he spent some time on the Island of Rügen, then returned to Berlin as minister of Trinity Church, and married the widow of his intimate clerical friend Willich (1809), with whom, notwithstanding the great disparity of age (he might have been her father), he lived happily to the close of his life.

He took an active part in the organization of the university of Berlin, which was founded in 1810. He was elected professor of philosophical theology, and also pastor of Trinity Church. In this double office he continued to the close of his life, and unfolded his greatest activity to an ever-widening circle of pupils and admirers. For a quarter of a century he and his colleague and former pupil, Neander, were the most influential teachers of theology, and the chief attraction in the university of the literary metropolis of Germany. At the same time he felt a lively interest in public affairs. He roused from the pulpit the sense of national independence during the deepest humiliation of Prussia, and urged the people to the war of liberation against Napoleon. He advocated liberal political opinions after the Congress of Vienna (1815), and ran the risk of sharing exile with his friends De Wette and Moritz Arndt. He was no favorite with Frederic William III.; but a few years before his death he received from the king the order of the red eagle, which he never wore. They agreed, however, in zeal for the literary and political opinion of Soemmerring. After the Congress of Vienna, which was inaugurated in 1817, at the third tercentenary celebration of the Reformation. Schleiermacher did all he could to promote it.
He was free from all sectarian bigotry. "Christ," he said, "is the quickening centre of the church. From him comes all: to him all returns. Of him should, therefore, not call ourselves Lutherans, or Reformed (Calvinists), but Evangelical Christians, after his name and his holy gospel." He favored the introduction of the Presbyterian form of government. He was one of the compilers of the new Moravian hymn-book (1829), which, with all its defects, remained the work for a hymnological reform. Notwithstanding this extraordinary activity, he mingled freely in society, and was the centre of a large number of friends at his fireside. Many of his witty sayings and charades, in verse and prose, were transmitted by oral tradition in Berlin, and are still remembered.

In the beginning of February, 1834, he was seized by a severe cold, which fell on his lungs, and in a few days terminated in death. In his last hours he summoned his family around his bed, and with clear consciousness and calm serenity celebrated the holy communion. He himself distributed the elements, and solemnly confessed his implicit faith in Christ his Saviour, and in the atoning efficacy of his death. It was a worthy close of his religious career, which began in the bosom of Moravian piety. It was felt throughout all Germany that a truly representative man, and one of the brightest luminaries of the age, had departed. The funeral-oration of Steffens (a classical philologist, a philosopher, and a theologian of the Hegelian school, and his antagonist), gave public expression to the universal esteem and respect. His remains were intrusted to his friend and pupil, Dr. Jonas. He lost his only son, Nathanael, in his early youth; and the funeral-address which he himself delivered at the grave is one of his most remarkable and touching compositions. He bases there his faith of immortality solely on Christ as the resurrection and the life.

Schleiermacher was small of stature, and slightly deformed by a humpback; but his face was noble, earnest, sharply defined, and expressive of intelligence and kind sympathy; his eye keen, piercing, and full of fire; his movements quick and animated. In his later years his white hair made him appear like a venerable sage of olden times, yet his mind retained its youthful vitality and freshness to the close. He had perfect command over his temper, and never lost his calm composure. His philosophy and theology were violently assailed by orthodox and rationalists; but he kept aloof from personal controversy, and secured the esteem even of those who widely differed from his views. He was the Plato and Origen of Germany in the nineteenth century.

II. His Character and Works. — Schleiermacher was a many-sided man, and a master in several departments of intellectual and moral activity. He was a public teacher and writer, a preacher, a classical philologist, a philosopher, and a theologian. As academic teacher he had that rare personal magnetism which drew the students at once into an irresistible current of thought, and roused all the intellectual audiences of students, professors, officers, and persons of the higher ranks of society. Wilhelm von Humboldt says that Schleiermacher's speaking far exceeded his power in writing, and that his strength consisted in the "deeply penetrative character of his words, which were free from art, and the persuasive effusion of feeling which moved in perfect unison with one of the rarest intellects." He never wrote his sermons, except the text, theme, and a few heads, but allowed them to be taken down by friends during delivery, and to be published after some revision by his pen.

As a theologian he ranks among the greatest of all ages. His influence is seen among writers of different schools; and will long continue, at least in Germany, as a suggestive and stimulating force. He was a unique combination of mysticism and criticism, of religious feeling and sceptical understanding. He believed in his heart from him comes all; to him all returns. Of him should, therefore, not call ourselves Lutherans, or Reformed (Calvinists), but Evangelical Christians, after his name and his holy gospel." He favored the introduction of the Presbyterian form of government. He was one of the compilers of the new Moravian hymn-book (1829), which, with all its defects, remained the work for a hymnological reform. Notwithstanding this extraordinary activity, he mingled freely in society, and was the centre of a large number of friends at his fireside. Many of his witty sayings and charades, in verse and prose, were transmitted by oral tradition in Berlin, and are still remembered.

In the beginning of February, 1834, he was seized by a severe cold, which fell on his lungs, and in a few days terminated in death. In his last hours he summoned his family around his bed, and with clear consciousness and calm serenity celebrated the holy communion. He himself distributed the elements, and solemnly confessed his implicit faith in Christ his Saviour, and in the atoning efficacy of his death. It was a worthy close of his religious career, which began in the bosom of Moravian piety. It was felt throughout all Germany that a truly representative man, and one of the brightest luminaries of the age, had departed. The funeral-oration of Steffens (a classical philologist, a philosopher, and a theologian of the Hegelian school, and his antagonist), gave public expression to the universal esteem and respect. His remains were intrusted to his friend and pupil, Dr. Jonas. He lost his only son, Nathanael, in his early youth; and the funeral-address which he himself delivered at the grave is one of his most remarkable and touching compositions. He bases there his faith of immortality solely on Christ as the resurrection and the life.

Schleiermacher was small of stature, and slight deformed by a humpback; but his face was noble, earnest, sharply defined, and expressive of intelligence and kind sympathy; his eye keen, piercing, and full of fire; his movements quick and animated. In his later years his white hair made him appear like a venerable sage of olden times, yet his mind retained its youthful vitality and freshness to the close. He had perfect command over his temper, and never lost his calm composure. His philosophy and theology were violently assailed by orthodox and rationalists; but he kept aloof from personal controversy, and secured the esteem even of those who widely differed from his views. He was the Plato and Origen of Germany in the nineteenth century.

II. His Character and Works. — Schleiermacher was a many-sided man, and a master in several departments of intellectual and moral activity. He was a public teacher and writer, a preacher, a classical philologist, a philosopher, and a theologian. As academic teacher he had that rare personal magnetism which drew the students at once into an irresistible current of thought, and roused all the departments of intellectual activity — ethics, dialectics, psychology, politics, aesthetics, pedagogics, dogmatics, Christian ethics, hermeneutics,
biblical criticism, life of Jesus (posthumous lectures, exceedingly unsatisfactory), church history (likewise posthumous, and almost worthless), and a large number of philosophical, exegetical, and critical essays, and sermons. But the books which he published himself are by far the most finished and complete, especially his masterly outline sketch of the course of theological study as an organic whole (1811), and his Christian Dogmatics (1821, 3d ed., 1835), which stands next to Calvin's Institutes as a masterpiece of theological genius. It is an original reconstruction of the evangelical system of faith on the basis of practical experience and the consciousness of absolute dependence on God: it is in matter independent of all philosophy, yet profoundly philosophical in dialectical method and conclusive reasoning. But more of this in the next section. We only add, that it is Protestant to the backbone, yet remarkably conciliatory in spirit and tone towards diverging types of Christianity. It reduces the differences between Catholicism and Protestantism to this formula: "Catholicism makes the relation of the believer to Christ to depend on his relation to the church; Protestantism makes the relation of the believer to the church to depend on his relation to Christ." PHILIP SCHAF.

III. Theology.—Schleiermacher's Reden über die Religion was a strong word spoken to his time, and it suited the moment. At every point except one the German spirit was rallying from that debility and barrenness into which it had sunk; in every direction except one the German mind was stirring with new issues: only religion seemed to have been entirely abandoned by the educated portion of the nation as a kind of self-contradiction. But the contradiction, the book said to its readers, between piety and culture, is a lie fabricated by people who know neither the one nor the other. That which they reverence as education is not education, but simply school-pedantry; and that which they despise as religion is not religion, but its shadow, its caricature. They consider religion as a means of maintaining social order and good government; they consider morals, an expression of a trite and vulgar view of nature and history. But religion is no such thing. Religion is that feeling of the universe in which man discovers his own destination, that feeling of the infinite in which man discovers the existence of God, though he may still shrink from ascribing the forms of the human personality to that being. Religion is a part of human nature. Every one has religion, whether he knows it or not; and every one is compelled to recognize the truth of his religion, whether he will or not. So far the book is admirable. By its exposition of the true nature of religion it forces the reader out of his religious indifference. But then it undertakes an exposition of religion considered as an historical fact; for, although it admits that not every one may feel called upon to join one of the historically developed religious communities as a positive form is, nevertheless, an inherent demand in the religious feeling. And here the question arises: Does this book really point in the direction of Christianity and the Christian church? It does, though not in the common sense of those words, nor in that in which the author later on came to use them, but when compared with the stand-point of the readers whom it addressed. When Schleiermacher wrote the preface to the third edition of the book, in 1821, he observed that there was at that moment more reason for addressing the bigoted than the indifferent.

To the Reden correspond the Monologen as their ethical complement. They are written in a more lyrical style, giving freer scope to a merely subjective pathos; and they have a somewhat lighter character, in spite of the profound researches they contain concerning human freedom.

From Schleiermacher's philosophy of religion, as developed in his Reden and Monologen, to his systematic representation of the positive doctrines of Christianity, a transition is formed by his critical-exegetical writings, and more especially by his famous little book, Kurze Darstellung des Theologischen Studiums, 1811. It was not any remarkable grasp of historical and antiquarian materials which distinguished him as an exegete: but he was a good philologist and an excellent translator; and his marvellous power of understanding, and, so to speak, reproducing the whole mental process by which a literary monument has been produced, makes his criticism in the highest degree suggestive. For the Old Testament he had very little sympathy, and its close connection with the New Testament he did not understand.

But his Sendschreiben an J. Chr. Gass, 1807, concerning the First Epistle to Timothy, is the first thorough-going examination of that remarkable document, and has led the exegetes to appreciate the intimate relation between the pastoral epistles, — a relation so intimate, indeed, that they must be accepted or rejected together. Of still greater importance was his Kritische Versuch über die Schriften des Lukas, 1821, though only the first volume of the work on the Gospel of Luke ever appeared. Not that Schleiermacher here really achieved what he intended, viz., to represent the Gospel of Luke as a mosaic of a great number of different, but related, historical narratives; but he contributed much to concentrate the interest of biblical scholars on the questions of the origin and formation of the Gospels. More successful was his hypothesis concerning the testimony of Papias (Eusebius: Hist. Eccl., iii. 39). It has been used by many, accepted by more, and hardly neglected by any.

In the Kurze Darstellung des theologischen Studiums, the theological stand-point of Schleiermacher is clearly defined. The fundamental facts of the Christian faith he accepts, not because he feels compelled by any philosophical demonstration, but simply because he finds them as facts in the consciousness of the Christian congregation. He then goes on to give an encyclopedic survey of those facts and their reciprocal relations, dividing the theological science into philosophical (apologetics-polemics), historical (exegesis-dogmatics), and practical theology. And when he draws his conclusion, he pays the feeble and undeveloped picture: it is a drawing executed with consummate skill, and rich in illustration and suggestion. The ripest fruit of Schleiermacher's genius is Der christliche Glaube nach den Grundsatzen der evangelischen Kirche im Zusammenkange dargestellt,
ever, that, when he thus declinesto bow before the existence of evil, but rather make it more at least in the sense of a breach upon natural law; supposed as given in the very feeling of absolute salvation. In no way bound up with the church, system stands Christ and that which he has done Christian piety. It must not be understood, how because, as he protests, it is not demanded by true feeling—not the demonstrations of a dialectical truth, but the demonstration of a metaphysical reasoning which has no equal in the theological literature, after Calvin's Institutionen. It consists of a series of small paragraphs connected with each other by intervening explications of a more elaborate character. The feeling from which religion springs is here further defined as a feeling of absolute dependence on God; and that feeling—not the demonstrations of a dialectical reasoning, nor the letter of a scriptural text—is made the touchstone on which the dogma must be tried. He rejects the doctrine of the Devil and the doctrine of the fall of the angels; because, as he alleges, they do not aid in solving the problem of the existence of evil, but rather make it more difficult. He also rejects the doctrine of miracles, at least in the sense of a breach upon natural law; because, as he protests, it is not demanded by true Christian piety. It must not be understood, however, that, when he thus declines to bow before the literal evidence of Scripture, he in any way gives in to the dictates of non-religious science. By no means! Few theologians have been so successful as he in keeping the doctrines of Christian faith separate from the propositions of natural science, without either bringing them into conflict with each other, or mixing them together in an incomplete harmony. In the centre of the whole system stands Christ and that which he has done for the salvation of man. The development runs between a double christological (Ebonianism and Docetism) and a double anthropological heresy (Pelagianism and Manicheism): but the power of salvation is in no way bound up with the church, which by itself is nothing but the community of the faithful; it resides solely and fully in the intimate union between the faithful and the Saviour. Thus while the idea of God is, so to speak, presupposed as given in the very feeling of absolute dependence on him, and no special regard is paid to its aberrations into deism or pantheism, the idea of Christ is developed with a completeness and minuteness which testifies to the inner passion from which it sprang. Generally the work may be characterized as a combination of syncretism and pietism. Syncretism means the overthrow of all ecclesiastical exclusiveness by a deeper conception of the doctrines in question; pietism means the careful cultivation of the religious organ in which faith manifests itself, and by which it works. Originally these two tendencies, as represented by Calixtus and Spener, touched each other but slightly; but later times came to understand that an actual combination of them was necessary, and it was accomplished by Schleiermacher: hence his practical stand-point.—though belonging to the Reformed Church, he labored for its union with the Lutheran Church; and hence his scientific character. Syncretism developed into rationalism, and pietism into supernaturalism. But Schleiermacher is neither a rationalist nor a supernaturalist: he is a union of both. The original form of the League, and the form which was intended to have been found in a number of exquisite minor treatises on duty, on virtue, on the highest good, etc., shadowed by his Kritik alter bisherigen Sittenlehre, 1803, [abridged from the first edition of Herzog, vol. xiii. 741—784].

W. GASS.

[LIT. — SCHLEIERMACHER: Sämtliche Werke, Berlin, 1835—64, in three divisions, — theology (11 vols.), sermons (10 vols.), philosophy and miscellaneous writings (9 vols.).


Schleiermacher's character and system have been discussed by Branimis (1824), DrBrück (1827), Baumgartner-Chruscius (1834), Sack (1835), F. C. Baur (Gnosis, 1835), Rosenkranz (1836), D. F. Strauss (1839), Schaller (1844), Wiesенborn (1849), Twisten (1851), Nander, Hanne, Gustav Baur, Hagenbach, Aubelen (Schleiermacher, ein Charakterbild, 1859), Erbann (1865), Ritschl (1874), W. Gass (Gesch. der protest. Dogmatik, 4th vol.), and W. Bender (Schleiermacher's Theologie mit ihren philos. Grundlagen dargestellt, Nordlingen, 1876—78, 2 vols.). On the philosophy of Schleiermacher, see G. Runke (1877), and Ueberweg: History of Philosophy (New-York edition), ii. 244—254. Cf. also E. Strohlein, in Lichtenberger's Encyclopédie des Sciences relig., vol. xi. 500—625, where Schleiermacher is called "le plus grand théologien de l'Allemagne contemporaine."

SCHLEUSNER, Johann Friedrich, b. at Leipzig, Jan. 15, 1759; d. at Wittenberg, Feb. 21, 1811. He studied theology in his native city, and was appointed professor at Göttingen in 1794, and at Wittenberg in 1795. His principal works are lexicographical — Lexicon Gr.—Lal. in Nov. Test., 1792 (now superseded), and Thesaurus syn. lexicum in LXX., 1821 (still in use).

SCHMALKALD, League and Articles of. The League of Schmalkald was formed on Feb. 27, 1531, by nine princes and eleven imperial cities of Germany, under the leadership of the elector of Saxony and the landgrave of Hesse, for the purpose of defending Protestantism. It was soon after joined by five other princes and ten imperial cities, and comprised, indeed, the whole of Northern Germany and a large part of Central and Southern Germany. The immediate effect of the formation of the league was the religious peace of Nuremberg in 1532; but it was evident to all that the emperor, Charles V., yielded, only because he was too occupied at that moment with France and the Turks to carry through his own views. The league acted in the beginning with considerable vigor. At a meeting on Dec. 24, 1535, it was determined to raise and maintain a standing army of ten thousand foot and two thousand cavalry; and at another meeting, on Feb. 13, 1537, a common confession, the so-called Articles of Schmalkald, was signed by all the members of the league. It was occasioned by the work which had been begun and not the work which had been begun and not by Luther, and became after
wards one of the symbolical books of the Lutheran Church. But soon internal jealousy between the princes began to weaken the actions of the league, and at Mühlberg its army was completely routed, April 24, 1547. It was Maurice of Saxony, and not the league of Schmalkald, which finally secured the victory by a treaty of peace on July 31, 1552. See HORTLEDER: Kaiser Karl V. wider die Schmal. Bundesverwandten, Francfort, 1817, 2 vols.

SCHMID, Christian Friedrich, b. at Bickelsberg in Württemberg, 1794; d. at Tübingen, March 28, 1852. He studied theology at Tübingen, and was appointed rector there 1818, extraordinary professor in 1821, and ordinary in 1826, and given the degree of D.D. He lectured on exegesis and practical theology. He was a very modest scholar, and published very little. The two books by which he is widely known, his Biblische Theologie des Neuen Testamentes (ed. C. Weisäcker, Stuttgart, 1858 [4th ed. by A. Heller, 1868, Eng. trans., Biblical Theology of the New Testament, Edinburgh, 1870]), and Christliche Moral (ed. by A. Heller, Stuttgart, 1861, 2d ed., 1867), were published after his death. But he exercised a great and powerful influence on the side of positive Christianity, and as a counterpoise to his colleague, F. C. Baur; and through his pupils, especially Oehler and Dorner, he wielded it still. Schmid's work upon the biblical theology of the New Testament is distinguished by his union of the historic sense and the thoughts of organic development with the most decided faith in the absolute revelation in Christ. It will long maintain its present high position. For further information respecting Schmid, and for a list of his own publications (only essays), see the preface to his Biblical Theology.

SCHMID, Konrad, b. at Rüssach, in the canton of Zürich, 1476; was educated in the house of the Johannites in his native city, and became an inmate there, 1519, after studying theology at Basel. Soon after, he became acquainted with Zwingli. In 1522 he began to preach in German, and against the Pope. In 1525 he presided at the disputation at that of Bern, and throughout his life, he proved himself the true friend and co-worker of Zwingli. Like him, he fell in the second Capelle war, October, 1531.

HAGENBACH

SCHMIDT, Oswald Gottlob, D.D., Lutheran divine, b. at Kaditz, near Dresden, Jan. 2, 1821; d. at Werdau, Saxony, Dec. 26, 1882. He studied at Leipzig; in 1845 was licensed to preach; taught in private families until 1845, when he became pastor, first at Schönfeld, then, in 1856, at Greifenhain; and in 1860 he was elected pastor and superintendent at Werdau. He wrote, besides numerous articles in newspapers and reviews, Nikolaus Hausmann, der Freund Luthers, Leipzig, 1860; Caspar Cruciger (ii. 2) and Georg der Gottseliger, Fürst zu Anhalt (iv. 2), in Leben der Altestor der lutherischen Kirche, 1861 sqq.; Petrus Moselmann. Ein Beitr. zur Geschichte des Humanismus in Sachsen, 1868; and the lecture, Blüte in die Kirche, dengedacht im 50. Jahrg. des Zeitschr. der Reformation, 1879; Luther's Bekänntschaft mit den alten Classtern, 1883 (ed. W. Schmidt). For his contributions to this Encyclopædia, see Analysis.

SCHMOLKE, Benjamin (more accurately SCHMOLCK), one of the sweetest and most productive of the German hymn-writers; was b. in Brauchitschdorf, Liegnitz, Dec. 21, 1672; d. at Schweidnitz, Feb. 12, 1737. In 1693 he entered the university of Leipzig; four years later became his father's assistant as pastor; and in 1702 became co-pastor at Schweidnitz, and pastor principal in 1714. The two books by which he is widely known, his hymns were published in small collections during his lifetime, and soon found a permanent place in German hymn-books. They are pervaded by Christian piety and fervor, and are written in a simple and dignified style. They breathe a warm, personal love to Christ, and were written without effort. (The one best known in English is Mein Jesus, wie du willst, translated by Miss Jane Borthwick, "My Jesus, as thou wilt." She has also translated his fine lyric, "My God, I know that I must die." His Was Jesus that dost at vohgegenan has been rendered by Sir H. W. Baker (1863), "What our Father does is well." Schmolke's works appeared at Tübingen, 1740-44, in 2 vols. A selection from his hymns and prayers has been published by Grote (2d ed., Leipzig, 1880), to which is prefixed a good memoir.

SCHMUCKER, Samuel Simon, D.D., an American Lutheran divine, son of Rev. J. G. Schmucker, D.D.; b. at Hagerstown, Md., Feb. 26, 1799; d. at Gettysburg, Penn., July 26, 1873. He was graduated at the University of Pennsylvania in 1817, and at the Princeton theological seminary, and was admitted into the ministry by the Lutheran ministerium of Pennsylvania in 1820. He was pastor at New Market, Va., 1820-26. He took a leading part in the organization of the General Synod and of the theological seminary at Gettysburg, in 1826. He was chosen its first professor, and continued to be chairman of its faculty till 1864, when he retired from official activity. The degree of D.D. was conferred upon him in 1830, simultaneously by Rutgers College, New Jersey, and the University of Pennsylvania. In 1846 he visited Germany, in company with Dr. B. Curtz and J. G. Morris, with the double purpose of establishing, if possible, some communication between the church there and the Lutherans in the United States, and of obtaining books for the library of the seminary.

His doctrinal teaching was marked by indifference to the distinctive features of symbolical Lutheranism, which he held to be non-fundamental, and by laying stress on the common doctrines and principles of Protestantism, which he called fundamental. He accepted substantially the Augsburg Confession, but disliked the Formula of Concord. His mind was strongly impressed with the importance of mutual recognition and cooperative union among the various Protestant denominations, and in 1838, he published in the American churches, first published in 1838, and circulated in England as well as here, he aided in preparing the way for the organization of the Evangelical Alliance, and attended its first meeting in London, 1846.
Dr. Schmucker was for many years the theological champion of Low-Church American Lutheranism, and one of the most active and influential ministers of the General Synod of his church. He was better known outside of his denomination than any other Lutheran minister. He prepared in all more than four hundred young men for the ministry, and was highly esteemed for his personal character, self-denying labors, and Christian spirit. But some of his ablest pupils forsook his theological stand-point, and adopted a stricter type of Lutheranism, which is represented in the General Council. When he entered upon public life, he found the Lutheran Church almost exclusively German, and in a comparatively stagnant condition. He helped to revive, educate, and to Anglicize it, and prepared the way for its present advanced position.

Among his numerous publications, the following are the most important: Biblical Theology of Storr and Flatt, trans. from the German, Andover, 1826, vols. (reprinted in England in 1845); Elements of Popular Theology, Andover, 1834; Fraternal Appeal to the American Churches on Christian Union, New York, 1838; Psychology, or Elements of a New System of Mental Philosophy, New York, 1842; Dissertation on Capital Punishment, Philadelphia, 1845; The American Lutheran Church historically, doctrinally, and practically delineated, Philadelphia, 1851; The Lutheran Manual on Scriptural Principles, or the Augsburg Confession illustrated and sustained by Scripture and Lutheran Theologians, Phila., 1853; The Lutheran Symbola, or Vindication of American Lutheranism, Baltimore, 1856; The Church of the Reformer as developed within the General Synod of the Evangelical Lutheran Church, Baltimore, 1867; True Unity of Christ's Church, New York, 1870. W. J. MANN.

SCHNECKEBURGER, Matthias, b. at Thalheim in Württemberg, Jan. 17, 1804; d. at Bern in Switzerland, June 13, 1848. He studied theology at Tubingen, and was appointed preacher at Herrenberg in 1831, and professor of theology at Bern in 1834. His principal work are, Über den Zweck d. Apostelgeschichte, Bern, 1841; Vergleichende Darstellung des lutherischen und reformierten Lehrbegriffs, edited by Güder, Stuttgart, 1855, 2 vols.; Neutestamentliche Zeitgeschichte, edited by Lohlein, Frankfurt-am-M., 1862; Die Lehrbegriffe der kleineren prot. Kirchenpartien, edited by Hundeshagen, 1863. The reason why his works appeared so long after his death was the eccentricity of his widow, who kept his papers under lock and key. His chief merit lies in his historical criticism, and comparative dogmatics or symbolics. He most ably set forth the difference between the Lutheran and Reformed Confessions. See, for further information, the full art. by Hundeshagen, in the first edition of Herzog, xiii. 609–618.

SCHÖBERLEIN, Ludwig Friedrich, b. at Kolnberg, near Ansbach, Sept. 6, 1813; d. at Göttingen, July 8, 1881. He was successively repetent (1841), praeventor (1843), and ordinary professor of theology in 1845, in the University of Göttingen; but from 1850 to 1855 he was extraordinary professor at Heidelberg. In 1862 he was appointed Consistorialrat, and in 1878 abbot of Bursfeld. He was an orthodox Lutheran, but with a mystical tendency. His principal writings relate to liturgics; but he also produced D. Grund-lehren d. Heils, entwickelt aus dem Prinzip der Liebe (1849), Die Geheimnisse des Glaubens (1872), Das Prinzip u. System der Dogmatik (1881).

SCHOLASTIC THEOLOGY is often identified with medieval theology, and placed over against patristic theology, as the theology of the primitive church. It is undeniable, that, with the close of the sixth or the beginning of the seventh century, Christian theology changed character; and it is perfectly correct to designate the period from that time, and down to the Reformation, as the theology of the middle ages. But it is, nevertheless, inadmissible to use the terms “scholasticism” and “medieval theology” as synonymous; for there is a most important difference between Isidore of Seville, Beda, Alcuin, Rhabanus Maurus, Paschasius Radbertus, and Scotus Erigena on the one side, and Anselm, Abelard, Peter the Lombard, Thomas Aquinas, and Duns Scotus on the other. Scholasticism forms only one period of the theology of the middle ages,—from the close of the eleventh century to the Reformation.

The teachers of the primitive church are justly called the Fathers (paiores). They produced the dogmas. Through their manifold doctrinal controversies and discussions they unfolded and developed the whole contents of the Christian faith, and by the decisions of their great ecumenical councils they formulated and fixed the dogmas. But with the close of the sixth century the theological productivity ceased. The work was done. All the materials for the formation of a doctrinal system of Christianity were present. No essential element of Christian faith was left undefined. Then there came a time,—the attempt at building up new state organizations on the ruin of the Roman Empire, the exertions of the Germanic Barbarians to adopt and assimilate the Romano-Christian civilization,—a time of confusion and chaos,—national, social, political,—during which it was the task of the theologian to gather together the doctrinal materials acquired, to sift them, to preserve them. The theologians of that time, the Scholastics of that time, the theologians from the seventh to the eleventh century,—a Cassiodorus, an Isidore of Seville, a Beda, an Alcuin,—are not men of creative genius, but of encyclopedic knowledge, compilers, though compilers of enormous industry and deep conscientiousness. But of course the materials could not be gathered and kept together in a merely mechanical way, without any trace of individual treatment; and towards the close of the period complaints are heard, that people put more faith in Boethius,—that is, in dialectics, in philosophy,—than in Holy Writ. Indeed, Scotus Erigena is often mentioned as the father of scholasticism; though he was a philosopher rather than a theologian, and though he lacks one of the essential characteristics of scholasticism,—recognition of the tradition of the church as absolute authority. In reality scholasticism begins with the controversy between Berengar of Tours and Lambrech, and Anselm is the first who fully represents its principles.

Scholastic theology is something more than a mere preservation, or arrangement, or application of the dogmas: it is an actual treatment. But
the treatment is merely formal. New dogmas were not added. Even those which received a farther development under the hands of the schoolmen—such as the doctrine of the offices of Christ, or the doctrine of the sacraments—had been fully defined by the preceding ages, at least with reference to their formal outlines. So were the dogmas altered with respect to their essential contents. The problem which the schoolmen undertook to solve was simply to give each dogma a rational substructure sufficient to elevate it from a mere matter of faith to a matter of science, and to form the whole mass of dogmas into a consistent and harmonious totality, a system. They were not patres: they were only doctores et magistri. The very name “scholasticism” shows the character of the movement. The dogma was transferred from the church to the school: the university became the hearth of the dogma. The treatment of the dogmas, because they were again fettered by the tradition, beyond the precedence, but it is only theoretically, not practically. A fine and harmonious union between the mystical contemplation, which, with its ecstasy, is an anticipation of the life to come, Abelard, on the other hand, was very far from being a rationalist in the modern sense of the word. A pupil both of the nominalist Roscelin and the realist William of Champeaux, he was also an adversary of both, and tried to form his own philosophical principle, the so-called “conceptualism.” But though he complained very much of people who despised the dialectico-philosophical treatment of the dogmas, because they were liable to fall into superstition and fanaticism, and though his famous book, Sic et non, seems intended to undermine the authority of tradition, the submitters of Abelard, both the church and the church, and that both theoretically and practically. A fine and harmonious union between the mysticism of Bernard and the dialectics of Abelard was effected by the Victorines,—Hugo of St. Victor (1097—1141), and his disciple, Richard of St. Victor. The stand-point of Anselm is still retained so far as the church and the tradition are accepted as rules of faith, and the necessity is recognized of progressing from faith to reason in order to reach certainty. But Hugo of St. Victor differs from Anselm by his distinction between necessaria, probabilia, mirabilia, and inrreliabilia, of which he placed the first and the last group entirely without any relation to faith: while of the two middle groups, the real domain of faith, only the probabilia, that is, the truths of the so-called natural religion, can receive any affirmation from reason; the mirabilia, or auta supra rationem, are removed from the field of theology. This, the first departure of scholasticism, reached its point of culmination with Peter the Lombard, the magister sententiarum (d. in 1180). He united the positive and the dialectical tendencies which he found combing each other on the theological
SCOLASTIC THEOLOGY. 2129

SCOLASTIC THEOLOGY.

arena, and employed dialectics as a means by which to solve such contradictions as might occur in the positive statements of the authorities. His book recommended itself by its ecclesiastical correctness and its dialectical adroitness, and it became the most used and most admired scholastic text-book ever produced. But a true reconciliation between reason and revelation, philosophy and the church, was never achieved by the Scotists, and it seems as if the author studiously tried to avoid touching the point. The doctrines of Scripture, tradition, and the church, he does not treat at all; he presupposes their absolute authority as an incontrovertible axiom.

Down to this time, only some of the logical writings of Aristotle were known to the West in Latin translations, but none of his works on physics and metaphysics. The more intimate intercourse, however, which sprang up between the East and the West on account of the crusades, and more especially between the establishment of a Latin empire in Constantinople in 1204, and the introduction of the Arabian philosophy to the Christian world, soon put the schoolmen in possession of the whole of Aristotle. The Arabs had not only translated and commented on all his works, but they had even developed a philosophy of their own on the basis of Aristotle and the Neo-Platonists; and, towards the end of the twelfth and in the beginning of the thirteenth century, the Christian scholars of Western Europe became acquainted with this Arabian philosophy through the Spanish Jews. At first the Aristotelian writings were looked upon with some suspicion. The heretical eccentricities of an Amalric of Bena or a David of Dinanto were referred back to them as their true source, and the Pope repeatedly forbade the study of them (1209, 1215, 1231). But the inner affinity between scholasticism and Aristotle conquered all opposition; and the influence of the renewed study of his works soon became visible on scholastic theology. The old questions of the true relation between reason and revelation, science and faith, philosophy and theology, were deeper put, and better answered; and new questions arose,—of the true nature of Christianity in comparison with the natural, of the true character of theology,—whether a science or not, whether a theoretical or a practical science, etc. Not only ethics, but also physics, was incorporated with the doctrinal system, so that the materials gradually swelled into immensity. The form was generally that of a commentary on the Sentences, though sometimes, also, that of an independent summa, but in both cases the dialectical method was carried out in the minutest details, with its thesis et antithesis, its pro et contra, its resolutio et conclusio, etc.

The first great representative of this the second departure of scholastic theology was Alexander of Hales (d. 1245); but he was completely eclipsed by Albert the Great (1193-1280), in whose works all the principal characteristics of the age are palpably present. By his enormous erudition, encompassing all sciences, he impressed people in general as a kind of magician; on account of his close study of all contradictions, he was by scholars often called simia Aristotelis (“the ape of Aristotle”). But, though he certainly lacked critical power, he was by no means without speculative ideas; and his definition of theology as a practical science, the science of God and his works, elaborated, not for the sake of knowledge, but for the sake of salvation, exercised a lasting influence.

A complete theological system, however, he did not produce; but his fundamental ideas were taken up and developed by his pupil, Thomas Aquinas (1225-1274), the greatest of the schoolmen, [and recommended by Pope Thomas Aquinas (1225–1274), the greatest of the schoolmen, [and recommended by Pope Leo XIII. as the greatest of all the doctors of the church]. The contemplation of God, he teaches, is the highest good which can fall to the lot of man, the very acme of blessedness; but, on account of the incommensurability of the divine and the created, man can never reach that goal by his own natural reason. By reason man can only acquire an indirect knowledge of God, such as can be demonstrated from his works. In order to obtain any direct knowledge of God, man needs a supernatural aid, a revelation; and just as philosophy starts from the natural and proceeds towards knowledge of God by the light of reason, so theology starts from the revealed fact, and proceeds towards knowledge of God by the light of faith.

Theology and philosophy have the same method and the same goal, only the starting-points and the spheres are different. Bonaventura (1221-1274), a friend of Thomas Aquinas, added, perhaps, nothing to the common stock of ideas; but the calm repose of his character and the sweet mysticism of his mind procured for his teaching a great influence; while the fantastic formalism of Raimundus Lullus (1255–1316) had no other effect than the formation of a small school, which soon died out. With Duns Scotus (1260–1308) the great controversy between Thomists and Scotists broke out. Thomas Aquinas belonged to the Dominican order, Duns Scotus, to the Franciscan; and more than once the whole controversy between their adherents has been described as caused by mere jealousy and rivalry between their orders. It is true that it contributed nothing to the further development of scholastic theology; but the scientific dissension between Thomas Aquinas and Duns Scotus is, nevertheless, fundamental and decisive. Duns Scotus dissolved that unity between faith and science, between theology and philosophy, which was the pride of scholasticism; and in its stead he placed a positivism which has only to take one step in order to reach scepticism, —a step which Duns Scotus himself can justly be said to have taken by his peculiar quodlibet method, placing the pro and the contra over against each other without any mediation, and leaving the reader to make the decision for himself.

After Duns Scotus the decay of scholasticism begins, soon to end in complete dissolution. One of the reasons was the adoption of nominalism. Even Duns Scotus gave up the reigning realism, turning it into nominalism. This was by scholars, de Sancto Porciano (d. 1334) abandoned it altogether, and adopted nominalism; and with Occam (1280–1347) the effects of this change of principle become visible. Realism — the doctrine that the general ideas were really present in the individual things, universalia in re— was indeed the bond between theology and philosophy, and elaborated by it; but forms of reasoning, voces, nomina — became
prevalent, and was actually carried through in the system, the band snapped, and theology and philosophy separated. From that time theology reigned alone, but it ceased to be a science: it became a mere commandment. The change is painfully apparent in the writings of Oecumen. When he undermines the Christian dogmas from end to end by his logic, and then contemplates them and retires to the faith of the church; when from the doctrines of the church he draws logical inferences which directly run out into absurdity, or indirectly lead into self-contradictions; when he connects the most sublime ideas with scurrilous problems or ludicrous problems,—what is that all but frivolity? The invention of a double truth, or the axiom that something can be true in philosophy though it is false in religion, and vice versa, cannot be fastened on Occam, nor on any of the schoolmen in particular. Nevertheless, when Roman-Catholic historians and critics ascribe it to the anti-scholastic philosophy of the fifteenth century, and quote its condemnation by the Fifth Council of the Lateran (1513) as an argument, they are certainly mistaken: it was openly avowed to the are certainly mistaken: it was openly avowed and violently attacked already in the fourteenth century. At all events, it became the stumbling-block of scholasticism: for, however firmly and decided repudiated, it is a simple and natural consequence of nominalism; and, after Occam, nominalism reigned uninterruptedly in scholastic theology. It was the principle of Gabriel Biel or regenerating scholasticism by Raymond of Sabunde, Nicholas of Cusa, and Gerson, see the respective articles in this work; for more detailed representation of the history, character, and significance of mediaeval scholasticism, see R. D. HAMPDEN: The Scholastic Philosophy considered in its Relation to Christian Theology, London, 1882, 3d ed., 1883, the same: Life of Thomas Aquinas, or: regenerating scholasticism by Raymond of Sabunde, Nicholas of Cusa, and Gerson, see the respective articles in this work; for more detailed representation of the history, character, and significance of mediaeval scholasticism, see R. D. HAMPDEN: The Scholastic Philosophy considered in its Relation to Christian Theology, London, 1882, 3d ed., 1883, the same: Life of Thomas Aquinas, London, 1832, 3d ed., 1835; the same: Die Nominal Leirende Psychologie des Mittelalters, Leipzig, 1833-70, 4 vols.; DE CUPÉLY: Esprit de la philosophic scholastique, Paris, 1840; BARTHÉLÉMY HAURÉAU: Histoire de la philosophie scholastique, Paris, 1850, 2 vols., 2d ed., 1881; W. KAULICH: Geschichte der scholastischen Philosophie, Prag, 1st part, 1863 (all published); PRANTL: Geschichte der Logik Abendländisch, Leipzig, 1833-70, 4 vols.; DE CUPÉLY: Esprit de la philosophie scholastique, Paris, 1868; BACH (R. C.): Die Dogmengeschichte des Mittelalters vom christologischen Standpunkt, oder die mittelalterliche Christologie vom 8. bis 16. Jahrh., Wien, 1873-75, 2 vols.; THOMASIIUS: Dogmengeschichte des Mittelalters, in der Reformationzeit, Erlangen, 1876; LIÉBE: Der Kampf zwischen dem Realismus u. Nominalismus im Mittelalter, Prag, 1876 (92 pp.); K. WERNER: Die Scholastik des spätern Mittelalters, Wien, 1881-83, 3 vols.; the same: Die nominalisierende Psychologie der Scholastik des spätern Mittelalters, Wien, 1882; W. T. TOWNSEND: The Great Schoolmen of the Middle Ages, London, 1882.

SCHOLIUM. The, occupies a middle position between the gloss or marginal note on a single passage and the commentary, or the full interpretation of the whole work. It may be defined as a string of notes made for the use of the school, and it occurs in that sense in the works of Cicero. As instances of scholia may be mentioned the commentaries of Nicholas of Lyra, the notes of Hugo Grotius, and more especially the Gnomon of J. A. Bengel (6th ed., Tubingen, 1835, 2 vols.).

SCHÖNHERR, Johann Heinrich, b. Nov. 30, 1770, at Merel; was the son of a Prussian sergeant; in his fifteenth year he was apprenticed with a merchant at Königberg, but soon abandoned commerce, and, after preparatory studies, entered the university of that city as student of theology, 1792; turned from theology to metaphysics, and finding the views of Kant unpalatable, and unable to satisfy his searching thirst for light on the momentous themes of immortality and the destiny of men, made independent inquiries designed to harmonize nature and reason with the declarations of Holy Scripture, and published the results of his investigations in two pamphlets (Sieg der Göttlichen Offenbarung, Sack, 1794) and (Novum Testamentum als die göttliche Offenbarung, Sack, 1795). He was wont to unfold his views to a small circle of friends: and the attempt to suppress their meetings as seditious to the teachings of the church, and sectarian, proved unsuccessful; for the Ministerium for Cultus declared (1814) that his notions, being clearly meant to sustain the doctrines of the Bible, were ethically not only not dangerous, but beneficial. The presentation of his unsystematic system in different German universities had but little encouragement; and after six years spent as a private tutor he returned (1800) to Königsberg, and settled there, lecturing in private on his favorite themes, and died in Spittelhof, Oct. 15, 1826. He and his philosophy were soon forgotten; but, in consequence of the Religious Suit (1835-42), the whole subject came up again, and gave rise to numerous publications, of which a fuller account is given in Ebel (q.v.). The whole literature, with full particulars of the cosmogony and peculiar teaching of this theosophist, may be seen in Faith Victorious, being an Account of the Life and Labors, and of the Times, of the Venerable Dr. Johann Ebel, etc., N. Y., 1882, by the present writer. See art. by ERBKM, in the first edition of HEBT, and of HERZOG, and of HKB, and of HERZOG, and of HKB. SCHOOLMEN. See SCHOLASTIC THEOLOGY.

SCHOTT, Heinrich August, b. at Leipzig. Dec. 5, 1780; d. at Jena, Dec. 29, 1835. He studied theology in his native city, and was appointed professor there in 1805, at Wittenberg in 1808, and at Jena in 1812. His principal work is his Theorie der Bereitsamkeit, Leipzig, 1815-25, 3 vols.

1808. In 1751 he entered the university of Göttingen, where he came under the moulding influence of Mosheim and Michaelis. After spending several years in literary labors in connection with his uncle, Professor Karl Andreas Bell, at Leipzig, and in lecturing as docent until he was appointed professor in 1761, he left Leipzig to accept a call to the professorship of poetry at Wittenberg, from which he was transferred to the chair of Oriental languages at the academy in Franeker. In 1729 he entered the order of the Holy Spirit, and was ordained a priest in 1514, but emigrated to the Netherlands, where he came under the moulding influence of Mosheim and Michaelis. The first fruit of these studies was a combined study of Chaldee, Syriac, and Rabbinic languages at the academy in Franeker. In 1729 he entered the order of the Holy Spirit, and was ordained a priest in 1514, but emigrated to the Netherlands, where he came under the moulding influence of Mosheim and Michaelis. The first fruit of these studies was a combined study of Chaldee, Syriac, and Rabbinic.

His great work, a monument of immense industry (Leipzig, 1769-1812), was his Ausführliche Gesch. d. christl. Kirche (Complete History of the Christian Church), in 45 vols. The last two volumes of the ten upon the period since the Reformation were completed by Tschirner. They cover the history of eighteen centuries. Other church historians have written in a better style, and have understood certain periods and movements more fully; but up to this time we have no other work covering such a long period, combining so many excellences.

A handbook of church history (Historia relig. et eccles. Christi ab urbe Romana in usum lectionum) appeared in Berlin, 1777, passed through five editions (fifth, 1808) during the author's lifetime, and was issued by Marheinecke for the seventh time, 1828. He also prepared the Allgemeine Biographie, 1767-91, 8 vols. See K. L. NITZSCH: Ueber Johannes M. Schröck's Leben, Karakter, und Schriften, Leipzig, 1812.

SCHULTENS, Albert, the father of modern Hebrew grammar; was b. at Gröningen, in 1886, and early destined to a theological career. He studied the original languages of the Bible, Hebrew and Greek, with which he afterwards combined the study of Chaldee, Syriac, and Babylonic. The first-fruit of these studies was a public disputation, which he held with Gussclius when only eighteen years of age, and in which he was called to the theological seminary at Leyden, and died there Jan. 26, 1750.

The services which Schultens rendered to philosophy are of great value. He was the first to overturn the notion that Hebrew is the original language of the Fustian languages, that Arabic was an indispensable means for the understanding of the Hebrew. Thus he opened a new field in Hebrew grammar and biblical exegesis, advancing at the same time the study of Oriental languages. Of his works which pertain to Hebrew grammar and biblical literature, we mention, Origines Hebraeae, etc., Franeker, 1724-38, 2 vols., and a preliminary work, De Defectibus Hodierne Lingue Hebraeae., Franeker 1731 (new edition of both works, Leyden, 1761); Institutiones ad fundamenta lingue Hebraeic, etc., Leyden, 1737, 1756; &c. A hand k of church history (Leonia relig. et eccles. Christi ab urbe Romana in usum lectionum) appeared in Berlin, 1777, passed through five editions (fifth, 1808) during the author's lifetime, and was issued by Marheinecke for the seventh time, 1828. He also prepared the Allgemeine Biographie, 1767-91, 8 vols. See K. L. NITZSCH: Ueber Johannes M. Schröck's Leben, Karakter, und Schriften, Leipzig, 1812.

G. H. KLIPPEL.
devoted himself especially to the study of church history; was for nearly a year pastor at Heidenhaus; became docent in philosophy at Tubingen 1814, professor of Roman literature and antiquities in 1818, and shortly before his death professor of ancient history. He distinguished himself greatly at the university, and studied with zeal the ancient philosophy which appeared in 1841 as his Montanism and the Christian Church in the Second Century (Der Montanismus u. d. christliche Kirche d. 2. Jahrhund.). Through Strauss' Leben Jesu and other studies he found himself at variance with the teachings of the church, and in 1846 published (at Tubingen) his Post-Apocalyptic Age (D. nachapost. Zeitalter). It was written in six months, and exaggerates the Baur hypothesis of the early church, and dislocates the origin of the writings of the New Testament. The work asserts that early Christianity was pure Ebionism, and builds up the history of the early church on this foundation. The author already declares himself for this theory in his work on Montanism. In 1847 Schwengler edited The Clementine Homilies, and in 1852 Eusebius, and published a translation and exposition of Aristotle's Metaphysics (Uebersetzung und Erluterung der aristotel. Metaphysik), 1817; A History of Philosophy, 1848, [11th ed., 1882, Eng. trans. by J. H. Seeley, New York, and Stirling, London, 1872, etc.]; and a History of Rome, 3 vols., 1853-58.

HERZOG.

SCOTLAND.

See TUNKERS.

SCHEHN, Hermannus, b. in Amsterdam, 1662; d. there 1727. He studied medicine at Leyden and Utrecht, and began to practise at Rotterdam, but was drawn to the study of theology, and became in 1688 preacher to the Mennonites in Rotterdam, and in 1690 to the Doopsgezenden in Amsterdam. It was written in six months, and exaggerates the Baur hypothesis of the early church, and dislocates the origin of the writings of the New Testament. The work asserts that early Christianity was pure Ebionism, and builds up the history of the early church on this foundation. The author already declares himself for this theory in his work on Montanism. The Scotch Confession is printed in the Acts of the Scotch Parliament for 1560; in KNOX: History of the Kirk of Scotland; in DUNLOP: Collection of Scotch Confessions (vol. ii.); in NIEMEYER: Collec. Confess. Reform. (Latin only); and in SCHAPP: Hist. der Credigen der Christentum, vol. iii. 437-485 (English and Latin); comp. vol. i. 693-700. PHILIP SCHEFF.

SCOTCH PARAPHRASES. In May, 1742, the General Assembly of the Church of Scotland appointed a committee, consisting of WALTER ROBERTSON (father of the historian; minister of London Wall, Berthwick, and Old Greyfriars, Edinburgh; d. about 1745), ROBERT BLAIR (b. in Edinburgh, April 17, 1738; d. Dec. 27, 1790; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), JOHN LOGAN (b. near Edinburgh, 1738; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of Sermons, etc.), JOHN MORRISON, D.D. (b. County of Aberdeenshire, 1715; minister of Canisbay, Caithness, 1750; d. there June 12, 1798; translated book ii. of the Eneid. J. Ogilvie, and "Randal; three are by W. Robertson (1742-51), and several by Morrison. Among the revisers were HUGH BLAIR (author of the well-known Rhetoric, 1788, and Sermons, 1771-1800; b. in Edinburgh, April 7, 1738; d. Dec. 27, 1788; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), JOHN LOGAN (b. near Edinburgh, 1738; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of Sermons, etc.), JOHN MORRISON, D.D. (b. County of Aberdeen, 1715; minister of Canisbay, Caithness, 1750; d. there June 12, 1798; translated book ii. of the Eneid. J. Ogilvie, and W. Randall; three are by W. Robertson (1742-51), and several by Morrison. Among the revisers were HUGH BLAIR (author of the well-known Rhetoric, 1788, and Sermons, 1771-1800; b. in Edinburgh, April 7, 1738; d. Dec. 27, 1788; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), JOHN LOGAN (b. near Edinburgh, 1738; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of Sermons, etc.), JOHN MORRISON, D.D. (b. County of Aberdeen, 1715; minister of Canisbay, Caithness, 1750; d. there June 12, 1798; translated book ii. of the Eneid. J. Ogilvie, and W. Randall; three are by W. Robertson (1742-51), and several by Morrison. Among the revisers were HUGH BLAIR (author of the well-known Rhetoric, 1788, and Sermons, 1771-1800; b. in Edinburgh, April 7, 1738; d. Dec. 27, 1788; minister of the High Church, 1758; professor in the university of Edinburgh, 1762), JOHN LOGAN (b. near Edinburgh, 1738; d. in London, Dec. 28, 1788; minister at Leith, 1773; author of two volumes of Sermons, etc.), JOHN MORRISON, D.D. (b. County of Aberdeen, 1715; minister of Canisbay, Caithness, 1750; d. there June 12, 1798; translated book ii. of the Eneid. J. Ogilvie, and W. Randall; three are by W. Robertson (1742-51), and several by Morrison.

SCOTCH, Elizabeth, the author of many once popular and useful hymns; b. at Norwich,
SCOTT, Thomas, brother of Elizabeth Scott, not to be confounded with his namesake the commentator; was a dissenting minister at Lowestoft in Suffolk, Ipswich (1771—74), and Lowestoft in Norfolk, where he d. 1775. Apart from some sermons, all his publications were poetical: the chief of them are, The Book of Job in English Verse (1737), and the meritorious and interesting volume of Lyric Poems, Devotional and lyrical (1773). These are designed "to form a kind of little poetical system of piety and morals," and cover in careful order the whole ground of what he considered most important in natural and revealed religion. His opinions seem to have been semi-Arian; and his hymns have been chiefly, though by no means not to be confounded with his namesake the composer.

SCOTT, Levi, D.D., senior bishop of the Methodist-Episcopal Church; b. near Canwell's Bridge (now Odessa), Del., Oct. 11, 1802; d. there Thurs., July 12, 1882. He was licensed, 1825, and received into the Philadelphia Conference, 1826. From 1840 to 1843 he was principal of Dickinson Grammar-School, Carlisle, Penn.; was a member of every General Conference from 1837 to 1852; in the latter year he was elected bishop, and served the church with great ability and faithfulness.

SCOTT, Thomas, Church of England; b. at Braytoft, Lincolnshire, Feb. 16, 1747; d. at Astor Sandford, Buckinghamshire, April 16, 1821. He was ordained priest in 1773; and in 1781 he succeeded John Newton, who had converted him to Calvinism, as curate of Olney. In 1785 he became chaplain of the Lock Hospital, London, and in 1801 vicar of Astor Sandford. His first publication was The Force of Truth: a Marvellous Narrative of Human Life, London, 1779 (10th ed., Edinburgh, 1818), an account of his religious conversion and mission, and that he in which he is so celebrated, is A Family Bible with Notes, 1788-92, 5 vols., repeatedly re-issued and reprinted, several American editions. This has long been considered a model family Bible, and has been read more widely, perhaps, than any other. It spans volumes for Scott's industry and skill, that nothing impeded his work, and that he was oppressed by poverty, and compelled for years before his ordination to earn his living as a farm-laborer, he yet was able to acquire considerable learning, and to present it in so popular a way.

SCOTTISH PHILOSOPHY has several very marked features, determined by the bones rather than by the flesh. First, It professes to proceed by the method of induction, that is, by the observation of facts. In this respect it is like the physical sciences, and differs entirely from the ancient and mediaval systems, which sought to discover truth by analysis and deduction, from the joint dogmatic and deductive method of Descartes and his school, from the critical method of Kant, and the dialectic of Hegel. Second, It observes its facts, not by the external senses, but by self-consciousness. In this respect it differs from the physical sciences, but is in many respects the physical and physiological schools of our day. It does look at the brain and nerves (Reid and Brown, and, in our day, Calderwood, looked at these), but it is merely to aid it in investigating purely mental phenomena falling under the eye of consciousness. Third, By the observations of consciousness it discovers principles working in the mind prior to and independent of our observation of them or of our experience; these it calls reason in the first degree as distinguished from reasoning, intuition, common sense (Reid), fundamental laws of thought (Stewart). This is its important characteristic, distinguishing it from Locke, and from empiricists who discover nothing higher than the generalization of a gathered experience; whereas the Scottish school discover principles above experience, and regulating experience. Mental philosophy is in a sense inductive, as it is by induction we discover fundamental laws and their mode of operation; but these laws exist prior to induction, and guide to and guarantee primitive truth.

The influential philosophy, when the Scottish school arose, was that of Locke, whose Essay on Human Understanding was published in 1690. The early Scotchmen felt they had great obligations to Locke, and never differ from him without expressing a regret that they are obliged to do so. But, in order to keep his experiential philosophy from drifting into scepticism, they call in certain primitive principles.

Francis Hutcheson (1694—1746), an Irishman of Scottish descent, and professor of moral philosophy in the University of Glasgow, is entitled to be regarded as the founder of the school. In his Inquiry into the Original of our Ideas of Beauty and Virtue (1725), and in An Essay on the Nature and Conduct of the Passions and Affections, with Illustrations of the Moral Sense (1728), he calls in a moral sense, after the manner of Shaftesbury, to oppose the defective ethical theory of Locke.

David Hume appeared in the mean time (1711—76). As Berkeley had denied the existence of matter as a substance, so Hume denies the existence of mind as a substance, and nothing but sensations are objects; and it is the business of early education to impress on the mind the idea of the soul that is made up of sensations, and is separate and immaterial. In An Inquiry concerning the Principles of
SCOTTISH PHILOSOPHY. 2134

Scholasticism had now to defend truth from the scepticism of their countryman.

Thomas Reid (1710-96) may be regarded as the fittest representative of the school. He was a professor, first in Aberdeen, and then in Glasgow, where he published An Inquiry into the Human Mind on the Principles of Common Sense, in 1764; followed by Essays on the Intellectual Powers of Man, in 1785, and Essays on the Active Powers, in 1788. In these works he opposes vigorously Locke's views as to idea, which had culminated in the idealism of Berkeley, and shows that there is in the mind a reason in the first degree, or a common sense, which gives us a foundation of truth and morality. A number of other writers appeared in Scotland about the same time, such as James Beattie (1735-1802), author of Essay on Style, he recommended the Scottish metaphysics to the English people. Towards the end of the last century and the beginning of this, the philosophy of Reid and Stewart had a powerful influence in France, where it was used to check the sensationalism of Condillac, and in the United States of America, where it was taught in nearly every college, and was employed to defend the great truths of natural religion, and so to supply evidence in favor of revealed religion.

Dugald Stewart (1753-1828) was the most illustrious disciple of Reid, and sought to establish what he called the fundamental laws of human belief. By his clear exposition and his elegant style he recommended the Scottish metaphysics to the English people. Towards the end of the last century and the beginning of this, the philosophy of Reid and Stewart had a powerful influence in France, where it was used to check the sensationalism of Condillac, and in the United States of America, where it was taught in nearly every college, and was employed to defend the great truths of natural religion, and so to supply evidence in favor of revealed religion.

Thomas Brown (1778-1820) rebelled against the authority of Reid and Stewart, who were charged by him with introducing too many first principles. He was influenced to some extent by Destutt de Tracy, and the ideologists of France. He allowed to Hume that the relation of cause and effect was merely that of invariable antecedence and consequence, but argued, in opposition to Reid, that the former was the more intuitive. He thus kept up his relationship to the genuine Scottish school, and defended the great truths of natural religion. In his lectures on the Philosophy of the Human Mind, published posthumously, he discoursed brilliantly on suggestion and on the emotions.

Thomas Chalmers was a devoted adherent of the philosophy of his country. He expounded with great eloquence the views of Butler as to the nature and supremacy of conscience. None of the Scottish metaphysicians opposed religion — Hume did not belong to the school; but Chalmers was the first who brought the philosophy of Scotland into harmony with the evangelical faith of the nation. He argued from the moral power in man, as Kant did, the existence of God and of man's responsibility and immortality, and, from the nature of the moral law, the corruption of man's nature and the need of an atonement. Sir William Hamilton, who was the most noted philosopher of the Scottish school, as Reid was distinguished for his observation and shrewd sense, Hamilton was for his erudition and his logical power. While he belongs to the Scottish school, he sought to combine with it some of the principles of the philosophy of Kant. In Note A, a dissertation appended to Reid's Collected Works, he shows that common sense, by which he means our primary beliefs, has been held by all the most profound thinkers of ancient and modern times. In his Logic he sought to restore the old religion, and make an exponent of Kant, to improve it, especially by insisting on the universal quantification of the predicate. In his Metaphysics he has a good classification of the faculties of the mind. Some members of the school do not approve of his doctrine of the relativity of knowledge and the negative doctrines of causation and infinity expounded in his Discourses.

The Scottish school has several excellent qualities in its relation to religion. All its members seek to unfold with care the properties and laws of the mind, and thus furnish the best antidotes against materialism. They discern in the mind itself grand laws or principles which guarantee truth, such as the necessary principle of cause and effect, implying the existence of God, and the moral power implying an indelible distinction between right and wrong. While thus furnishing an introduction to religion, and aiding it, it does not seek to absorb it, as do the idealism of Schelling and the dialectic of Hegel. The Scottish metaphysicians have always been somewhat suspicious of the higher speculations of certain German philosophers. Hamilton, in his Discourses, cuts down the idea of the absolute as defended by Schelling and Cousin, by showing that it involves contradictions. (For accounts and criticisms, see Dissertations on the Progress of Metaphysical and Ethical Philosophy by Dugald Stewart, École Écosaise by Cousin, and especially The Scottish Philosophy Biographical, Expository, Critical, from Hutcheson to Hamilton, by James McCosh.)

SCOTUS ERIGENA. John. The date and place of his birth cannot be made out with certainty, but it is probable that he was born in Ireland between 800 and 815. He came to the court of Charles the Bald; Prudentius, in his De Predicatione; the synod of Langres (859), etc., — yields no argument against his being a native of that country, as its original Latin name was Scotia Major. His other surname, first occurring in the oldest manuscripts of his translation of Dionysius Areopagita, points directly to Ireland in both of its derivations. — Ieru gena, from the Greek isòpō ("born in the island of the saints"), and Erigena, from "Eriu," the old native name of the country.

Similar uncertainty prevails with respect to the place, date, and circumstances of his death. Inglis, in his Historia Abbatum Croylandensis, tells us that he was invited to England by Alfred the Great, probably shortly after the death of Charles the Bald, about 883; that he was ap-
pointed teacher at the school of Oxford; and afterwards abbot of Malmesbury; and that he finally, probably about 891, was killed by his own pupils, and in the church. Mabillon, in Act. Sacnt. Ord. S. Bened., Natalis Alexander, in his Hist. Ecclei. S. Basili. et Cels., x. 3, the Historia Lit. de la Francia,' and others, reject this report as fabulous; because it seems impossible to them that a man who had been condemned by a pope and a synod for holding heretical opinions should afterwards be made an abbot; but the argument is not of any great weight.

At the court of Charles the Bald he was received with great honor. He enjoyed the particular favor of the king, was made director of the palatinal school, and became intimately acquainted with all the scholars of the court,—a Hincmar, a Lupus, an Usuard, a Ratramnus, and others. He appears to have held no ecclesiastical office in France; nor is it probable that he belonged to any of the monastic orders, though he may have received priestly ordination. In France he wrote most, perhaps all, of his works. The translation of Dionysius Areopagita, which became the bridge across which Neo-Platonism penetrated into Western Europe, he undertook on the express request of the king. It gave him a great fame for learning among people in general, but it also made him suspected in the eyes of the Pope. His principal work is his De Divisione Nature, a kind of natural philosophy or speculative theology, which, starting from the supposition of the unity of philosophy and theology, ends as a system of idealistic pantheism; philosophy having, in the course of the development, entirely absorbed theology.

It cannot be made out with certainty what part Erigena took in the controversy concerning the Lord's Supper which had broken out between Paschasius Radbertus, Rabanus Maurus, Ratramnus, and others, before his arrival in France. It is certain that the book De Eucharistia, which for u.

In 851, or between the first and the second synod of Chiersy (853), partially indorsed the views of Erigena; but the synod of Valence (859) absolutely condemned them, and the condemnation was confirmed by the synod of Langres (859) and Pope Nicholas. It is not known, however, that the audacious philosopher was subjected to any direct persecution.

LIT.—The collected works of Erigena are found in Migne: Patrol. Lat., vol. 122. Monographs on his life and system have been written by Pederus Hipt (Copenhagen, 1823), Stauber (Frankf., 1834), Talandier, Paris, 1843), N. Müller (Mayence, 1844), Christi Der (Gotha, 1860; [R. Hoffmann: De Joannis Scoti Erigena vita et doctrina, Halle, 1877, 37 pp.; G. Anders: Erigena: Die Schriften u. der Lehren, Leipzig, 1877, 37 pp.; T. Christi Der: SCOTUS, Mariana, b. in Ireland, 1028; d. in the monastery of St. Martin, Mayence, 1083. He left Ireland in 1052, studied in Cologne and Fulda, and was ordained a priest at Wurzburg in 1059, but was in the same year shut up in the monastery of Fulda to do penance for sins committed. In 1069 he was released, and removed to Mayence, but was again imprisoned for the same reason. He wrote a Chronicle in three books,—I. The World's History till the Birth of Christ; II. The History of Christ and the Apostles; III. The History of the Church till 1082. Edited by G. Waitz, in Pertz: Mon. Germ., v. NEUDECKER.

SCIBES IN THE NEW TESTAMENT. The name "scribe," which already occurs in Jer. viii. 8, Ez. vii. 6, 11, is mentioned very often in the New Testament, either in a good, ideal sense (Matt. xiii. 32, xxi. 34), or, what is more frequently the case, in a bad one (John v. 39, x. 38, etc.), and designates those scribes who at the time of Christ, having themselves lost the true knowledge of the law and the prophets, became blind leaders of the people (Luke xi. 52; Matt. xv. 14). The scribes (scribes, or scribes, or scribes) were originally merely writers or copyists of the law; but eventually they became the doctors of the law, and interpreters of the scriptures. According to the Talmud, these teachers were called "sopherim," because they counted every letter, and classified every precept of the law.

The period of the scribes begins with the return of the Jews from the Babylonian captivity. Though there were popular teachers of the law during the Babylonian captivity, as is evident from Ez. viii. 16, yet the altered state after the return required new enactments, and demanded that an authoritative body of teachers should so regulate the religious life as to adapt it to present circumstances. Hence Ezra, who reorganized the tribal state, also organized such a body of interpreters, of which he was the chief. It is for this reason, that besides the appellation "the priest," he is also called "the scribe" (Ez. vii. 6, 11, 12). The skilled in the law, both from among the tribe of Aaron
and the laity, who with Ezra and after his death, thus interpreted and fixed the law, were denomi-
nated "soferim," or "scribes." In synagogues, which probably at this time were built here and
there, they expounded the law, either on festival
and sabbath days, or on Monday and Thursday, the
market-days. The most famous teachers were
not only members of the Sanhedrin, but formed
also a kind of spiritual college, the so-called "Great
Synagogue," the last member of which was Simeon
the Just. It is characteristic of the scribes of the
earlier period, that, with the exception of Ezra and
Zadok (Neh. xii. 13), and of Simeon, we have
no record of their names; and Jost is probably
correct in ascribing this silence to the fact that
the one aim of these early scribes was to promote
reverence for the law, to make it the groundwork
of the people's life. They would write nothing
of their own, lest less worthy words should be
raised to a level with those of the oracles of God
(Judænum und s. Sehent, i. 42). They devoted
themselves to the exposition and careful study of
the law; and, when interpretation was needed,
their teaching was orally only. As these decisions,
or halachoth, could not be traced to any certain
author, they were called "precepts of the scribes,
also of the elders, or sages (paraschew tòv prōse-
trían, Matt. xii. 5, xv. 3 sqq.; Mark vii. 2 sq.; also
parṣew ṭārābhōq, Gal. i. 14). The scribes of this
period probably fixed the canon of the Old Testa-
ment and the textus receptus. Thus they became
the bearers of the theocratic tradition, as were the
prophets in the pre-exile period, but with this
difference, that the former, perhaps with the ex-
ception of Ezra and those who were with him,
represented the letter, which killeth; while the
latter were organs of the spirit, which maketh
alive. The recorded principle of the men of the
Great Synagogue is given in the treatise Abodh,
i. 1: "Let us be cautious in judging, train many dis-
ciples, and set a fence about the law." They wished
to make the law of Moses the rule of life. But,
as the infinite variety of life presents cases which
the law has not contemplated, expansions of the
canon of the Mosaic law, which was especially
represented in the Chasidim (Jastaurus, 1 Macc.
i., 62, ii. 29, 42, vii. 12 sq.; 2 Macc. xiv. 6). To the Chasidim belonged two
scribes,—Jose ben-Jozer of Zeruda and Jose
ben-Jochanan,—both disciples of Antigonus of
Sabo (about 180 B.C.), himself a disciple of
Simeon the Just (Pirke Abodh, i. 1). These two
are the first of the five pairs of teachers of the
law, who, as propagators of the orthodox tradi-
tion, distinguished themselves in the last centuries
before Christ. They were succeeded by the two
contemporaries of John Hyrcanus,—Joshua ben-
Perachia and Nithai of Arbela (between 140 and
110 B.C.), in whose doctrinal views the opposition
to Sadduceism first shows itself. To them they
succeeded, in the time of Alexander Jannæus
and Alexander, Simon ben-Shetach, a hero of
Pharisism, who twice broke the influence of the
Sadducees in the Sanhedrin, and Judah ben-
Tabai. In the time of the last Maccabæans, and
in the first years of the Idumean rule, the two
great doctors of the law were the two sons of
proselytes, Shemaja Sameas, Joseph, Ant., XIV.
8, 4) and Abtalion (Pulio, Joseph., Ant., XV. 1,
10, 4), the two magnates of their day. The last
pair was presented by Hillel and Shammah. The
most famous scribes at the time of Christ and
the apostles were, besides Nicodemus (John iii.),
Simon, the son of Hillel; Gamaliel, the grandson
of Hillel; Jochanan ben-Zaceai; and Jonathan,
the son of Uzziel, the Chaldee paraphrast. From
Mark iii. 29, we learn that in the school of the
celebrated high school of the scribes existed at
Jerusalem in the time of Christ. The questions
which often brought about a conflict between
Christ and the scribes and Pharisees, such as con-
cerning divorce, oath, the sabbath, etc., were
the same which occupied the scribes, more especially
the license to teach and the introduction of new
academical degrees. The scribe, who already oc-
cupied a high position over and against the un-
learned, and even the priests, now rose to greater
prominence since the introduction of the ordina-
tion, or promotion as teacher of the law, and mem-
ber of the court. The candidate, having passed
through a certain curriculum in the school of fa-
famous teachers, was licensed and set apart by ordi-
nation; the presiding rabbi giving to him as the
symbol of his work tablets on which he was to
note down the sayings of the wise, and the "key
of knowledge" (comp. Luke xi. 52), with which
he was given to esoteric and the treasures of wise-
dom. So admitted, he took his place as a cha-
iber, or member of the fraternity. This state of
things created not only a fondness for titles (Matt.
xxiii. 7), but, above all, a spiritual hierarchy, to
which the people had to succumb. The scribes
gave the people a new spiritual country, a kingdom of heaven, which was not limited by space. But to give them a kingdom of heaven in which Moses and the prophets are fulfilled was beyond their powers; and, because they did not enter therein themselves, they prevented the people also from entering therein (Matt. xxii. 13). The influence of the teacher was so convincing. They were found in the court-room, in the colleges, but more especially in the synagogues. In the latter places they occupied the uppermost seats (Matt. xxii. 6), read and explained the law. They were also not wanting in the feasts (ibid.): in short, they were everywhere; and it was a very easy thing to influence by their own opposition the people against Jesus. For a long time they tried in vain to get hold of him (Matt. ix. 3, xii. 38, xxii. 35; Luke v. 30, vi. 25, xi. 54, xv. 2, xx. 19 sq.); but they accomplished at last his condemnation and crucifixion (Matt. xxvi. 27, xxvii. 41). The essence and character of rabbinism were such that it necessarily came in conflict with Jesus. The scribes could not bear to hear the truth out of his mouth, and thus was fulfilled what is written in Isa. xxxii. 10-14. That there were also exceptional cases among the scribes, we see in "Zenas the lawyer" (Tit. iii. 13). The essence and character of rabbinism was stricken down by apoplexy.

Dr. Scudder fixed his residence at Chintadrepettah, near Madras, and thus, under his surveillance, there grew up the Arctot mission, which was received under the care of the American Board in 1852, and of the Reformed Dutch Church the next year. From 1842 to 1846 Dr. Scudder was in America, busily engaged, however, in arousing interest in foreign missions. In 1849 he was in the Madura mission; but with this exception he gave his energies to the Arctot mission, and after the death of his wife and son Samuel (1849), wrought with redoubled zeal, as it called upon to make good their loss. Under this pressure his health gave way in 1854, and by medical advice he went to the Cape of Good Hope. Much benefited by the voyage, he was upon the point of returning to India when he was stricken down by apoplexy. Then, in 1855, he was graduated at the College of New Jersey, and at the College of Physicians and Surgeons, New-York City, 1815; and practised medicine until 1819, being meanwhile a most earnest and devoted Christian. In the latter year, while in professional attendance upon a lady, he took up in the anteroom a tract entitled The Converters of the World, or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting Them. His thoughts were turned more strongly than ever upon his personal duty toward the heathen, and as the result of his deliberations he gave his life to missionary labor. After licensure by the classis of New York, he sailed, June 8, 1819; went first to Ceylon, where he arrived February, 1820; was ordained there May 15, 1821, by clergymen of the Congregational, Baptist, and Methodist denominations; established a hospital at Jaffnapatam; in 1823 was foremost in organizing a college there, and in 1834 was blessed by an extensive revival. In 1836 he and Miron Winslow were transferred to Madras, India, in order that there he might print Scriptures and tracts in Tamil. In the first year they printed six million pages.

Dr. Scudder was one of the heroes of foreign missions. He was tall, strong, and well-proportioned; slender in youth, he became portly in later years; original in his views, though without bigotry. Endowed with great perseverance, he carried through his project at whatever cost. Convinced that he was doing Christ's work, he cared nothing for the opposition of men. He endured hardships, and even severe pain, without complaint. His piety was characteristically; every Friday till noon he spent in fasting and prayer. The Bible constituted well-nigh his sole reading. He went about doing good to body and soul, like his Master. He preached in almost every large town in south-eastern Hindostan. It was his ambition "to be one of the inner circle around Jesus in heaven."


SCULPTURE, Christian. A marked decline in art, both technically and with respect to its subject-matter, made itself manifest in the ancient world long before the conquest of Corinth by

See SCULPTURE.
SCULPTURE.

Mummium (B.C. 146). The subjugation of Greece by Alexander the Great signaled the first pro-
stitution of art from the noble ends of patriotism
and religious faith to those of ostentation and
personal egotism. The degrading of its inspira-
tions seems to have gone hand in hand with its
technical development; and when Greece, which in
the Periclean age was the mistress of the world in art
and all other cultures, came under the Roman
yoke, the spirit of creative genius had perished,
and the great masterpieces, which in their extant
relics have taught the world through all subse-
quent centuries, became almost forgotten monu-
ments of the past.

In considering, then, the almost puerile achieve-
ments of art in the departments both of sculpture
and painting in the early Christian age, its long
antecedent decline must not be left out of the
account. Irrespective of other causes, presently
to be specified, a form of these relics, which had
its cradle-life (we can scarcely say its birth-
place), lacked both masters and models fitted to
cultivate it on a high plane.

Two other causes combined to render the Chris-
tian Church in the primitive age, not only indiffer-
et, but absolutely antagonistic, to art-culture.

The first of these, and the most important, was
the prostitution of the art of ancient Paganism to
idolatry. The Mosaic institutes and traditions,
however modified by the early church with re-
spect to many of the elements of a cumbrous
ceremonialism, were literally interpreted in their
relation to art, especially, it may be added, with
respect to sculpture. Graven images contemplat-
ing religious ends had ever been the abhorrence of
the Jewish, and were scarcely less so of the ear-
est Christian Church. The substitution, then,
of materialism for the spiritual worship of the
one invisible God was the one thing which primi-
tive sculpture, to be the invention of the
Christian Church, art in any form could have come
to be regarded as a possible auxiliary to a pure
spiritual faith and worship. Tertullian (d. A.D.
220) went so far as to declare the fine arts, more
especially sculpture, to be the invention of the
Devil. While this extreme judgment cannot be
regarded literally expressing the universal
sentiment of the early church, it nevertheless
represented a very prevalent antipathy.

The earliest decided concession is found in the
memorials of the dead, sarcophagi, and sepulchral
slabs and monuments, on which were carved in
relief the simple emblems of Christian faith and
the scenes of biblical history, many of which
were intentionally employed as symbols of Chris-
tian doctrine, especially that of the resurrection
of the body.

Of single extant statues representing sacred
personages Dr. Urici specifies but four impor-
tant ones in the whole range of early Christian art
down to the tenth century. These are the
statue of Bishop Hippolytus, who suffered mar-
tyrdom in the first half of the third century, the
total upper portion of which is a modern resto-
rating; the famous bronze image of St. Peter, in
the great Roman basilica named after him, a
work probably executed in Constantinople in
the fifth century; and two marble statues represent-
ing Christ as the Good Shepherd, whose date he
places in the fifth or sixth century. A certain
school of modern German criticism has sought to
prove that the Good Shepherd, a large
number of which doubtless existed in the primiti-
tive church, were original and deliberate endeav-ors to give a visible paraphrase of the Twenty-
third Psalm, the parable of the lost sheep,
and the tenth chapter of John's Gospel.

Of the sepulchral relics of early Christian art
which have been conserved to the present time,
the most important is the famous sarcophagus of
Junius Bassus (prefect of Rome, d. A.D. 359),
now in the crypt of St. Peter's Church in Rome.
It was probably executed in the fourth century,
and contains five subjects from the Old and New
Testaments. Other examples of kindred char-
acter are found in the Christian Museum of the
Vatican, in the Campo Santo at Pisa, and in the
crypt of the Cathedral of Ancona. Many ancient
altar-tablets are found in the churches of Italy,
especially at Ravenna (Cathedral, S. Apollinari in
Classe, S. Vitale, S. Francesco, etc.).

A remarkable sarcophagus, though of much
ruader workmanship than that of Junius Bassus,
is in the Church of St. Ambrose in Milan; its prin-
cipal relief representing Christ teaching, sur-
rounded by his disciples.

In the representation of the scenes of biblical
history by means of sepulchral relics, the Roman
Crypts furnished the most numerous exa-
amples. Most of these have been removed to the
Lateran Museum. Both the Old and the New
Testaments contributed the materials for these
subterranean galleries of early Christian art; and
many of the scenes, for example, those hav-
ing for their subjects the histories of Noah and
Jonah, are so puerile as artistic performances
to border on the grotesque.

All, however, have a high and noble moral sig-
nificance, and were doubtless intended to sym-

Mummy (B.C. 146): The subjugation of Greece by Alexander the Great signaled the first pros-
titution of art from the noble ends of patriotism
and religious faith to those of ostentation and
personal egotism. The degrading of its inspira-
tions seems to have gone hand in hand with its
technical development; and when Greece, which in
the Periclean age was the mistress of the world in art
and all other cultures, came under the Roman
yoke, the spirit of creative genius had perished,
and the great masterpieces, which in their extant
relics have taught the world through all subse-
quent centuries, became almost forgotten monu-
ments of the past.

In considering, then, the almost puerile achieve-
ments of art in the departments both of sculpture
and painting in the early Christian age, its long
antecedent decline must not be left out of the
account. Irrespective of other causes, presently
to be specified, a form of these relics, which had
its cradle-life (we can scarcely say its birth-
place), lacked both masters and models fitted to
cultivate it on a high plane.

Two other causes combined to render the Chris-
tian Church in the primitive age, not only indiffer-
et, but absolutely antagonistic, to art-culture.

The first of these, and the most important, was
the prostitution of the art of ancient Paganism to
idolatry. The Mosaic institutes and traditions,
however modified by the early church with re-
spect to many of the elements of a cumbrous
ceremonialism, were literally interpreted in their
relation to art, especially, it may be added, with
respect to sculpture. Graven images contemplat-
ing religious ends had ever been the abhorrence of
the Jewish, and were scarcely less so of the ear-
est Christian Church. The substitution, then,
of materialism for the spiritual worship of the
one invisible God was the one thing which primi-
tive Christianity dreaded; and any compromise
with this was regarded with jealousy, and any
concession to its demands excited the bitterest
intolerance.

We have only to consider, in the second place,
the prostitution of contemporaneous Roman art to
the purposes of human nature—cerchasing itself with the most loathsome details in the relics both of painting and sculpture in Her-
culanum and Pompeii— in order to find another
powerful influence in the same direction. It is
not surprising, that in the welfare of the soul for
the subjugation of the body, with its lusts and
appetites—the primal end of life according to
the teachings of Christ—the early disciples could
find little or nothing in contemporary Pagan art
which they could contemplate with complacency;
and it seems, in the circumstances, only strange,
that, by a early period in the history of the Chris-
tian Church, art in any form could have come
to be regarded as a possible auxiliary to a pure
spiritual faith and worship. Tertullian (d. A.D.
220) went so far as to declare the fine arts, more
especially sculpture, to be the invention of the
Devil. While this extreme judgment cannot be
regarded literally expressing the universal
sentiment of the early church, it nevertheless
represented a very prevalent antipathy.

The earliest decided concession is found in the
memorials of the dead, sarcophagi, and sepulchral
slabs and monuments, on which were carved in
relief the simple emblems of Christian faith and
the scenes of biblical history, many of which
were intentionally employed as symbols of Chris-
tian doctrine, especially that of the resurrection
of the body.

Of single extant statues representing sacred
personages Dr. Urici specifies but four impor-
tant ones in the whole range of early Christian art
down to the tenth century. These are the
statue of Bishop Hippolytus, who suffered mar-
tyrdom in the first half of the third century, the
entire upper portion of which is a modern resto-
rating; the famous bronze image of St. Peter, in
the great Roman basilica named after him, a
work probably executed in Constantinople in
the fifth century; and two marble statues represent-
ing Christ as the Good Shepherd, whose date he
places in the fifth or sixth century. A certain
school of modern German criticism has sought to
prove that the Good Shepherd, a large
number of which doubtless existed in the primiti-
tive church, were original and deliberate endeav-ors to give a visible paraphrase of the Twenty-
third Psalm, the parable of the lost sheep,
and the tenth chapter of John's Gospel.

Of the sepulchral relics of early Christian art
which have been conserved to the present time,
the most important is the famous sarcophagus of
Junius Bassus (prefect of Rome, d. A.D. 359),
now in the crypt of St. Peter's Church in Rome.
It was probably executed in the fourth century,
and contains five subjects from the Old and New
Testaments. Other examples of kindred char-
acter are found in the Christian Museum of the
Vatican, in the Campo Santo at Pisa, and in the
crypt of the Cathedral of Ancona. Many ancient
altar-tablets are found in the churches of Italy,
especially at Ravenna (Cathedral, S. Apollinari in
Classe, S. Vitale, S. Francesco, etc.).

A remarkable sarcophagus, though of much
ruader workmanship than that of Junius Bassus,
is in the Church of St. Ambrose in Milan; its prin-
cipal relief representing Christ teaching, sur-
rounded by his disciples.

In the representation of the scenes of biblical
history by means of sepulchral relics, the Roman
Crypts furnished the most numerous exa-
amples. Most of these have been removed to the
Lateran Museum. Both the Old and the New
Testaments contributed the materials for these
subterranean galleries of early Christian art; and
many of the scenes, for example, those hav-
ing for their subjects the histories of Noah and
Jonah, are so puerile as artistic performances
to border on the grotesque.

All, however, have a high and noble moral sig-
nificance, and were doubtless intended to sym-
of this age was simply an accessory of architecture. In Northern Europe the earnest spirit of the Romanesque period still prevailed, though the names of no great masters have come down to us through their works. The noblest remains in the Strasbourg Cathedral, representing the death and coronation of the Virgin, with the allegorical figures of the Christian Church, are worthy of especial mention as being ascribed to Giovanni Pisano, the reputed daughter of the architect of this magnificent Gothic temple. In Italy the spirit of Nicola Pisano, the great master of the Romanesque age, was conserved in his son Giovanni (circa 1240-1321) and his pupil Andrea Pisano (1273-1349).

The names of Giotto and Orcagna, among the sculptors of this period, must not be omitted, although painting was the art in which both excelled, and in connection with which their fame has been perpetuated. The high-altar at Arezzo, and the façade of the cathedral at Orvieto, may be cited as the chief works of Giovanni Pisano. On the southern door of the baptistery at Florence there is a series of panels representing the life of John the Baptist, which show Andrea Pisano to have been a worthy scholar of the great Nicola. The figure of Apollo, on the bell-tower of the Florence Cathedral, is a curiosity, from the fact of its having originated with Giotto, the father of painting in the Gothic age.

It is customary with historians to divide the golden age of art, which in general terms may be said to include the fifteenth and sixteenth centuries, into the Early and the High Renaissance. For the purposes of the present article, however, we may include both of these—the quattrocento and the cinquecento—in the third great period of Christian sculpture. As applied both to literature and art, the term "renaissance" signifies the revival of the antique; and Italy was the grand theatre of its development. At the beginning of the fifteenth century but few of the sculptures of antiquity had been unearthed in Rome: but the good work, which was carried to full activity under Julius the Second and Leo the Tenth, and which has exercised such a mighty moulding influence on all subsequent art, even down to the present day, had already commenced; and it is manifest, even in the early masters of this wonderful age, a loyalty to nature and truth, as distinguished from tradition and conventionalism, which sets them utterly apart from the sculptors of the middle ages.

The great master of what may be called the Early Renaissance was Lorenzo Ghiberti of Florence (1378-1455), who between the years 1403 and 1427 was employed on the north bronze doors of the Florence Baptistery, whose reliefs plainly evidence some of the medieval spirit yet lingering in art. The eastern doors of the same edifice, which he completed in 1532, whose panels contain representations of biblical history, form one of the greatest masterpieces of sculpture which any age has produced. It has been, perhaps, justly criticised as intruding too much upon the province of painting in attempting perspective effects.

Other eminent masters in this period were Donatello of Florence (1386-1466), his disciple Andrea Verrocchio (1432-88), and Luca della Robbia (1400-82), whose terracotta reliefs, representing biblical
SCULPTURE.

2140

SCULPTURE.

scenes chiefly, are found in the museums and in several of the churches of Florence. Luca della Robbia wrought likewise in marble and bronze; and his famous marble frieze, representing singing and dancing children, originally executed for the organ-gallery of the Florence Cathedral, and now preserved in the Uffizi Collection, is pronounced by Burchhardt to be one of the finest works of sculpture produced in the fifteenth century.

Among the sculptors of Italy in the beginning of the sixteenth century, the names of Sansovino (Baptism of Christ, in the Florence Baptistery), Lombardi, and Leonardo da Vinci, deserve mention, albeit no work of sculpture by the latter has been preserved.

It need scarcely be said that the one name which glorifies the history of Christian sculpture in the sixteenth century is Michel Angelo Buonarrotti, who was born on the 6th of March, 1475, in the vicinity of Arezzo, and died in Rome on the 17th of February, 1564. His earliest important sculptural work was the well-known Pietà, now in St. Peter's Church in Rome, which he executed at the age of twenty-five. Then followed the colossal statue of David, and lastly the statues which were designed for the magnificent mausoleum of Pope Julius the Second, a project of vast dimensions, but which was never fully carried out. This stupendous task occupied the reat master during a period of forty years, with occasional interruptions, but which was never fully carried out.

Besides the two figures of the Captives, now in the museum of the Louvre in Paris, the colossal Moses, in the Church of S. Pietro in Vincoli in Rome, is the one great feature of this famous sculptural work, and is, without doubt, the grandest creation of modern sculpture. The Medici monuments in Florence are among the noblest works of memorial sculpture in the world. His statue of Christ, in the Church of S. Maria sopra Minerva, executed about 1527, is perhaps the least successful of all the sculptural works of this Titan of art. The sculptures contemporary with Michel Angelo, of whom Giovanni da Bologna (1524—1089) and Benvenuto Cellini (1500—70) were the most eminent, occupied themselves more with mythological than with Christian themes. Christian sculpture in Germany during the sixteenth century bears an interesting rivalry and worthy comparison with that of Italy, chiefly through the name and works of Peter Vischer (d. 1529). The great work which has immortalized him is the noble group of bronze statues and reliefs on the monument of St. Sebalb in Nuremberg.

Adam Kraft, famous for his reliefs in Nuremberg, representing the sufferings of Christ, and Veit Stoss, the father of wood-carving in the Renaissance age, deserve mention as German masters of only secondary rank.

Various names have been employed to designate that widespread degradation of sculpture in the seventeenth and eighteenth centuries, from truth to mannerism and ostentation, of which Lorenzo Bernini (1598—1680) was the pioneer and the foremost representative. It is not necessary to specify these names in technical language. Let it suffice to observe, that the same thing which we often witness in the history of literature and oratory, when a numerous horde of feeble aspirants set themselves to the task of imitating a great writer or speaker with extravagant expletives, startling metaphors, and wild gesticulation, came to pass in the domain of art, particularly of sculpture, through the influence of Michel Angelo, when a whole generation of copyists, with large convent and small faculty, ordained themselves apostles of a new age of pomp and sensationalism.

Chieflly through this, among other causes, we look almost in vain, either in the seventeenth or the eighteenth century, for any really great work of Christian sculpture.

The nineteenth century has witnessed, both in Italy and Northern Europe, a revival of Christian sculpture with somewhat of the spirit of its golden age; and the names of Antonio Canova (1779—1822), Bertel Thorvaldsen (1770—1844), and Christian Rauch (1777—1857), representing both extremes of the European Continent, are the glory of modern sculpture, both secular and Christian. With this illustrious trio the name of Ernst Rietschel, the designer of the great Luther Monument at Worms, deserves to be associated, as well as that of his most gifted pupil, Professor Adolf Donndorf of Stuttgart, still living, who, after the death of his master, completed some of the most important figures of the Luther memorial; e.g., Savonarola, Peter Waldo, and the Mourning Magdeburg. Professor Donndorf has executed some of the finest sepulchral memorials in Germany, and has likewise won an enviable fame in America by the beautiful bronze drinking-fountain in Union Square, New York, which he finished about two years since, to the order of Mr. D. Willis James, who presented it to the city of his adoption.

LIT. — The following works may be recommended to those who desire to study the subject more in detail. Lübke: Geschichte der Plastik; Dr. Kraus: Christophische Kunst; De Rossi: Roma Sotterranea (with Northcote and Brownlow's English edition of the same); BURCKHARDT: Ciccone in Italien. J. LEONARD CORNING.

SCUTETUS, Abraham, b. at Grüneberg, Silesia, Aug. 24, 1656; d. at Emden, Oct. 24, 1624. He studied at Görlitz, Wittenberg, and Heidelberg, and was appointed court-preacher in Heidelberg in 1598, and professor of theology in 1618. Entangled in the misfortunes of the Elector Friedrich V., he lost his position after the battle on the White Mountain, 1620, but was appointed preacher at Emden in 1622. He was one of the most distinguished theologians of his time in the Reformed Church. His principal works are, Medulla theologica patrum, 1605—13, 4 vols.; a history of the Reformation, of which, however, only the two first decades (1516—36) appeared, Heidelberg, 1618—20; and De curriculo vitae, etc., a kind of self-defence, published after his death, Emden, 1625.

MALLET.

SEABURY, Samuel, b. in Groton, Conn., Nov. 30, 1729; d. at New London, Feb. 25, 1786. He was a graduate of Yale College before he was nineteen years of age, and soon after began the study of medicine. In 1752, though he had already devoted himself to the clerical calling, he went to Edinburgh to complete his medical studies, and there became acquainted with a remnant of the ancient Church of Scotland, which, though interdicted by the law, continued to maintain its worship in garrets and out-of-the-way nooks and corners. He was ordained deacon by Bishop
Thomas of Lincoln, ministering on behalf of the aged Sherlock of London, to whose jurisdiction the colonial missions pertained; and two days afterwards the Bishop of Carlisle (Osbaldiston) advanced him to the priesthood (Dec. 23, 1753). He was appointed missionary to New Brunswick, N.J., and arrived there May 25, 1754. In 1757 he removed to Jamaica, L.I., influenced partly by a desire to be near his father, who was rector of St. George's, at Hempstead. But shortly after this, his father dying, he became rector of St. Peter's, Westchester. And now, the spirit of the Colonies being roused by the policy of the king's ministers and the provincial governors, the clergy of the Anglican Church were placed in a very trying situation. Seabury and most of his brethren were missionaries deriving their support from England. They had also, at their ordinations and inductions repeatedly taken the oath of allegiance to the sovereign, and the oath now could they obligations be slighted without perjury? There was room for honest difference of opinion, in view of the constitutional revolution of 1688 and the conditional character which was thereby imparted to that oath, in the judgment of many jurists and learned men. But Seabury's habits of thought inclined him to a different opinion; and the rebellions of 1715 and 1745 were yet fresh in the memory of all, as a practical warning. He ardently resisted, therefore, what he considered a rebellion against lawful authority; and he was not the man to adopt such views so fast as in him lay, those restorations of the (Eucharistic) Liturgy, which have accordingly become the characteristic feature of the American Prayer-Book as compared with that of the Church of England.

It has been necessary to give with some detail so much of Seabury's history as is essential to an explanation of his position and influence in the organization of the Protestant Episcopal Church; but, referring our reader to the lately published memoir (by Dr. Beardsley, 1881) for a full account of his life and labors, it is sufficient to add a brief outline of his episcopate. After a voyage of three months he reached his diocese June 27, 1786, and on the 2d of August following, at Middletown, was received by his clergy with due solemnity. He held his first ordination on the following day. The subsequent consecration of three bishops in England, and the formation of a constitution for the church thus rendered independent and autonomous, occasioned much negotiation and correspondence, before the diocese of Connecticut became duly incorporated under this constitution, with the dioceses south of New England; and in all these agitating preliminaries the Jacobean prophet, Seabury, always manifested a deep respect for his character upon all his brethren, with the exception of a few whose political prejudices had survived the conflicts of the war. The Johnnian qualities of Bishop White were precisely such as were requisite as a complement to the Petrine spirit of Seabury, and to their sincere mutual regard and wise cooperation was largely due the good understanding that soon followed. The episcopate of Bishop Seabury was cordially recognized, and he united with his three brother-bishops of the Anglican line in consecrating the first bishop of Maryland (Dr. Cragget); and consequently no bishop has ever been consecrated in this church without deriving his commission in part through the Scottish line of ecclesiastical ancestry. The bishop's life and labors in Connecticut have left a deep mark on the religious history of the State, and not less deeply has his influence been felt in the entire communion in which he was engaged. He was an organizer and doctor. Two volumes of his sermons have been collected and published, and others have appeared in a fragmentary shape; but valuable manuscripts remain as yet unedited. They evince
a vigorous mind, and intrepid devotion to the doctrinal standards of ancient catholicity.

The writer of this brief notice was active in promoting the final deposit of Bishop Seabury's remains, in 1849, under the new and substantial church in New London, where they now rest; and on that occasion he had the solemn office, in connection with Bishop Williams, now the successor of Seabury, of laying his venerable relics in the place of their ultimate repose. A physician who attended to identify these relics when disinterred remarked on the massive proportions of the skull; and the well-worn mitre preserved in Trinity College, Hartford, corresponds with these proportions so remarkably as to furnish in itself a striking evidence of the fidelity of the half-length portrait of the bishop, from the pencil of Duché, which adorns the library of that college, and from which many popular engravings have been derived.

SEAGRAVE, Robert, an earnest evangelical minister and co-worker with Whitefield; was b. Nov. 22, 1693, at Twyford in Leicestershire, and educated at Clare Hall, Cambridge. Having vainly endeavored to bring the Church of England to his position, he left her, or at least worked outside her pale. Besides sundry sermons and pamphlets, he published in 1742 fifty hymns, which were reprinted by D. Sedgwick, 1800. The best of them is, "Rise, my soul, and stretch thy wings." He was living as late as 1750.

F. M. BIRD.

SEALS. See Rings.

SEAMAN, Lazarus, D.D., a learned English divine; b. at Leicester; d. in 1775. He was educated at Emanuel College, Cambridge. In the civil war he took the Parliamentary side, and in reward of his services was appointed master of Peter House, Cambridge, a member of the Assembly of Divines at Westminster, and rector of Allhallows, London, from which living he was ejected in 1662. He was noted for his knowledge of church polity and controversial divinity. Besides sermons, he published A vindication of the ejected in 1662. He was noted for his knowledge of Allhallows, London, from which living he was derived, B. Sower A. CLEVELAND COXE.

SEAGRAVE, Robert, an earnest evangelical minister and co-worker with Whitefield; was b. Nov. 22, 1693, at Twyford in Leicestershire, and educated at Clare Hall, Cambridge. Having vainly endeavored to bring the Church of England to his position, he left her, or at least worked outside her pale. Besides sundry sermons and pamphlets, he published in 1742 fifty hymns, which were reprinted by D. Sedgwick, 1800. The best of them is, "Rise, my soul, and stretch thy wings." He was living as late as 1750.

F. M. BIRD.

SEALS. See Rings.

SEAMAN, Lazarus, D.D., a learned English divine; b. at Leicester; d. in 1775. He was educated at Emanuel College, Cambridge. In the civil war he took the Parliamentary side, and in reward of his services was appointed master of Peter House, Cambridge, a member of the Assembly of Divines at Westminster, and rector of Allhallows, London, from which living he was ejected in 1662. He was noted for his knowledge of church polity and controversial divinity. Besides sermons, he published A vindication of the ejected in 1662. He was noted for his knowledge of Allhallows, London, from which living he was derived, B. Sower A. CLEVELAND COXE.

SEAMEN, Missions to. Rev. John Flavel (England, 1627–91) and English contemporaries (Ryther, Janeway, et al.), as also a few clergymen of the established and dissenting churches in England in the eighteenth century, preached occasional sermons, special and serial, some of which were printed, on behalf of seamen; but the second half of the eighteenth century witnessed the first united efforts for their evangelization. An association, styled at first The Bible Society, was organized in London in 1780, to supply English troops in Hyde Park with the Holy Scriptures, whose field of labor was speedily enlarged to embrace seamen in the British navy. The first ship furnished with Bibles by this society was "The Royal George," sunk off Spithead, Eng., Aug. 29, 1782. The society's name was soon changed, becoming The Naval and Military Bible Society. It is still in operation, confines itself to its original specific object, the diffusion of the word of God, and has been of immense service to the army and navy of Great Britain. This society had its influence in originating the British and Foreign Bible Society, and the work of the latter led eventually to the formation of the American Bible Society. (Cf. art. "Bible Societies," Enyc. Brit., 9th ed. vol. iii. p. 649.)

SEAL. See Seals.

SEALS. See RINGS.

SEAMEN, Missions to. Rev. John Flavel (England, 1627–91) and English contemporaries (Ryther, Janeway, et al.), as also a few clergymen of the established and dissenting churches in England in the eighteenth century, preached occasional sermons, special and serial, some of which were printed, on behalf of seamen; but the second half of the eighteenth century witnessed the first united efforts for their evangelization. An association, styled at first The Bible Society, was organized in London in 1780, to supply English troops in Hyde Park with the Holy Scriptures, whose field of labor was speedily enlarged to embrace seamen in the British navy. The first ship furnished with Bibles by this society was "The Royal George," sunk off Spithead, Eng., Aug. 29, 1782. The society's name was soon changed, becoming The Naval and Military Bible Society. It is still in operation, confines itself to its original specific object, the diffusion of the word of God, and has been of immense service to the army and navy of Great Britain. This society had its influence in originating the British and Foreign Bible Society, and the work of the latter led eventually to the formation of the American Bible Society. (Cf. art. "Bible Societies," Enyc. Brit., 9th ed. vol. iii. p. 649.)

SEAL. See Seals.

SEAMEN, Missions to. Rev. John Flavel (England, 1627–91) and English contemporaries (Ryther, Janeway, et al.), as also a few clergymen of the established and dissenting churches in England in the eighteenth century, preached occasional sermons, special and serial, some of which were printed, on behalf of seamen; but the second half of the eighteenth century witnessed the first united efforts for their evangelization. An association, styled at first The Bible Society, was organized in London in 1780, to supply English troops in Hyde Park with the Holy Scriptures, whose field of labor was speedily enlarged to embrace seamen in the British navy. The first ship furnished with Bibles by this society was "The Royal George," sunk off Spithead, Eng., Aug. 29, 1782. The society's name was soon changed, becoming The Naval and Military Bible Society. It is still in operation, confines itself to its original specific object, the diffusion of the word of God, and has been of immense service to the army and navy of Great Britain. This society had its influence in originating the British and Foreign Bible Society, and the work of the latter led eventually to the formation of the American Bible Society. (Cf. art. "Bible Societies," Enyc. Brit., 9th ed. vol. iii. p. 649.)

The need for Christian exertion among sailors was urgent. Destitute, as a class, of any access to the Bible, to preaching, or to any service, instruction, or consolations of the church, their lives passed, for the most part, without access to the gospel of Christ. "It would be difficult," says a well-informed writer, "to conceive of a deeper moral night than that which for centuries had settled upon the British navy."

Early efforts made in England to furnish sailors with the gospel, however, met with serious opposition from Christian people, as well as from unchristian officers in the royal navy. So late as 1828 the king was petitioned to abrogate an order, then recently issued by the lord high admiral, prohibiting the free circulation of tracts in the navy. But in 1814 the pioneers of the movement for this end, Rev. George Charles Smith, a dissenting clergyman, once a sailor, and Zebulon Rogers, a shoemaker of the Methodist persuasion, established prayer-meetings for seamen, on the Thames, at London; the first being held on the brig "Friendship," June 22 of that year, by Mr. Rogers. These were multiplied and sustained upon the shipping in the river. March 23, 1817, the first bethel flag was unfurled on the "Zephyr," Capt. Hindulph of South Shields, Eng. The Protector of London Society was organized March 18, 1818, to provide for the continuous preaching of the gospel to seamen in London, upon a floating chapel (ship) of three hundred tons' burden, and Rev. Mr. Smith ministered upon it with success during the ensuing year. Nov. 12, 1819, The Bethel Union Society was formed at London, which, in addition of religious meetings on the Thames, established correspondence with local societies that had been started by Mr. Smith's exertions in various parts of the kingdom. These two societies were subsequently united to form what is now known as The British and Foreign Sailors' Society.

The Sailor's Magazine (London) merged, after publication for seven years by Rev. Mr. Smith, into the New Sailor's Magazine, also issued by him, was established in 1826. The monthly magazine now issued by The British and Foreign Sailors' Society is Chart and Compass (pp. 32), established in January, 1879. It has presented a series of religious facts, and discussed questions connected with the evangelization of seamen, with fervency and force. Up to April, 1883, Chart and Compass had circulated 128,000 copies.

In 1825 The London Mariner's Church and Rivermen's Bethel Union was organized to provide a church for seamen on shore. The first meeting was held under Mr. Smith's direction, and Augustus N. Smith became the coming pastor. This church was for years the centre of an extensive system of labor, including a sabbath school, bethel prayer-meetings, tract and book distribution, magazine publishing, and...
open-air preaching to seamen on the wharves. Rev. Mr. Smith died at Penzance, Cornwall, Eng., in January, 1883.

Existing seamen's missionary societies in the empire of Great Britain, distinct from local organizations which limit the prosecution of work to their own ports, are, (1) The British and Foreign Seamen's Society (St. George's, Shadwell, London, E.), with receipts from April 1, 1851, to April 1, 1882, of £10,123 18s. 6d., and expenditures for the same period of £9,510 3s. 7d.), which in its sixty-fifth annual report (1882-83) names the ports of Rotterdam, Hamburg, Antwerp, Genoa, Naples, and Malta, outside England, and London, Milford-Haven, Falmouth, and Barnow-in-Furness (English), as occupied more or less effectively by persons having entire or partial support from its treasury, and devoting themselves to the spiritual and temporal welfare of seamen. (2) The London Missions to Seamen (Established English Church), whose operations are, for the most part, carried on afloat. Its chaplains are at twenty English and three foreign, its Scripture-reading at twenty-nine English and four foreign seaports. Local English societies for seamen are at Liverpool (formed in 1821), Glasgow, and other ports.

Evangelical Lutheran missions to seamen are prosecuted with vigor by societies with headquarters in the Scandinavian countries, whence come, in our day, the larger number of sailors for the world's mercantile marine. The Norwegian society—Forsamlingen til Evangeliet Forskylde for Skandinaviske Sjøfolk i fremmede Havne, or, in English, The Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Harbors—was organized at Bergen, Norway, Aug. 31, 1864, and now (1883) has stations at Leith, Scotland; North Shields, London, Cardiff, Eng.; at Antwerp, Belgium; Havre, France; Amsterdam, Holland; New York, U.S.A.; Quebec, Can.; and at Pensacola, Fla., U.S.A.

Mission-work for seamen is also carried on by this society at Montrose, Scotland. Its aggregate working force consists of eleven ordained pastors, with five or six assistant missionaries, unordained. The society owns churches at all its stations, and publishes a monthly paper, Bud og Hilsen, now in its eighteenth year of issue. Receipts in 1881-82 were 103,555 kroner; expenditures, 58,297 kroner. The Danish society's mission work—Dansk Forbund til Evangelets Forskylde for Skandinaviske Sjøfolk i fremmede Havne, or, in English, The Danish Society for the Gospel's Preaching to Scandinavian Seamen in Foreign Ports—has its stations at Hull and Grimsby, London, Newcastle, and Hartlepool (Eng.), and at New York City, U.S.A., with an aggregate of four ordained pastors. Three other ordained pastors perform some labor for sailors at Frederickstadt and Christianstadt (St. Croix, W.I.), and at St. Thomas and St. Jan., W.I. The same society supports a seamen's pastor at Madras, India; and at Brisbane, Australia, an ordained pastor gives a portion of his time to the interests of Scandinavian sailors. Its bi-monthly paper is Havnen, published at Copenhagen, Denmark. Receipts in 1882, 22,034 kroner; expenditures, 10,421 kroner.

The Swedish society for home and foreign missions—Förerlundsstifelse—has sustained missionary work for seamen since 1869, and has the following stations where such labor is performed by its agents,—Constantinople, Turkey; Alexandria, Egypt; Liverpool, Grimsby, and Gloucester, Eng.; Boston, Mass., U.S.A.; Marseilles, France; St. Ubes, Portugal; and Rotterdam, Holland, as occupied more or less effectively by persons having entire or partial support from its treasury, and devoting themselves to the spiritual and temporal welfare of seamen. The State Church in Denmark has three ordained pastors laboring for seamen, at London and Hartlepool (Eng.), and at Kiel in Prussia. The Finnish seamen's mission society, Foreningen for Berefadande af Sjöfolk at Finska Sjöman i Ulundska Hamnar, organized in 1889, has a station at London, Eng., with one ordained pastor in charge, and is about to establish another at Grimsby and Hull, Eng. The Swedish Evangelical Lutheran Augustana Synod in America has a station for Scandinavian seamen, with one ordained pastor, at Philadelphia, Penn., U.S.A. The synod for the Norwegian Evangelical Lutheran Church in America has a mission in Australia, with one ordained pastor. The total of stations occupied by the Scandinavian (Lutheran) societies is thirty-three, with twenty-nine ordained pastors and six unordained pastors as laborers.

No organizations exist in North or South America, outside the United States, for the sole purpose of prosecuting religious labor among seamen. At Boston, Mass., the first society for this object was formed in May, 1812, but soon suspended operations. The first religious meeting on behalf of sailors in New-York City (N.Y.) is believed to have been held in the summer of 1818, at the corner of Front Street and Old Slip. The Marine Bible Society of New-York City was organized March 14, 1817, to furnish sailors with the Holy Scriptures. The Society for promoting the Gospel among Seamen in the Port of New York, commonly known as The New-York Port Society, a local organization, was formed June 5, 1818. This society laid the foundations of the first mariner's church ever erected, in Roosevelt Street, near the East River, which was dedicated June 4, 1820, Rev. Ward Stafford preacher and pastor. In 1823 The New-York Port Society set up a work in that city the first missionary to seamen, Rev. Henry Chase. This society now sustains a church at Madison and Catharine Streets in New York, and a reading-room for sailors in the same edifice, employing in the year ending Dec. 31, 1882, nine missionaries. Receipts for 1882 were $11,067.04; expenditures, $10,692.07. The New-York Bethel Union, for the establishment and maintenance of religious meetings on vessels in the port (organized June 3, 1821), had but a brief existence.

The movements noted—that at Boston, Mass., issuing in the formation of the earliest society of its kind in the world — led to similar action for the performance of local work for seamen at Charleston, S.C. (1819), New Orleans, La. (1821), Portland, Me., and New Orleans, La. (1823), at New Bedford, Mass. (1825), and elsewhere. In the latter year there were in the United States seventy bethel unions, thirty-three marine Bible societies, fifteen churches and floating chapels for seamen. There has been, among sailors, and their evangelization was recognized as among the most prominent and important of Christian enterprises.
SEAMEN.

Accordingly, after its formal establishment in the city of New York (Jan. 11, 1826), succeeded by a new organization in its board of trustees (May 5, 1826, from which time its birth is dated). The American Seamen's Friend Society (80 Wall Street, New York, N.Y.), unquestionably the most widely operative and efficient of existing missionary societies for seamen, came into being. Its first President was Hon. Smith Thompson, then secretary of the United States navy; Rev. C. P. McIlvaine, afterwards Protestant-Episcopal bishop of Ohio, was its Corresponding Secretary; and Rev. Joshua Leavitt its General Agent. Article II. of its constitution provides:

"The object of this society shall be to improve the social and moral condition of seamen by uniting the efforts of the wise and good in their behalf, by promoting in every port boarding-houses of good character, savings-banks, register-offices, libraries, museums, reading-rooms, and schools, and also the ministration of the gospel, and other religious blessings."

Its first foreign chaplain was Rev. David Abeel, who reached his field of labor at Whampoa, the anchorage for ships trading at Canton, China, Feb. 16, 1830. In its forty-first year (1868), its laborers (chaplains and sailor missionaries) were stationed at twenty-four foreign, and thirteen domestic, seaports, as follows: at Caribou Island on the Labrador coast, N.A.; at St. John, N.B.; in Norway, at Christiansand, Kragero, and Fosgrund; in Denmark, at Copenhagen and Odense; in Sweden, at Göteborg, Varberg and Vedinge, Wernersberg, and Stockholm; in Belgium, at Antwerp; in France, at Havre and Marseilles; in the Hawaiian Islands, at Honolulu and Hilo; at the Chincina Islands in Peru, at Valparaiso and at Buenos Ayres, S.A.; and in the United States, at the following seaports: San Francisco, Cal., Norfolk and Richmond, Va., Charleston, S.C., Mobile, Ala., Boston and Gloucester, Mass., and at New York, N.Y. Its missionary work was prosecuted in 1882-83 on the Labrador coast of North America, in the countries of Sweden, Norway, and Denmark, at Hamburg in Germany, at Antwerp and at Havre, in France, and at Genoa and Naples in Italy, at Yokohama in Japan, in the Sandwich and Madeira Islands, at Valparaiso, S.A., and, in the United States, at Portland, Ore., and on the waters of Puget Sound; also in the ports of Galveston, Tex., New Orleans, La., Pensacola, Fla., Savannah, Ga., Charleston, S.C., Wilmington, N.C., Norfolk, Va., and at Boston, Mass., as well as in the cities and vicinities of New York, Jersey City (N.J.), and Brooklyn (N.Y.), including the United-States Navy-Yard, numbering forty-two laborers at thirty-one seaports (eighteen foreign and thirteen domestic) supported in whole or in part by the society.

Its receipts in the first decade of its existence were, in round numbers, $61,000; in the second, $165,000; in the third, $229,000; in the fourth, $357,000; in the fifth, $635,000. Receipts for the year ending March 31, 1883, with small balance from previous year, $80,762.60; expenditures for same, $70,455.56 inclusive of an investment of a legacy for permanent fund.

The Church Missionary Society for Seamen in the City of New York (Protestant-Episcopal), in its Thirty-Ninth Annual Report (18-92-93), states that the society sustains, as heretofore, two chapels, three mission-houses, with reading and lecture rooms, overnight being in the hands of three clerks, with the assistance of a colportor at each station. Its total services for the year were 628: visits to reading-rooms, 5,622; seamen supplied with Bibles, 204, with Testaments, 613, with the Book of Common Prayer, 621. The bishop of the diocese is its president.

Besides the employment of chaplains, residents at seaports, and serving as Christian ministers, of Bible and tract distributors, Scripture-readers, colportors, and helpers, whose titles declare their functions, the missionary societies for seamen have usually wrought for their welfare by establishing, and in part sustaining (temporarily), Sailors' Homes in various ports. In them are resident missionaries, who, besides their services in religious meetings, devote portions of their time to spiritual and charitable visitation among sailors on shipboard and shore, at sailor boarding-houses, and in hospitals, and, in some cases, to such service for the families of seamen. The Wells Street Sailors' Home at London (Eng.) Docks was established by Mr. George Greene in 1830, opened in 1835, enlarged in 1865. In one year it admitted 5,444 boarders, who, besides a home, had evening instruction, the use of a savings-bank, etc. The Liverpool (Eng.) Sailors' Homes were opened in 1844. The Sailors' Home at 190 Cherry Street, New York, is the property and is under the direction of the American Seamen's Friend Society. It was opened in 1842, reconstructed, refurnished, and re-opened in 1880, and is now unsurpassed by any sailors' home in the world. During the year 1882-83 it accommodated 2,963 boarders. The whole number of boarders since the Home was established is 102,713, and the amount saved by it to seamen and their relatives during the forty-one years since its establishment has been more than $1,500,000. The systematic supply of carefully selected libraries, to be loaned to vessels for use at sea, by their officers and crews, is now largely carried on by these organizations, especially the American Seamen's Friend Society. Its shipments of such libraries from 1858-59 to March 31, 1888, were 7,704, and the re-shipments of the same, 8,100; the total shipments aggregating 15,864. The number of volumes was 419,420, accessible by original shipment to 301,425 seamen. Of the whole number sent out, 943 libraries with 33,945 volumes were placed upon United States naval vessels and in naval hospitals, and have been accessible to 107,995 men: 106 libraries were in 106 stations of the United States Life-saving Service, containing 3,816 volumes, accessible to 742 keepers and surfmen.

The Sailors' Magazine (32 pp., monthly), organ of the American Seamen's Friend Society, is now the oldest of the periodicals issued on behalf of seamen. It was established in September, 1828, is in its fifty-fifth volume; and of its issues for 1882-83, 81,000 copies were printed and distributed. The whole number of the twelve-month 13,000 copies of The Seamen's Friend (4 pp., annually), established in 1858, were issued by this society, for sailors; and 145,000 copies of the Life-Boat (4 pp., monthly) for the use of sabbath schools.
Varied help is habitually extended to shipwrecked and destitute sailors by all these organizations. The establishment of savings-banks for seamen has ordinarily been due to their influence. The Seamen's Savings-Bank in New-York City (78 Wall Street) went into operation May 11, 1829. Sailors' asylums, orphanages, and "Rest" (houses of entertainment compliance upon temperance principles) are open in many seaports as the fruit of their existence. Miss Agnes Weston, from her "Rest" at Devonport, Eng., was distributing, gratis, by voluntary contribution, in 1882, 15,900 monthly Blue Books (8 pp. temperance and religious tracts) in the English tongue; and these were regularly translated into Dutch and German for the navies of Holland and Germany.

It is impracticable to present detailed statistics as to results of Christian labor for seamen: the best general estimate fixes the number of Christianized sailors at near from thirty thousand. But to say that during the last half-century these men have been gathered into the church of Christ by thousands, that as a class sailors are now manifestly being lifted out of the ignorance and degradation in which they lived at the opening of the nineteenth century, and to attribute these changes, realized and still progressing, to the exertions of these societies, is to speak with truthful moderation. The corporate and individual efforts of persons connected with them have often originated and made effective beneficent public legislation, in the interest of sailors, in Great Britain and in the United States. It is in place to add, that, with few exceptions, all seamen's missionary societies are administered upon a non-denominational basis.


SEARS, Edmund Hamilton, D.D., b. at Sandisfield, Berkshire County, Mass., 1810; d. at Weston, Mass., Jan. 14, 1876; graduated at Union College, 1834, and at Cambridge Divinity School, 1837; was pastor at Wayland, Mass., 1838-40 and 1847-65, at Lancaster, Mass., 1840-47, and at Weston, 1865-76. Though connected with the Unitarian body, he held Swedenborgian opinions, and often professed his belief in the absolute divinity of our Lord. He edited "Monthly Religious Magazine," and with Rufus Ellis edited it, 1859-71. He published "Regeneration (1854), Pictures of the Olden Time (1857), Athanasia, or Foregleams of Immortality (1858), The Fourth Gospel theearl of Christ (1872), and Sermons and Songs of the Christian Life (1875). His writings are noted for their great spiritual power and beauty; and his two exquisite Christmas-hymns, "Calm on the listening ear of night," and "It came upon the midnight clear" (1834 and 1849 or 1850), are universally known. F. M. Bird.
SE BAPTIST.

SEDGWICK.

The ecclesiastical vows. Secularization of the first kind has sometimes occurred from time to time—in the last days of the reign of the Merovingian dynasty in France, under Henry II. in Germany, during the Reformation in various countries, etc.—though always under the protest of the Church. The first instance of a secularization of the second kind was probably the transference of the Duchy of Prussia from the possession of the Knights of the Teutonic Order to the dominion of a prince of the German Empire (1525). But on a still greater scale secularization of this kind was carried on during the Napoleonic wars, especially by the Peace of Campo Formio (1797) and that of Luneville (1801). The word was first used by the French delegates during the negotiations preceding the Peace of Westphalia (1648). Secularization of the third kind is a Papal prerogative.

SECDUS, a gnostic of the school of Valentinus; differed (by teaching, besides the thirty eons, a double tetrad, — one to the right, and one to the left; one of light, and one of darkness) so materially from his master, that he formed a school of his own, — the Secondians. But the notices of him which have come down to us through Ireneus (Hær., i. 11. 2), Hippolytus (Ref., vi. 38), Tertullian (Prescript., 40), Epiphanius (Hær., 82), and others, do not enable us to form any complete idea of his system.

W. MÜLLER.

SEDGWICK, Daniel, the father of English hymnology; b. in London, 1815; d. there March 10, 1879; was educated at a private school, and received his early education at the New School for Boys in Sun Street, Bishopsgate. He was the son of Daniel Sedgwick, bookseller, and was intended for the church. He was educated at Exeter College, Oxford, and entered St. John's College, Cambridge, in 1837; was ordained priest, 1843; rector of Houghton-le-Skarpe, 1844; and held high positions in the service, including that of chaplain to the queen, 1855; editor of the Book of Common Prayer, 1861; and finally to the cathedral chapter, 1879. He was the author of many works on the Church and the Scriptures, and was a member of the Royal Society of Literature. He was a strong opponent of the Established Church, and was a leader in the movement for the separation of church and state. He was a conservative in politics, and was a member of the Conservative Party. He was a married man, and had children. He was a man of great learning, and was a master of English literature and the classics. He was a man of great energy and ability, and was a man of great influence.
SEDGWICK. 2147  SEEING GOD.

SEDGWICK, Obadiah, English Presbyterian; b. in parish of St. Peter, Marlborough, Wilts, 1800; d. at Marlborough, January, 1857. He was graduated at Magdalen Hall, Oxford; entered holy orders; was chaplain to Sir Horatio Vere, baron of Tilbury; returned to Oxford, where in 1829 he became "reader of the sentences." Soon after, he began to preach at St. Mildred's, Bread-street, of which he was the rector during the reign of Theodosius II. Anval, of that nearness. or have that higher faculty to see changes itself in the same degree as the bowels of tender mercy sealed in the everlasting covenant, 1681; A short catechism. See WOOD: Ath. Oxon., ed. Bliss, i. 444—444.

SEDULIUS, Caius Carilius, or Cassioli, a Christian poet and priest of the fifth century; lived during the reign of Theodosius II. and Valentinian III. Of his life nothing is known with certainty; but his Carmen paschale, written in hexameters, was printed in 1473, and again in 1499 and 1502. There are also later editions by Gallandi, 1773, and Arevalo, 1794.


SEEING GOD. It belongs to the deepest endeavors of all religions to make sure of the nearness of the Deity: hence those places are especially sacred where he is said to have revealed himself, and the persons are holy who are found worthy of that nearness, or have that higher faculty to bring others in a near relationship to the Deity. The highest degree of that desire is to see the Deity in essential reality. In the Bible also we find such a desire expressed, which is one of the most deeply rooted instincts of the religious man. This instinct is satisfied (even the sensual part of man may partake of it), but the mode of seeing changes itself in the same degree as the manner in which God appears. In this respect we find, especially in the Old Testament, the prevalence of popular views. Thus the main idea is this, that the common man (i.e., one whom no special holiness protects) must die when he sees God, the seer (i.e., the man who speaks with Jehovah as a man speaketh unto his friend (Exod. xxxiii. 12—xxxiv. 7). For God must have some kind of similitude, otherwise he could not be seen with the eye,—a similitude different from the manner in which he appears in the storm and fire. This representation is popular (1 Kings xxii. 19 sq.); but it excludes every corporeity, and in its unreflected form it is rather the concrete expression, in part of the reality, in part of the personality, of God, and forms the necessary basis for the possibility of that seeing. But already in the history of Moses we meet with a peculiar narrative (Exod. xxxiii. 12—xxxiv. 7) which opposes that view which has thus far been advanced. In the first instance we are told that no man shall live who sees God (Exod. xxxiii. 20): in the second instance we are told that God's face cannot be seen at all (Exod. xxxiii. 20, 23). Instead of this, Moses hears an explanation concerning his goodness and his name, his volition full of mercy and grace. With this, the visible seeing of God is made impossible. And thus we find it in the psalms and prophets; and the seeing of God is nothing else than the experience of his helpful presence, which takes the habitation of Jehovah, the temple, for its starting-point (Ps. xlii. 3). Hence, also, the hope of Job (xix. 26), "I shall see God," i.e., I will experience his presence. This fact shows itself at first in the fiery appearances in heaven. Lot's wife dies, because she curiously sees the fiery judgment of Jehovah (Gen. xix. 28). Gideon and Manoah expect death, because they have seen the angel of the Lord in the fire (Judg. vi. 23, xiii. 22). For the same reason the people removed from Mount Sinai when they saw God in the cloud, smoke, and lightning (Exod. xx. 18, 19; Deut. xviii. 16). The explanation of that incapacity which makes it impossible for man to behold God where he appears in his glory, lies in the fact of man's frail strength: he is flesh (Deut. v. 26). But the deeper knowledge of the divine will overcome this hindrance. God will give blessing and grace. His appearances become by degrees the sign of this heavenly grace. The transition is made in the examples of Gideon, Manoah, and Hagar; since that God who promises blessing and salvation cannot let the guiltless die. Yea, it is one of the strongest proofs of the grace of God in the theocratic covenant, that Jehovah himself leads his people in the pillar of fire and smoke: it is a clear proof of Israel's religious superiority above other nations, that it saw God in his peculiar glory, without dying (Deut. iv. 33, v. 24), or, as it is so emphatically expressed by Moses, "The Lord talked with you face to face" (Deut. v. 4). But the behavior of the people caused a limitation in the seeing of God. The stranger, or unclean, who approached the holy place, must die, as well as the Israelite who entered the sanctuary. Only God's elected, like those seventy elders who saw God (Exod. xix. 9, 10), may see God. But the circle becomes smaller still: only the patriarch Israel has seen God face to face (Gen. xxv. 90); only Moses, the mediator and man of God, speaks with Jehovah as a man speaketh unto his friend (Exod. xxxiii. 11). And, because none else has experienced such fullness of grace, Moses is also the highest prophet. Whereas others see God in visions and dreams, he sees God from face to face, and sees the similitude of the Lord (Num. xii. 8). For God must have some kind of similitude, otherwise he could not be seen with the eye,—a similitude different from the manner in which he appears in the storm and fire. This representation is popular (1 Kings xxii. 19 sq.); but it excludes every corporeity, and in its unreflected form it is rather the concrete expression, in part of the reality, in part of the personality, of God, and forms the necessary basis for the possibility of that seeing. But already in the history of Moses we meet with a peculiar narrative (Exod. xxxiii. 12—xxxiv. 7) which opposes that view which has thus far been advanced. In the first instance we are told that no man shall live who sees God (Exod. xxxiii. 20): in the second instance we are told that God's face cannot be seen at all (Exod. xxxiii. 20, 23). Instead of this, Moses hears an explanation concerning his goodness and his name, his volition full of mercy and grace. With this, the visible seeing of God is made impossible. And thus we find it in the psalms and prophets; and the seeing of God is nothing else than the experience of his helpful presence, which takes the habitation of Jehovah, the temple, for its starting-point (Ps. xlii. 3). Hence, also, the hope of Job (xix. 26), "I shall see God," i.e., I will experience his presence. This fact shows itself at first in the other life, but in this life: thus, also, Hezekiah (Isa. xxxviii. 11). The highest fulfilment of all
SEEING GOD.

religious wishes involves Ps. xi. 7: "His countenance doth behold the upright." Especially interesting and much disputed is the passage Ps. xvii. 15: "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Here, as in Num. xii. 8, the similitude of God appears as the object of the seeing of God, but only in so far as the state and wearing out of the image makes it necessary, because it concerns here the real communion with the highest source of blessing. The awakening has no reference to the sleep of death, but is the symbol of the grace of God, which is new every morning. Among the prophets the seeing of God is already so much divested of its externality, that in a free manner it is used to express prophetic vision. In Ps. xvin. the theophany is the meditation for the sinner's salvation; but in Isa. vi., Ezek. i. 26, Dan. vii. 9, it connects itself with the illumination of the prophet and his call. The image of the sovereign occupies the foreground; but in Isaiah and Ezekiel it is surrounded by the similitude of the theophany in cloud, smoke, fire, etc. In Isaiah also we perceive the old fear of death because of the presence of Jehovah: he acknowledges he is "a man of unclean lips, and dwelling in the midst of a people of unclean lips." Human unworthiness is here reduced, not to the fact that man is flesh, but to the idea of uncleanness, which, however, by that addition, receives another signification. The lips mediate the word which comes out of the heart: hence it refers to the sins of the heart and to sins committed by word; they make the presence of Jehovah sitting on his throne, so long intolerable to men, until holy fire has purged him.

By combining this idea with Ps. xi. 7 we approach the word of Christ, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8): with this the hope of the fulfillment of the highest religious desire, the deepest knowledge of God with the richest enjoyment of grace and blessedness, is given to them, only these goods receive a fuller and more particular meaning in the kingdom of Christ. With this corresponds what John regarded as the highest Christian goal: "For we shall see him as he is" (1 John iii. 2), for only perceives like (1 Cor. ii. 11). Therefore, also, 1 John iv. 12, 20 makes the real seeing of God impossible: it is a seeing mediated through love; the seeing refers to the Son whom God hath sent. In him we see the Father (John xiv. 9), because in him grace and glory have been personified (John i. 18). Yes, the Son himself is on the Father's throne, so long intolerable to men, until the holy fire has purged him.

Moreover, he says that the Son shall see him as he is, because he is "a man of unclean lips, and dwelling in the midst of a people of unclean lips." 

In the midst of a people of unclean lips, he is surrounded by the similitude of the theophany in cloud, smoke, fire, etc. In Isaiah also we perceive the old fear of death because of the presence of Jehovah: he acknowledges he is "a man of unclean lips, and dwelling in the midst of a people of unclean lips." Human unworthiness is here reduced, not to the fact that man is flesh, but to the idea of uncleanness, which, however, by that addition, receives another signification. The lips mediate the word which comes out of the heart: hence it refers to the sins of the heart and to sins committed by word; they make the presence of Jehovah sitting on his throne, so long intolerable to men, until holy fire has purged him.

By combining this idea with Ps. xi. 7 we approach the word of Christ, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8): with this the hope of the fulfillment of the highest religious desire, the deepest knowledge of God with the richest enjoyment of grace and blessedness, is given to them, only these goods receive a fuller and more particular meaning in the kingdom of Christ. With this corresponds what John regarded as the highest Christian goal: "For we shall see him as he is" (1 John iii. 2), for only perceives like (1 Cor. ii. 11). Therefore, also, 1 John iv. 12, 20 makes the real seeing of God impossible: it is a seeing mediated through love; the seeing refers to the Son whom God hath sent. In him we see the Father (John xiv. 9), because in him grace and glory have been personified (John i. 18). Yes, the Son himself is on the Father's throne, so long intolerable to men, until holy fire has purged him.

SEEKERS, a small Puritan sect of the seventeenth century, who professed to be seeking the true church, ministry, and sacraments, but who at the same time comprised, according to Baxter (Babur, Life and Times, pp. 362 sqq.) and True Church and True Ministers, 1664, Roman Catholics and infidels, as well as Puritans.

SEGNERI, Paolo, Italian Jesuit; b. at Nettuno in the Campagna di Roma, March 21, 1624: d. at Rome, Dec. 6, 1694. He entered the Society of Jesus in his thirteenth (1638), was ordained priest in his twenty-ninth year; and from then until 1665 he taught in a Jesuit school at Pestoa. From 1665 to 1692 he spent half the year in retirement, and the rest in travelling as a missionary throughout Northern Italy. He became the foremost preacher among the Jesuits in Italy: and in power over the multitudes who thronged about him, and who fairly worshipped him, he was like Savonarola. In the spiritual direction of the Jesuits, and as a restorer of Italian eloquence, his sermons were modelled upon Chrysostom's, but without servility. They are, however, frequently marred by trivial remarks and stories. When the Jesuits at Rome conceived that Quietism (see art. Molinos) was slowly undermining Romanism, and particularly Jesuitism, they sent him "a bundle of Quietistic books with directions to prepare an antidote to them." So in 1680 he published at Florence a small volume with the title, Concordia tra la fatica e la Quiete ("harmony between effort and Quiet") in which, without naming Molinos, or deprecating the contemplative life, he endeavored to show that the successful prosecution of Quietism was possible only to a few. "He insists that the state of contemplation can never be a fixed or permanent state, and objects therefore to closing the middle way;" i.e., now meditation, now contemplation. His book raised, however, a storm of opposition from the then powerful Quietists, and was put into the Index. He prudently remained away from Rome. In 1692 Pope Innocent XII. called him to Rome as his preacher-in-ordinary, and theologian of the penitentiary.

the breadth from three to four miles. One of the highest points of the eastern range is Hor, with Amaziah's tomb (2 Kings xix. 10); and again, there are wells here which are frequently visited by those who travel through these mountains, and water fertile valleys, especially in the north-eastern part. The western part, also of the eastern border of the country. 

**SE'LAH.**

John Selden (1584-1654), an erudite writer on law and Hebrew antiquities; was b. at Salisbury, Dec. 16, 1584; d. at White Friars, Nov. 30, 1654. At the age of fourteen he entered Hart College Oxford, where he took his degree in 1602 and entered Clifford's Inn, and in 1604 the Inner Temple for the study of law. He attained singular learning in this department, and published several scholarly works upon legal subjects, as England's Epitome and Epinomins and Jani Anlorum iqies allera (both with additions by Le Dieu and Heinsius). 1627, and De Dis Syria, which established his reputation on the Continent, and was republished at Leyden (with additions by Le Dieu and Heinsius). 1627.
and Leipzig, 1662, 1680. In 1615 appeared the History of Titus, which denied the divine right of the system, and called forth the wrath of the king, so that the author was obliged to revoke his positions. Selden sustained an intimate relation with the political movements for thirty years. In 1621 he was called by the House of Commons to give his opinion concerning the dispute between it and the Crown, and strongly advised the Commons to insist on his opinion, to the consequent displeasure of the Commons. In this advice he was imprisoned by the king. In 1624 he represented Lancaster in Parliament; 1625, Great Bedwin; and, after that, Lancaster in several Parliaments. He was active in the popular cause, signed the remonstrance for the removal of the Duke of Buckingham, and was a prominent supporter of the Petition of Right. In 1629 he was committed to the Tower, from which he was released in 1631 on bail, and in 1634 without surety. He succeeded in allaying the king's suspicions. In 1640 he represented the university of Oxford in the Long Parliament. In 1643 he was called by the House of Commons to give his advice concerning the dispute between it and the Earl of Stafford. In 1640 he represented the university of Oxford in the Long Parliament. In 1643 he was chosen one of the members of the Westminster Assembly, and the following year subscribed the Solemn League and Covenant, and was made master of Trinity Hall, Cambridge. His funeral sermon was at his request preached by his old friend, Archbishop Ussher.

Selden was a man of immense learning and a prolific author. A tablet at Oxford calls him the coryphaeus in antiquarian studies (antiquariorum coryphaeus). Two of his greatest works were written during the years of his imprisonment (1629-34).—De jure naturali et Gentium justa disciplinam Hebraeorum, in seven books, and De successione in Pontificatum Hebraeorum. His last work was De synedriis et prefecturis juridicis veterum Hebraeorum, in three books. Among Selden's other works were Dux, or Six Discourses (1610), Titles of Honor (1614), an elaborate account of the political movements for thirty years. He was a prolific writer; but only a few of his works have any interest now,—his Commentary on the Psalms (Nuremberg, 1594, 2 vols.), and his Christliche Psalmen (Leipzig, 1587). See MÜZELL: Geistliche Lieder aus dem 16. Jahrhundert, Berlin, 1853, 3 vols.

Selden's sermons were at his request preached by his old friend, Archbishop Ussher.

Selden was a man of immense learning and a prolific author. A tablet at Oxford calls him the coryphaeus in antiquarian studies (antiquariorum coryphaeus). Two of his greatest works were written during the years of his imprisonment (1629-34).—De jure naturali et Gentium justa disciplinam Hebraeorum, in seven books, and De successione in Pontificatum Hebraeorum. His last work was De synedriis et prefecturis juridicis veterum Hebraeorum, in three books. Among Selden's other works were Dux, or Six Discourses (1610), Titles of Honor (1614), an elaborate account of the political movements for thirty years. He was a prolific writer; but only a few of his works have any interest now,—his Commentary on the Psalms (Nuremberg, 1594, 2 vols.), and his Christliche Psalmen (Leipzig, 1587). See MÜZELL: Geistliche Lieder aus dem 16. Jahrhundert, Berlin, 1853, 3 vols.
conception from creation, and affirming that the Son resembled the Father in his essence (ἀρπαγμόν, αὐτότικον). In essential particulars this was the view which Eusebius of Cesarea had represented at Nicea. The Logos is God of god, and Light of light, but at the same time only the brightness of the first light, the image of the first substance, and different from it. The Son was not absolutely as well as relatively, for his existence presupposes the existence of the Father. In fact, the conception of Eusebius was a re-announcement of the subordination view of Origen. After the Council of Nicea this mediate view prevailed in the East, which refused to accept either Arianism or the Nicolean definition. Attempts were made by this party to formulate the doctrine of the sonship of Christ in such a way as to unite all the parties. The statement of the synods of Antioch (340), Philippopolis, and the first synod of Sirmium (351), condemn, on the one hand, the Nicolean definition as leading to Sabellianism, and, on the other, the Arian doctrine of the creation of the Son as unscriptural. According to the synod of Antioch, God the Father alone has absolute being, and the Son, though begotten before all time, was begotten by the free will of the Father, and not by virtue of necessity, and is subordinate to him. At the second synod of Sirmium, Ursacius and Valens sought — by the suppression of the words in dispute (σύνεσις, ἀρπαγμόν, αὐτότικον), the definition that the Son is like the Father, and the statement that the manner of his conception is inexplicable — to put a stop to the controversy. Eudoxius at a synod in Antioch explained this decree in an Arian sense, but all the more positively did the Semi-Arian synod of Ancyra (358) oppose Eudoxius. Constantius wished to settle the dispute by summoning a general council. Dissuaded from this plan, the two synods of Ariminum in Italy, and Seleucia in Isauria, were held, in which the Orientals and Occidentals were kept apart. It was hoped both synods would agree to the so-called third Sirmian formula, which had been agreed to in 358 by Ursacius and Valens on the one hand, and Basil of Ancyra, and Georgius of Laodicea on the other, at the court at Sirmium. Both councils were ready to declare in favor of the Nicolean formula, the Seleucian synod, however, excepting the word ἄρπαγμον (of the same substance). But they finally gave way to the court party, and accepted the Sirmian formula. The court influence understood how to render the Semi-Arians harmless, and Eudoxius was raised to the see of Constantinople. The Semi-Arians gradually approached the advocates of the Nicolean doctrine; and Basil, Gregory Nazianzen, and Gregory of Nyssa, contributed very much towards the currency of the Nicolean views. At the Second Council of Constantinople (381), the Nicolean theology was adopted, and Semi-Arians as well as Arian views were condemned. See ARIANISM, MACEDONIUS, etc. W. MÖLLER.

SEMINARIES, Theological, Continental, are divided into four classes: (1) The Roman-Catholic, according to the plan of the Council of Trent, in which boys of twelve years are received, trained in theological and secular studies apart from all worship of the church, and permitted to ordain priests; (2) The evangelical seminaries in the kingdom of Württemberg, which receive boys of fourteen years, train them until they are eighteen, then send them to the university of Tubingen for further theological study, whence they issue as assistant pastors; (3) Institutions which receive the candidates for the ministry after they have finished their theological studies at the universities, and train them in practical ministerial duties; (4) Institutions which give training in homiletics and catechetics, and partly laity. Their number is great, since every priest has the right to send his sons thither; and, as there are not enough churches for the priests thus educated, many of the scholars go into other callings.

PALMER.

SEMINARIES, Theological, of the United States. See THEOLOGICAL SEMINARIES.

SEMI–PELAGIANISM, a term invented by the schoolmen, denotes a view which was developed
within the time of the Fathers, and which tries to follow a middle course between Augustine and Pelagius. In the West the powerful personality of Augustine, the vigorous proceedings of the African Church, the assent of the see of Rome, and the effective aid of imperial rescript, procured the victory for the views of Augustine; but in the East the Greek Church continued its course, unconcerned by what took place in the West, even after the condemnation of the Nestorians, and implicitly also of the Pelagians, by the synod of Ephesus. Soon, however, it became apparent, that, even in the West, there were many people who took offence at the rigorism of Augustine, and still more who believed that they were following him, though they had really no idea of the consequences which his doctrine involved.

The discrepancy became patent before Augustine died. His two pupils and friends, Prosper of Aquitaine, and Hilary, informed him by letters (Aug. Ep. 225 and 226) that the monks of Massilia accused him of having, in his controversy with Pelagius, set forth positions which contradicted the doctrines of the Fathers and the church in general. In the letters the Massilian baptism an one can be saved, if he only will; Massilia accused him of having, in his controversy with Pelagius, set forth to sitions which of Aquitaine, and fills, informed him better (Aug. Ep. 225 and 226) that the monks of glowing with monkish fervor, s or marks of in nature, or lead into fatalism, etc. It is evident that those monks simply wanted to find a middle way between the Augustinian doctrine of predestination and the Pelagian doctrine of the free will of man. At their head stood John Cassianus, a pupil of Chrysostom, and for some time an inmate of an Egyptian desert monastery, whose writings, glowing with monkish fervor, show marks of influence from the Greek theology. The report of Hilary and Hilary's letter, which opened forth the two treatises of Augustine, De praedestinatu sanctorum and De dono perseverantia; but they did not succeed in convincing the Massilian monks. Shortly after (430), Augustine died, and Prosper found himself the chief opponent of the Semi-Pelagian movement. He repaired to Rome, and induced Pope Celestine to address a letter to Caesarius of Arles (Mansi: Coll. Conc., iv. p. 454). The letter is unconditional in its defence of Augustine, and full of reproaches against those bishops of Gaul who introduced novelties, and put forward indiscriminate and useless questions. But it is strikingly silent about the real point at issue. Nor did Sixtus, the successor of Celestine, find it suitable to be more explicit on the matter. Meanwhile Prosper wrote his various books against the Semi-Pelagians (see the respective articles), and others came to his aid. The De ractione gentium, generally, though hardly on sufficient grounds, ascribed to Leo the Great, and found among his works, is an attempt at reconciliation. The expressions are very much mitigated; but, as nothing of the principle has been given up, it exercised no influence.

On the contrary, the Augustinian doctrine of predestination now began to be attacked, even with great harshness, by people who did not belong to the Semi-Pelagians. Those Scythian monks, who, during the reign of Justin I. and Justinian, preached theopaschitism in Constantinople, were naturally opponents of Pelagius. Having tried, in vain to introduce themselves to Pope Hormidas, they sent a confession of faith to the African bishops who lived in exile in Sardinia. It is found in Bibl. Max. Patr., Lyons, ix., and ends up with a condemnation, not only of Pelagius, but also of Faustus. Fulgentius of Ruspe, the most prominent of the African bishops, responded with his De incarnatione et gratia, in which he completely rejected Semi-Pelagianism, though without mentioning the name of Faustus. The case attracted the attention of the emperor Justinian, and he asked Hormidas to pronounce his opinion on it. The answer of the Pope (520) is very diplomatic (Mansi: Coll. Conc., viii.). It defends Augustine, it defends Faustus, it defends every thing; but it is addressed to a Cortice, as is admitted by Johannes Maxentius, the leader of the monks, in his Responsio ad epistolam Hormide (Bibl. Max. Patr., Lyons, ix.), who demonstrated, that, if Augustine is right, Faustus must be wrong. The tide was now turning. Even in Gaul, Semi-Pelagianism found influential adversaries; an Avitus of Vienne, a Caesarius of Arles, and the synod of Orange (Arausio), actually condemned it (Mansi: Coll., viii.). The decrees of the synod of Orange were afterwards confirmed, by Pope Boniface II. and the synod of Valence, and officially Semi-Pelagianism was denounced. This must not be understood, however, as if it had been really extinguished. By the decrees of the synod of Orange, the expressions of Augustine were accepted; but how far people were from really embracing his principles is shown by the controversies of Gottschalk, of the schoolmen and the monastics, of the reformers, of the Jesuits and the Jansenists, etc.

LIT. — The sources are found in the writings of Cassianus, Prosper of Aquitaine, Faustus of Reji, Fulgentius of Ruspe, and others.
SEMITIC LANGUAGES.

For modern treatment of the subject, see literature to art. Pelagianism, and J. Geffcken: Hist. Semiticum., Gottingen, 1826. W. Möller.

SEMITIC LANGUAGES. I. NAME. — Up to the latter part of the last century, before Sanskrit was known to Europe, or attention had been directed to the Central and Eastern Asiatic tongues, or those of Africa (except Coptic), the title "Oriental languages" signified only Hebrew and its sister dialects: these alone, with the exception of Coptic, had been the object of the table of nations in Gen. x. The credit, if such it be, of having originated the name "Semitic" (from Noah's son Sem, or Shem), for the Hebrew group, is to be given either to Schlozer or to Eichhorn, to which of the two is doubtful. The first known use of the term is in Schlozer's article on the Chaldeans, in Eichhorn's Repertorium, 8, 161 (1781), and he seems to claim the honor of its invention; but a similar claim is made by Eichhorn himself, without mention of Schlozer, in his Allgemeine Bibliothek, 6, 772 (1794). Eichhorn, however, appears to have been accepted as the author of the name: he is so said to be by Adelung (Mithridates, I. 300; 1806), from whose manner of speaking of it we may infer that it had not then come into general use. In a short while, however, it was everywhere adopted, and is now the recognized name of this group of languages. In Germany and France, and to some extent at least in England (so Coleridge, Table-Talk, 1827), the form "Semitic" was employed (after Septuagint and Latin Vulgate, and Luther's "Sem," instead of Hebrew "Shem"), while some English and American writers prefer the form "Shemitic," after the more accurate transliteration of the Hebrew. Between the two there is little to choose. The shorter form, now the more common one, is preferable to the other, because it is shorter, and in so far as it is farther removed from genealogical misconception. The once popular but unscientific threefold division of all the languages of the world into Japhetic, Semitic, and Hamitic, is now abandoned by scholars. "Semitic" is misleading, in so far as it appears to restrict itself to the languages spoken by the peoples mentioned in the table of nations in Gen. x, to the descendants of Siem; while it in fact includes dialects, as the Phoenician and Philistine, which are assigned in the table to Ham. The form "Semitic" (in English, but not in German and French), as farther removed than "Shemitic" from the Hebrew, is more commonly treated as in itself meaningless, and made to accept such meaning as science may give it. On the other hand, as meaningless, it is felt by some to be objectionable; and other names, expressing a geographical, or ethnical, or linguistic differentiation of the languages in question, have been sought, e.g., Western Asiatic, Arabian, Syro-Arabian: but none proposed have been definite and euphonic enough to gain general approbation, and it is likely that "Semitic" will retain its place for the present. If a new name is to be adopted, some such term as "Triliteral" would be the most appropriate; since triliterality of stems is the most striking characteristic of this family of languages, and is found in no other family.

II. TERRITORY. — In ancient times (c. B.C. 1000) the Semites occupied as their proper territory the south-western corner of the earth; their boundaries, generally stated, being, — on the east, the mountain range (modern Kurdistan) running about forty niles east of the Tigris River, and the Persian Gulf; on the south, the Indian Ocean; on the west, the Red Sea, Egypt, the Mediterranean Sea, and Cilicia; and, on the north, the Taurus or the Musius Mountains. The north and east lines are uncertain, from the absence of full data in the early Assyrian records. Not long before the beginning of our era, Semitic emigrants from Southern Arabia crossed the Strait of Bab-el-Mandeb, and occupied the part of Africa lying just south of the Egyptian deserts. Our knowledge about that of the modern Absenia: these were the Geez ("emigrants," "freemen"), or Semitic Ethiopians. The main Semitic region thus lay between the tenth and thirty-eighth degrees of north latitude and the forty-fourth and sixtieth degrees of east longitude, with an area of over a million square miles. Semitic colonies established themselves early in Egypt (Phoenicians in the Delta, and perhaps the Hyksos), and on the north coast of Africa (Carthage and other cities) and the south coast of France (Marseilles) and Spain, but probably not in Asia Minor or in Greece. In modern times, Syrian Semites are found in Kurdistan, as far east as the western shore of Lake Urmia (lat. 37° 30' N.; long. 46° 30' E.); but it is doubtful whether this region was Semitic before the beginning of our era. A large part of the Semitic territory was desert. Only those portions which skirt the larger rivers and the shores of seas were occupied by settled populations; the desert was traversed by tribes of nomads, whose life was largely predatory. Semitic speech is interesting, not from the size of the territory and population it represents, but from the controlling influence it has exerted on human history through its religious ideas.

The original seat of the Semites is unknown. There must have been a primitive Semitic race and a primitive Semitic language, which existed before the historical Semitic peoples and dialects had taken shape; but of this primitive race we can say no more than that it goes back to a remote antiquity; since one of its daughters, the Babylonian people, there are traces in the fourth millennium B.C. It has been attempted to determine the habitat of the Semites, before they broke up into separate nations, from their traditions, and from the vocabulary of the primitive tongue made out of the confusion of the existing dialects; but no trustworthy result has been reached. The oldest accounts say nothing definite. In Gen. xi, 2, for example, we have the statement that the whole body of the descendants of Noah journeyed "eastward" (so מָזרָה is to be rendered), that is, toward the Tigris-Euphrates region; but we are not told from what point they
come, nor is there here any thing of a separate Semitic people. Again: in the same chapter, the assembled human race is said to have been scattered from the city Babel, without, however, any indication of the points to which the descendants of Noah’s three sons severally went. At most, we may see here a dim feeling that the Semites had once lived together in the Tigris-Euphrates valley; but this might be referred to the fact that the Hebrews knew that they themselves had come from that region to Canaan. No other Semitic people has, so far as we know, any ancient tradition on this point. The evidence from the primitive Semitic vocabulary is equally vague. Its terms for land, mountains, rivers, seas, metals, grains, fruits, and animals, do not allow us to fix on any particular spot in Western Asia as the locality where such terms must have originated. We are obliged, therefore, to reject the hypotheses which made the mountains of Armenia, or the lower Tigris-Euphrates valley, or the Arabian Desert, the cradle of the Semitic race, and to leave the question at present unsolved.

The Semitic territory was enclosed by that of great rival peoples, Indo-Europeans (Persians and Greeks) on the east, and the west, and Egypt on the south. In ancient times, however, the language was very little affected by foreign influence, except at one point. According to the view now held by most Assyriologists, the Babylonian-Assyrians, conquering the non-Semitic Accadian-Sumerians, who preceded them as occupants of the Tigris-Euphrates valley, in adopting the civilization of the conquered, adopted a number of their words, some of which are found in Hebrew also, and in others of the dialects. Hebrew made a few loans in early times from the Egyptian, and at a later period, possibly from the Indian, and then from the Persian, Greek, and Latin; and the ecclesiastical Aramaic was naturally greatly affected by Greek and Latin. The loan-words are easily recognized, except those which come from the Accadian-Sumerian.

All the Semitic nationalities, except the Arabian and the Geez (Ethiopia), died out before the second century of our era. The Babylonian-Assyrian, from history in the sixth century B.C., and their language survived only a few centuries. The Phoenicians lingered in Asia till the time of the Antonines, and their language in Africa (Carthage) till toward the fifth century of our era (mentioned by Augustine and Jerome). The Syrian Aramaeans lost their independence in the eighth century B.C., but continued to exist, and their dialect revived in the second century A.D. as a Christian language; and the Jewish Aramaic continued for some centuries (up to the eleventh century A.D.) to be the spoken and literary tongue of the Palestinian and Babylonian Jews. The Jewish people, broken up by the Romans in the first century A.D., and scattered over the world, have carried Hebrew with them as a learned, artificial tongue. The Arameans did not appear as a nation till the sixth century. Geez proper died out about the sixth century A.D. on remaining, however, as the ecclesiastical and learned language; and the nationality is still in existence.

III. DIVISIONS.—The various Semitic dialects closely resemble one another, there being, for example, between no two of them such dissimilarity as exists between Greek and Latin; but the family is divided into two well-defined groups and several sub-groups, the difference between which, in vocabulary and forms, is considerably greater than that between any two members of the same group or sub-group. The relations of the dialects may be seen from the following table, which is designed to include all Semitic forms of speech that can lay claim to linguistic individuality, except a few modern jargons mentioned below.

I. NORTH SEMITIC.
1. Eastern.
   a. Babylonian.
   b. Assyrian.
2. Northern.
   a. East Aramaic.
   b. Syrian (Dialect of Edessa).
   c. Mandaean.
   d. Nabataean.
   e. West Aramaic.
   f. Amharic.
   g. Jewish Aramaic (Daniel, Ezra, Targums, Talmud).
   h. Palmyrene.
   i. Egyptian Aramaic.

II. SOUTH SEMITIC.
1. Northern.
   a. Phoenician.
   b. Old Phoenician.
   c. Later Phoenician (Punic).
   d. Hebrew.
   e. Mos医护 and other Canaanitish dialects.

Of these the following are now spoken: (1) Aramaic, by the Nestorian and Jacobite Christians in Upper Mesopotamia, near Mosul, thence eastward to the western shore of Lake Urmia (northeastward in the Kurdish Mountains (Noldeke. : Neusyr. Gram. Einleitung); and by the remnant of the Mandaeans in Lower Mesopotamia (Noldeke, Mand. Gram. Einleitung). (2) Arabic is the only Semitic dialect that has now any real life. It is spoken in various sub-dialects, — by the Bedawin of the Arabian Desert; in Egypt, and, as ecclesiastical language, in Turkey; in the Magreb (north coast of Africa); in Syria (ancient Babylonia), where the vernacular is a strange mixture, with Arabic as its basis, but many Italian and other words; on the coast of Malabar (the Mapulji jargon). The Mosarabic, a Spanish-Arabic jargon formerly spoken in the south of Spain, became extinct in the last century. (3) Geez: the four dialects, Tigre, Tigrida, Amharic, Harari, are still spoken in Abyssinia. (4) Hebrew is studied by the Jews as a sacred language, and by a few of them, chiefly the older orthodox bodies in Germany and Austria, is to some extent written and spoken. This spoken language contains a large admixture of modern European terms. The literary Hebrew of to-day, among the same position among the Jews as Latin among us.

Of languages which have been strongly affected by Semitic tongues may be mentioned the Iranian Huzvara, or Pahlavi (the language of the Bundeheesh), which is greatly Aramaized; the Iranian Persian, whose vocabulary is largely Arabic, and even its syntax appears to have been somewhat Semitized; the Indian Hindustani, which, developed under Moslem influence, also contains a large number of Arabic words; and the Turkish.
especially the literary and learned language of Canaanite, which in like manner, for the same reason, has a large infusion of Arabic.

IV. Characteristics. — These may be divided into formal (grammar), material (vocabulary), and stylistic (rhetoric and thought). (1) Grammar. The Semitic phonetic system has a marked individuality. It is probable that the original Semitic speech had fewer uvulars and spirants, with that of the classical Arabic, containing six gutturals (Alef, Ha, Ha, Ha, Ayin, Gayin), five uvulars (Kaf, Ta, Sa, Sad, Dad), two palatales (Kaf, Gam), two linguo-dentals (Ta, Dal), two labials (Pa, Ba), six liquids (Ra, Ya, Lam, Waw, and the nasals Mim, Nun), three sibilants (Sin, Sin, Zayin), and perhaps six spirants (Kaf, Gam, Ta, Dal, Pa, Ba). No existing dialect has all these letters, but there are traces of most of them in all. Thus, comparison of Assyrian and Arabic makes it probable that the former contained all these h-sounds (ha, ha, ha), though only one of them (ha) is now found in it. Hebrew (Septuagint transliteration) seems to have possessed Gayin, as well as Ayin; the South Semitic group shows all the uvulars, and the Hebrew all the spirants. It may be, however, that the parent Semitic speech had fewer uvulars and spirants, and that the Southern group developed the former, and the Northern the latter. It is doubtful whether Hebrew Samek and Sin represent two different sounds. It is likely, also, that not all the sounds above mentioned are original, i.e., some of them may be merely modifications of earlier and simpler sounds; but we are concerned here only with the consonantal material possessed by the primitive Semitic tongue, and not with the material out of which its alphabet may have been formed. The Semitic alphabet is thus seen to be characterized by fullness of guttural, uvular, and spirant consonants. In the several dialects, the movement has been towards a diminution of the number of gutturals and uvulars; namely, by changing these into similar letters pronounced farther forward in the mouth. Assyrian, Galilean Jewish Aramaic, and Mandaean threw off the most of the gutturals; modern Arabic has diminished the number of its uvulars; and Geez, of its uvulars and gutturals. This is a tendency, observable in all languages, to bring forward the consonants, and thus facilitate their pronunciation. — The vowel material of the primitive Semitic was simple, consisting, probably, of the three vowels, a, i, u, with the corresponding long A, I, U. These have been variously modified in the different dialects. Assyrian has é: Aramaic, é, o; Hebrew, á, é, ó, o; modern Arabic, é, é, ã (aw); ó: Geez, é, ó, ó. — Morphologically, the Semitic language belongs to the class called inflecting, standing in this respect alongside of the Indo-European. Their most marked peculiarity is their trilliteration: most stems consist of three consonants, on which, by prefixes, affixes, and internal vowel-changes, all derived forms are made. The noun has gender (masculine and feminine), number, case, which has a gender, number, person, but properly no distinction of tense (in the sense of time), instead of which there are two forms which denote respectively completeness and ingressiveness of action. The notions of reflection, intensity, causation, are expressed by derived verbal stems made by prefixes and infixes.

— The Semitic syntax is marked by great simplicity of articulation. The different clauses of the sentence are, for the most part, connected by the most general word “and”; there is little or no inversion and transposition for rhetorical effect; and there is a lack of infinitive structure commonly and properly described as monumental or lapidary. The most striking special peculiarity of the syntax is the phonetic abridgment of the noun (status constructus) to show that it is defined by the following word or clause. The absence of compounds (except in proper names) is another marked feature, an illustration of the isolating character of the thought. The whole conception of the sentence is detached, isolated, and picturesque. Of these general Semitic characteristics, the Hebrew and Assyrian, which first produced literatures, show the most, and the Aramaic and Arabic, whose literary life began late, the least. (2) Vocabulary. The Semitic word-material differs greatly according to the periods and the circumstances of the various peoples. The pre-Christian literary remains are very scanty. From the Israelites we have only a few prophetical discourses, historical books, and sacred hymns, and ethical works, together with several law-books, — no secular productions (unless the Song of Songs be so regarded); from the Assyrians, somewhat more, — royal and commercial inscriptions, geographical, astronomical, grammatical, and religious works, and fragments of epic and other poems; from the Phœnicians, a few short inscriptions; and from the others, nothing. The Hebrew literature is full in terms relating to religious feelings and acts, scarcity in philosophical and artistic terms and in names of things pertaining to common life: the Assyrian has more of the last, but is equally deficient in the first. In later times, however, the Aramaic (classical and Jewish), and the Arabic under Greek influence, created larger vocabularies, and developed some power of philosophical expression. From the nature of the national culture, these languages, though their vocabularies are sometimes (the Arabic especially) very large, do not satisfy the needs of western life. They multiply words for objects and acts which we do not care to articularize, and are deficient in terms for those which we wish to express with precision. — The above description of the vocabulary and syntax will suffice to characterize the style and thought of the Semitic tongues. The highest artistic shape they have not, either in prose or in poetry. They do not readily lend themselves to philosophy proper or to art. But in the simple expression of emotion, and the condensation of practical wisdom into household words, they are not surpassed by the more highly developed European languages: in these respects the Bible has an acknowledged pre-eminence.

V. Literary Products. — It will be sufficient here to mention briefly the general characteristics of the literature of the Semitic languages: for more particular account see the articles on the different languages. Of the different forms of poetry, the Semites have produced only the lyric; such as the Old-Testament Psalms, the
SEMITIC LANGUAGES.

Syrian hymns, and the Arabian Kasidas. What has sometimes been described as Semitic epics and dramas is either not Semitic (as the Assyrian Izdubar epics, which was derived from a non-Semitic people; and the drama of the Jewish poet Ezekiel, which is an isolated imitation of the Greek), or not epics or dramas (as the Book of Job, which is not a drama, but a religious argument carried on in the form of alternate speeches; and the Arabian romance of Antar, which is a string of loosely connected stories). The subjective character of the poetic thought is obvious: no action or phenomenon in outward nature or in human life is described for its own sake, but always as a part of the feeling of the writer. As poetry it takes high rank. The Hebrew lyrics are sonorous and rhythmical; the Arabian are ingenious and lively; the Syrian, however, are tame. The historical writing of the Semites has never attained a scientific or artistic form. It is either baldly annalistic (as parts of the Old Testament Book of Kings, the Assyrian royal inscriptions, and the Arabic histories), or, when it attempts more connected presentation of the facts, it is subjective and pragmatic, arranging the historical facts so as to point a moral, or support a theory. In one department, prophetic discourse, the Semitic literature is unrivelled; there is nothing in any other family of languages like the prophetic oratory of the Old Testament, or the declaration of the Kuran. In other departments, as fiction and philosophy, the Semites have never been original, but always imitators (Thousand and One Nights, the Arabian philosophy. The Persian Arabic is, of course, not to be considered here.)

VI. RELATIONS TO OTHER FAMILIES OF LANGUAGES. - So far as our present knowledge goes, it is doubtful whether the Semitic family is genetically connected with any other in the world. Various attempts have been made to show a relationship between it and its neighbors, especially the Indo-European and the Egyptian. In respect to the former, the attempt may be said to be wholly unsuccessful. The case is somewhat different with the Egyptian, between whose personal pronouns and the Semitic there is a remarkable resemblance; though this isolated point of contact, considering the very great differences between the two families in other respects, gives an insecure basis for comparison. There is a similar resemblance between the structure of the Semitic verb and that of the Cushite group of languages (the Galla, Saho, and others, near Abeinia), but nothing definite. At most, we may conjecture an original Semitic-Hamitic family, out of which these two have grown; but in that case their separation took place so long ago, and their paths since that time have been so different, and the traces of kinship have been so far obliterated, that it is hard to see how any valuable results can be drawn from a comparison between them. One main obstacle in the comparison of Semitic words with others is the triliteralism of stems of the former; and it has therefore been attempted to reduce these to biniterals, but hitherto with indifferent success. It need not be denied that this problem may hereafter be solved, and comparisons instituted between Semitic and other families, that may be of service to all.
of history at Altdorf, and six months later professor of theology at Halle, becoming Baumgarten’s successor in 1774. In the same year he freed the students from the attacks of outside criticism, and not according to any fixed theory. He asserted the right to free thought and investigation, and drew down upon himself the keenest criticism from orthodox circles. The *Nova bibliotheca ecclesiasatica* called him an “impious man, and worse than the Jews” (*homo impius et Judaeus pejor*). He was the principal author of the *Abhandlung vom freien Gebrauch* (1787), introducing new views upon the canon. The opinion which had prevailed up to that time was, that the books of the Bible constituted one “homogeneous whole,” all parts of which are equally inspired. To refute this opinion is the purpose of the *Abhandlung von freien Gebrauch der Kanons*, 1771—75, 4 vols. He tried to prove that the books of the canon were brought together by accidental considerations, and not according to any fixed plan. He also showed that the text had many variations. The Scriptures were not even designed to be a norm of faith for all men. Was not the Old Testament written for the Jews? Did not Matthew write for Jews outside of Palestine? etc. Paul alone taught that Judaism was the universal religion, and the catholic epistles were intended to harmonize the Jewish and Pauline types of Christianity. Here was the germ of the fruitful principle of the later Tubingen critics. Semler is never done stating the thought that Christ and the apostles accommodated themselves in their language to the popular notions of their day and the ideas of the Old Testament. In his commentaries on Romans, John’s Gospel, the Epistles to the Corinthians, etc., he attempted to found his exposition upon the Jewish notions of that day. Of course, those things in which the New-Testament writers accommodated themselves to the opinions of their day are not to be believed by us. Nevertheless, Semler, with all his faults, is the author of the present method, in explaining a biblical author, of taking into consideration his purpose in writing and the historical environment. He reduced the difference between Christianity and natural religion to a minimum, but his Christian consciousness always insisted upon this difference. He sang Christian hymns, prayed with his wife, and they pledged one another to follow God only, and his commandments. “No one knows,” he said, “what I feel when I think of God’s goodness to me.” In the department of church history Semler did not do as much as in that of biblical criticism. But he became the father of the history of Christianity by his *Christianae ecclesiae, Commentarium hist. de antiquo christianorum statu*, etc. He issued in all a hundred and seventy-one publications, only two of which reached a second edition. Baur, after acknowledging the value of Semler’s investigations, complains that he had no power of grouping or elaborating his theories. His work consisted only in a variety of disconnected results and truths. But, as Reuss says, it belonged to Semler to speak the magic word which emanated from the spirit of tradition. Though piously inclined, he gave the traditional views a deadly wound. But he was neither the head of a school nor the prophet of the future. See **Semler**: *Autobiography, 1751*; Eichhorn: *Leben Semler’s*, in *his Bibliothek*, vol. 2; Schmid: *D. Theologie Semlers, 1856*; Tholuck: *Vermischte Schriften*, ii. 30.

**SENECA, Lucius Annaeus**, a distinguished philosopher and author of the first century of our era; [the son of a rhetorician; was b. in Corduba, Spain, about 8 B.C.; d. by suicide 65 A.D. Young Seneca was trained in his father’s art, but subsequently forsokd rhetoric for philosophy. After travelling in Greece, he began to practise as an orator at Rome, and achieved forensic success. On a charge of adulterous connection with Julia, daughter of Germanicus, he was banished to Corsica, where he lived for eight years, composing the *De consolatione ad Helviam liber* and *De consolatione ad Polybium liber*. On the marriage of Agrippina to Claudius, he was recalled, and made tutor of the future emperor, Nero. During his incumbency he amassed great wealth, which became the occasion of his ruin. Looked upon with suspicion by Nero, he retired from the court; and, being accused with having had a share in the conspiracy of Piso, he received an order from the emperor to commit suicide. He at once obeyed the order by opening his veins, and bleeding to death in a hot bath.] Seneca’s relation to Christianity has excited much interest, and awakened much discussion. Jerome (De script. eccl., 12) speaks of letters which passed between Paul and Seneca, and says they were read by many (leguntur a pluribus). Augustine (Ep. ad Maccod.) also refers to this correspondence. These are the only allusions to it during the first eight centuries, except the notice of Jerome is referred to in the apocryphal Acts of Paul and Peter, which go under the name of Linus of Rome. Seneca’s name, however, is mentioned with respect, and his philosophical and religious opinions are occasionally referred to, as by Tertullian, Laetzantius, and Beda, who look upon him as a heathen. The notice of Jerome is referred to for the first time in the Chronicle of Freculph of Lisieux (d. 850), and frequently, after the twelfth century, by Honorius of Autun, Peter of Cluny, John of Salisbury, etc. These writers unanimously express the opinion that Seneca was a Christian, and that his correspondence with Paul is genuine. The critical spirit of the period of the Reformation called these judgments into question, especially Erasmus; and the correspondence was declared apocryphal. It would be difficult to find any one now who would deny this conclusion. Many collectors of pseudepigraphic writings which seem to be Christian in tone. Among the latest and most elaborate is that of Amédée Fleury, in his monograph, *S. Paul et Sénèque*, sur les rapports du philosophe avec
SENNACHERIB (Heb., סֵנַנְכֶּרֶב; LXX., Σεννακέρις; Ezra, Sin-ahé-ériba, = "Sin [the moon-god] multiplied brothers"), king of Assyria B.C. 705–681, is mentioned in the following passages of the Bible: 2 Kings xviii. 13–xxv. 37 = Isa. xxxvi. 1–xxxvii. 38; 2 Chron. xxxii. 1–22. From the Assyrian monuments we have tolerably full accounts of his reign. He was the son and successor of Sargon (see the art.), and ascended the throne on the 12th of Ab (i.e., July), B.C. 705. His first military expedition was directed against Babylonia and the irrepressible Merodach-baladan (see the art.). This enterprising prince, whom Sargon had vanquished in 710–708, seized the opportunity of Sargon's death to re-assert his claims to Babylon. But Sennacherib's campaign of 704 resulted in driving him into the remote parts of Southern Babylonia. The years immediately following were occupied by the Assyrian king in composing the affairs of Babylonia, where he established a ruler named Belibus (703), and in chastising various allies of Merodach-baladan. In B.C. 701 fell his great western campaign, which is related from the Hebrew standpoint in the passages named above. The death of Sargon had seemed to the Phoenician, Judean, and Philistian cities, also, to offer an opportunity for throwing off the hated Assyrian yoke. That Merodach-baladan sought to make alliances in the West, his embassy to Hezekiah proves; but his own defeat was so speedy, that the revolt of the western cities was useless for him. Sennacherib merely waited until his work of re-conquest in Babylonia seemed sufficiently assured, and then, as his third campaign, marched to the West. Following the usual route of the Assyrian armies, he appeared first before Sidon, whose king, Elia-bius, ventured no opposition, but fled to Cyrus. The Phoenician cities, those of Philistia as far as Ashdod, and the kings of Ammon, Moab, and Edom, submitted to Sennacherib forthwith. Gaza also seems to have been friendly to him. Ascalon and Ekron were more obstinate. The king of Ascalon was therefore seized, and with his family carried away prisoner. The case of Ekron was peculiar. Padi, its king, was favorable to Sennacherib; but the aristocracy and people had determined on revolt from Assyria, and, having overpowered Padi, sent him in chains to Hezekiah for safe-keeping. It may have been the report of this act, reaching Sennacherib on his southward march, which induced him to send off a detachment of troops into the land of Judah. This detachment devastated Judah, and captured forty-six Judean cities (2 Kings xviii. 13 = Isa. xxxvi. 1; cf. 2 Chron. xxxii. 1). As a result of this, Hezekiah sent tribute to Sennacherib, who in turn sent an officer to Lebanon and took possession of that city (cf. 2 Kings xviii. 14–16). Probably it was at the same time that Hezekiah surrendered Padi, as the
declare that he did. But Sennacherib demanded more than this from the Judean king. He had taken up his position at Lachish with the expectation of forming an alliance with the enemy, namely, Egypt, which had joined the league against Assyria, and whose army, although too late to protect most of its allies, was on the way to meet Sennacherib. It was most important, therefore, to the Assyrian king that he should be secure in the region he had just entered. The Rab-shakeh (Assyr., rub-sat, "chief captain"), acting, no doubt, under orders from his superior, used every means of persuasion and threat, by word of mouth and by letter, to gain possession of the city (2 Kings xvii. 22, 26, 30-35 = Isa. xxxvii. 22-35; cf. 2 Chron. xxxii. 20-22; 2 Kings xix. 13-16; Isa. xxxvi. 9, 13). This demand, so formidable, produced a great effect upon people and king (cf. 2 Kings xvii. 22-30, 37-39 = Isa. xxxvii. 22-35; 2 Chron. xxxii. 1-19), but faith in Jehovah, stimulated by the assertions of Isaiah, who had been a sturdy opponent of the Egyptian alliance (see, e.g., Isa. xxx. 18-23), and yet believed in the certitude of a deliverance from the enemy at their doors, sustained the hearts of those within the city, and they did not yield (2 Kings xvii. 5, 14-34 = Isa. xxxvii. 5-14, 36-38; cf. 2 Chron. xxxii. 20-23). With rebellious Ekron on one flank, and obstinate Jerusalem on the other, Sennacherib felt that he was too far south to fight the Egyptians with safety; and he withdrew to the neighborhood of Eltekeh, where the expected battle took place. The Assyrian inscriptions claim the victory for Sennacherib; but the success was, at all events, not decisive enough to encourage him to follow it up. He contented himself with taking possession of the neighboring cities of Eltekeh and Tinnath, and visiting the unfortunate Ekronites with condign punishment. He put to death the leaders of the revolt against Padi, and took many of the citizens to swell his train of prisoners. Padi himself he re-instated as vassal-prince upon the throne of Ekron.

Sennacherib's return to Assyria was immediately brought about, according to the biblical account, by the sending of his host in a night at the hands of the angel of Jehovah (2 Kings xix. 35, 36 = Isa. xxxvii. 36, 37; cf. 2 Chron. xxxii. 31). The probable interpretation of this is, that a pestilence broke out in the Assyrian camp, and led to the abandonment of further operations in the West. The Egyptians told Herodotus (Herod. ii. 111) a story, improbable enough, according to which the god Hephæstus (Ital. Hephaestus) sent field-mice into Sennacherib's camp; and these devoured the quivers and the bows and the shield-handles of his warriors, so that the next morning they fled without weapons. This story, as well as other events, that the Egyptians had a tradition of, to the effect that Sennacherib's host departed suddenly, and in consequence of a great misfortune in their camp, and to this extent confirms the biblical account.

One or two apparent discrepancies between the biblical narrative and Sennacherib's own account of his Palestinian expedition admit of explanation. The Bible speaks of Hezekiah's tribute as consisting of three hundred talents of silver and thirty talents of gold (2 Kings xviii. 14). The inscriptions, which likewise give thirty talents of gold, say eight hundred talents of silver. This is probably due to a difference in the standard used, the Babylonian talent being to the Palestinian as three to eight. Further: the inscriptions represent the tribute of Hezekiah as sent after the battle at Eltekeh, with the obvious design of obscuring the partial lack of success which had attended the Assyrians both in that battle and before Jerusalem, and of closing their account with the mention of material tokens of victory. That the inscriptions say nothing of any failure to reduce Jerusalem, and nothing of the destructive providence which caused the return to Assyria, is in keeping with the boastful tone which characterizes the records of Assyrian kings.

After this campaign we have no mention of Sennacherib's presence in the West (cf. "and dwelt at Nineveh," 2 Kings xix. 36; Isa. xxxvii. 37). He reigned twenty years longer, and was engaged in important campaigns and great public works. The fourth, sixth, and eighth campaigns were against Babylonia, where a new pretender, Suzub, divided his attention with Merodach-baladan, whose frequent failure did not daunt him. As a result of the fourth campaign, Sennacherib established his son Assurnadin-nun (the Ashur-marduk, whom Ptolemy assigns to B.C. 699) as viceroy of Babylonia. In the sixth campaign Suzub was again defeated, and brought captive to Nineveh; and in the eighth, which was evidently the fiercest struggle of all, Suzub again appeared in freedom, and in league with Nebosumiskun, son of Merodach-baladan, made a renewed attempt to throw off the Assyrian yoke, but finally succumbed. Other expeditions of Sennacherib took him to the eastward; and one of these was not a very successful campaign against Elam, whose king repeatedly appears as an ally of Merodach-baladan and Suzub.

But Sennacherib distinguished himself by his building as much as by his fighting. Early in his reign he pulled down the royal palace on the northern mound of Nineveh (modern Kuyunjik), and replaced it by a magnificent structure, even in its ruins the largest of the Assyrian palaces yet discovered. It is now known as the South Palace of Kuyunjik. He erected a second palace on the southern mound of Nineveh (modern Nebi Yunus). He made a broad and splendid street through the city, and erected a bridge over the waters which protected the eastern gate, — the chief gate of the city, — through which the Assyrian kings and their armies often passed. He supplied the city with water by cutting at immense cost a canal from the high land near the city Kisir, north-east from Nineveh, through which the waters of the Khoser were conducted to his capital, and provided for a constant supply by a system of feeders. In all these enterprises he employed vast numbers of captives as laborers. The quarries of the neighboring mountains furnished the stone that was needed, and timber and all costly things for the adornment of the palaces were brought from various conquered lands.

But Sennacherib was not permitted to end his days in peace. The prediction which Isaiah had uttered concerning him while he was still in
Philiastia (cf. 2 Kings xix. 7 with Isa. xxxvii. 7) came true after twenty years. He was murdered by two of his sons, whose names the Bible has preserved to us as Adrammelech and Sharezer (2 Kings xix. 37 = Isa. xxxvii. 37). Alydenus (Euseb. Chron. I. 9) and Alexander Polyhistor (Euseb. Chron. I. 5) also mention the murder of Sennacherib, but no account of it has yet been found in the Assyrian inscriptions. He was succeeded by his son, Esarhaddon.

**SEPARATES.**

American Calvinistic Methodist sect, composed of Whitefield's followers, which sprung up in 1750 under the name of "New Lights." They were, however, subsequently organized into separate societies by Rev. Shubal Stearns, and then they took the name "Separates." Stearns became a Baptist in 1751, and many of the Separates followed him into that church; and the sect died out. "The distinctive doctrine of the sect was, that believers are guided by the immediate teachings of the Holy Spirit, such supernatural indications of the divine will being regarded by them as partaking of the nature of inspiration, and above, though not contrary to, reason." (See Blunt: Dictionary of Sects, s.v.; Gardner: Faiths of the World, s.v.)

**SEPARIATION,** in the ecclesiastical sense of the word, means the spirit of separation in matters of faith: therefore Separatists are those who separate themselves from the State Church in order to seek in conventicles and prayer-meetings the edification they do not derive from the public religious services. They are very numerous in Russia and Württemberg. See INSPIRED, PENTICTISM, RUSSIAN SECTS.

**SEPRAVAIM** (Heb. סֵפְרַו, LXX., Σεφαραί; Assy., Sippara, Sippara; Akkad., Zimbir, meaning unknown), a city of Northern Babylonia, is mentioned in the following passages of the Bible: 2 Kings xvii. 24, 31, xviii. 84 (Isa. xxxvi. 19), xix. 13 (Isa. xxxvii. 13). The last four passages name Sepharvaim among the cities conquered by the king of Assyria: the first two speak of it as one of the places from which colonists were transplanted into Sardis (see BEIRUT). Shaphira, also Sippar, is repeatedly called "the river of Sippara," once flowed near it; but the present river-bed is several miles to the west. Sippara was an ancient and highly venerated seat of power and worship. It was sometimes called "Sippa of the Sun" (see Refs. in Euseb., Chron. p. 9, 12, and Chron. I. 7). It appears to have been a double city, with two separate parts: this follows not only from the dual form of the Hebrew Sepharvaim, but also from the distinction which the inscriptions make between "Sippara of the Sun" and "Sippa of (the goddess) Anunit." One of these twin parts was perhaps identical with the old city Agade (Akkad (?), so George Smith), which was undoubtedly in the immediate neighborhood.

Sippara was connected with Babylonian mythology; for, according to Berossus (see Euseb., loc. cit.), Xisuthros, the Babylonian Noah, was directed by a god, before the flood, to deposit in Sippara the records of antiquity, and after the flood his companions were ordered by a heavenly voice to dig up the tablets deposited by Xisuthros at Sippa, which they accordingly did. The temple of the sun-god discovered by Rassam is of unknown antiquity. It was already venerable when it was restored by Sagadulti-Darius, a king who is believed to have lived about B.C. 1050. Tradition carried its origin many centuries farther back; and, indeed, an inscription of Nabonidus, the last Babylonian king, who reigned B.C. 555-538, makes the surprising statement, that, in exploring its walls and foundations, he came upon "the cylinder of Naram-Sin, son of Sargon, which for thirty-two hundred years no king going before me had seen." (See T. G. Pinches: Proceedings Soc. Bib. Arch., Nov. 7, 1882.) If this statement is accurate, then we have a Semitic civilization (Naram-Sin is a Semitic name) in Northern Babylonia nearly four thousand years before Christ. There is no reason to doubt that Nabonidus gave these figures in good faith, but there are several grounds for questioning their correctness. (1) It cannot be proved, and is not probable, that the chronological records, which in later times, it is true, were preserved with minuteness and care (cf. the Assyrian Eponym Canon), extended back to so remote an antiquity. (2) "Thirty-two hundred" looks like an approximate, not an exact statement. (3) This statement throws back Sargon I. and Naram-Sin (from both of whom we have inscriptions) so far as to leave an immense gap between them and the later Babylonian kings, — a gap which no materials at our disposal enable us to fill. (4) Berossus, although he assigns many thousands of years to the prehistoric kings, does not trace the actual history of Babylonia beyond about B.C. 2500. It seems, then, probable that Sippara, though a very ancient city, has at present no claim to be regarded as a sacred place. Noticeable ruins were continued in their new land (see below).

The site of Sepharvaim (Sippara) was discovered in 1881 by Hormuzd Rassam, who unearthed in the mounds now called Abu-Habba the ruins of its famous sun-temple, with a bas-relief of the sun-god himself, and valuable inscriptions. Sippara lay a little to the west of a north and south line joining Babylon with Bagdad, and somewhat nearer the latter place, in lat. about 33° 4' 20" N.; long. about 44° 16' east from Greenwich. The Sepharvaim city which in the inscriptions is repeatedly called "the river of Sippara," once flowed near it; but the present river-bed is several miles to the west. Sippara was an ancient and highly venerated seat of power and worship. It was sometimes called "Sippa of the Sun."
SEPTUAGINT. See Bible Versions.

SEPTUAGESIMA (seventieth) is the third Sunday before Lent.

SEPULCHRE, Holy. See Holy Sepulchre.

SEQUENCE, The, or sequentia (from sequor, "I follow"), was so called because it formerly followed the Epistle, and preceded the Gospel, in the church service. At this point the deacon, in the desire to cover his transit; and the last syllable (u) was therefore protracted into "thirty, forty, fifty, or even a hundred notes." This was known as a "run," "cadence," or neuma. It continued in this shape for about three hundred years. In 851 the abbey of Jumièges in Normandy was sacked by the barbarian Normans; and the monks fled, carrying their service-books with them. One arrived at the abbey of St. Gall, where a celebrated school for church music, and brought thither a Gregorian antiphony in which words had been set to these otherwise meaningless notes of the neuma. The improvement was adopted at St. Gall. This is Dr. Pearson's version. But for the Alleluialic Sequence of Gospel, see DANIEL, tom. ii.; and for the Alleluialic Sequence of Godescalc, see DANIEL, tom. v.; MARCH: Latin Hymns, New York, 1875, pp. 88, 265. For the originals of the Notkerian and Godescalcian sequentiae, see DANIEL, tom. v.; and for Hartmann of St. Gall. MOREL'S Lat. Hymn. des Mittelalters (Einsiedeln, 1867, 2 vols.) is the richest collection.

SERAPHIM (plural of Heb. saraph, "to burn"), beings seen by Isaiah, who alone mentions them (vi. 2-6), on either side of the throne of God. They each had six wings; two were spread, in token that instantly they were ready to go upon any errand; two covered the face, to indicate how unworthy they were to look upon their Lord; and two covered the feet,—an Oriental custom in the presence of royalty. They sang an antiphonal chant. One of them cleansed the prophet of his sins by touching his lips with a live coal from the altar before the Lord. The seraphim were manifestly quite different from the cherubim, for the latter had four wings and four faces; and from the angels, who have no wings. Comp. art. in SMITH'S Dictionary of the Bible and in Rieth's Handbuch. 

SERGIUS PAULUS. See Paul.

SERGIUS is the name of several saints and martyrs of the Roman-Catholic Church. One of them, a native of Rome, was martyred at Rosaph in Syria, 290; and in his honor the Emperor Justinian I. built the city of Rosaph Sergiopolis. His day of commemoration is Oct. 7.

SERGIUS with the surname Confessor was a native of Constantinople, and lived in the first half of the ninth century. His book, De rebus in publica et ecclesiasticis,—a history of the image-controversies from Constantine Copronymus to Michael II. Balbus,—is lost: but under Leo Isauricus, or under Theophilus, he was imprisoned and exiled as an image-worshipper; and for that reason he is styled a confessor by the Greek Church, and often a presbyter.

SERGIUS is the name of four popes.—Sergius I. (687-701), b. at Antiochia, but educated at Palermo; refused to recognize the decrees of the
Trullan Council, though his delegates had signed them. The emperor, Justinian II., proposed to compel obedience, and had already ordered the Pope to depose Constanze and return to Rome, when he was himself deposed. Thus the Papal rejection of the Trullan Council remained unshaken, and became the starting-point of that contest between the Greek and the Latin churches which ended with their complete separation. — Sergius IV. (844-847) was the first pope who had the courage to ask for no confirmation of his election and consecration by the emperor; and he succeeded in vindicating himself, though the Emperor Lothair, through his son Lewis and Bishop Drago, presented a formal protest in Rome. — Sergius III. (904—911), one of the basest characters ever placed on the Papal throne. He lived in open adultery with Marozia, who, besides other children, bore to him the later Pope John XI. See Luitprand: *Antapodosis, in PETZ: Mon. Germ. Hist., v. — Sergius IV. (1009—12). His true name was Bocca di Porco ("Swine-snout"); but he was ashamed of the Trullan Council remained unshaken, and compel obedience, and had already ordered the Greek and the Latin churches which ended in the fortieth year of their journey through the wilderness, after they had overcome and banished the Canaanites, turned again to the Red Sea to compass the land of Edom, they murmured against God and against Moses for want of water. To punish the people, God sent fiery serpents; and by their bite many died. This punishment leads the people not only to acknowledge their sin, but also to ask Moses to pray unto the Lord that he take away the serpents. Moses, therefore, at the divine command, makes a brazen serpent, hangs it on a pole, so that by looking toward it every one that had been bitten was cured (Num. xxi.5 sq.). These fiery serpents are not to be understood as flying serpents; but they were serpents which were called fiery either on account of their red, shining, fiery-like color, or on account of their inflammatory bite. Very striking indeed is the remedy which Jehovah gives here against the consequences of the serpents' bites, and different explanations have been tried. But we must bear this in mind, that not the way in which the brazen serpent was hung up, but the very fact that it was a serpent, and nothing else, which was made visible in a far distance, is of the utmost importance. The brazen serpent was to the Israelite a symbol of the punishment with which his sin, his murmuring, was visited by Jehovah. Since he that was bitten, in order to be cured, had to look toward the brazen image of the death-bringing serpent, he was cured only under the condition that he became conscious of that punishment which he had incurred by his sin, part of which he had already suffered in the bite of the serpent, and that he wished to be spared the last consequences, the death. By looking toward the brazen serpent, the Israelite was to be cured, but only on condition that he was reminded of his deserved punishment, and took it to heart. Remission and forgiveness of sin were only to follow after true repentance had been effected. This brazen serpent was still, in the time of Hezekiah, an object of idolatrous reverence among the Israelites (2 Kings xviii.4), and the pious king had it destroyed with other images.

In the New Testament the brazen serpent is mentioned (John iii. 14, 15), where Jesus shows unto Nicodemus the necessary elements for seeing the kingdom of God,—first the subjective condition, the new birth (3—13); then the objective condition, through which the faith in the Son of man, as effected by the new birth, can bring life eternal (14 sq.). This latter condition consists in that the Son of man is lifted up like the serpent in the wilderness. Like the brazen serpent, he becomes an image of those punishments which man has incurred, and from which he asks to be delivered. Jesus had therefore to suffer the death of the cursed, which we had incurred, in order to relieve us from the curse. By looking toward him in faith, we are cured and saved, but not without being reminded at the same time of our own sins, for which he was crucified, and of the punishment which we have deserved. This is only one, and nothing else but one, side of the great work by which Jesus has effected our redemption.


SERIVETUS. Michael (Miguel Serveto), b. at [Tudela in Spain, Sept. 29, 1511; burnt at the stake in Geneva, Oct. 27, 1553. He studied jurisprudence at Toulouse; entered the service of Father Quintana, the confessor of Charles the Fifth, and accompanied him in 1528 to Italy and Germany. The minute circumstances, however, of his earlier life, cannot be made out with certainty, as the explanations he gave before the court of Vienne often contradict those he gave before the court of Geneva. In 1530 he was at all events in Basel, and in the following year he published his *De Trinitatis erroribus. While in Toulouse he began to study the Bible, and received a deep impression from it; but he had always remained a self-taught man in the field of theology, without any true scientific training. He had, however, some talent for abstract speculation, and threw himself with ardent zeal on the doctrine of the Holy Trinity, sure that the development which the doctrine had found in the church was utterly wrong, and eager to turn the course of the Reformation in the direction of his own speculation. He addressed himself to Ecolampadius; and Ecolampadius was unable to convince him that his speculations, directed against the eternal divinity of Christ, and leaving the Holy Spirit almost entirely out of consideration, were obscure contradictions to the Bible, and blasphemous. When the book appeared, it made a great sensation; but all the Reformers denounced it, and Butzer even declared from the pulpit that the author ought to be punished with death. On his return to Basel, Servetus was cast into prison. His bouts of repentance had been, he was released only on condition of retracting; and indeed his next book (*Dialogorum de Trini-
tate libri ii., 1532) opens with a recantation; but he retracts only because he understands that what he formerly wrote on the subject was unripe and unintelligible; and after that kind of recantation he begins afresh. This second book, however, fell flat from the press.

Soon after, he left Basel and repaired, under the protection of De Villeneuve, to Vienne, where he studied mathematics and medicine. In 1540 he settled as a physician at Vienne, on the invitation of Archbishop Paulmier; and he staid there for twelve years, enjoying the favor of his patron and the esteem of his co-citizens, engaged in various literary pursuits of a highly creditable character, and seemingly in perfect harmony with the Roman-Catholic Church around him. But he had not given up his antitrinitarian speculations, nor abandoned his hope of exercising a decisive influence on the course of the Reformation. Probably in order to ascertain how far he could hope to find a co-worker in the French-Reformed Church, he opened a correspondence with Calvin. At first Calvin answered calmly and with great composure: but, as the correspondence developed he felt deeply provoked; and, when Servetus asked him to procure him a safeguard for a visit to Geneva, Calvin refused, remarking in a letter to Farel, dated Feb. 13, 1549, "Si veneratori modo valeat mea auctoritas, vivum erirenam quern palmar" ("If ever he enters the city, he shall not leave it living, if I can prevent it"). Servetus himself was aware of the danger of his enterprise; but in the excited state of mind in which he lived he was drawn onwards with irresistible force, and in the beginning of 1553 he published anonymously his principal work, Christianismi Restitutio. All the old objections to the doctrine of the Trinity are here repeated; and it is urged that the Bible and the ante-Nicene Fathers know nothing of such a doctrine, and that it is the principal reason why the Jews and Mohammedans have not been converted. The author of the book was soon found out, and his identity proved by means of papers delivered up by Calvin. Servetus was imprisoned at Vienne, and a process was instituted against him; but on April 7 he succeeded in escaping from his prison, and a good physician, he would not find it difficult to live. But he tarried for nearly a month at Gardanne, and a co-worker in the French-Reformed Church, in verse and prose, representing his character and conduct in the most odious light, came pouring down upon him, that he found it necessary to publicly defend himself. His Declaration appeared in the beginning of 1554 in French, and shortly after in Latin: Refutatio. It was very severely criticised by one Vaticanus (Contra Vaticanum Calvin), who, however, was no adherent of Servetus. A remarkable book on the question is the De haereticis, an sint perseverendi . . . sententia (Magdeburg, 1554), probably by Castellio. It is a collection of all the most noteworthy opinions pronounced upon the question.


SERVIA. Modern Servia, which on March 6, 1882, resumed her place among the kingdoms of Europe, has an area of 20,850 square miles, and a population of about a million and three-fourths. Ancient Servia had a much greater area; and the number of the Servian-speaking people, including those living under Austrian rule, and in the provinces formerly subject to Turkey, is stated to be over seven millions. The Servian tribes received Christianity from the Eastern Church, early in their history; but it was only towards the end of the twelfth century that the energetic Grand Shupane, Nemanja, abolished the partly Romanized ritual which had come into use, and brought the Servian Church into full accord with that of the Eastern Empire.

The Latins having taken Constantinople, St. Sava, son of Nemanja, in 1217, crowned as king his brother Stephen, and in 1224 induced the humbled emperor and patriarch to make the Servian Church autocephalous, as a means of preserving it from Rome; St. Sava himself being the first independent archbishop. The key to the earlier church history of Servia is found in the attachment of the formule of the Eastern Church, joined to jealousy of the political power of the Eastern Empire. In 1347, when the great Stephen Dushan declared himself czar, the archbishop, as was natural in the Greek Church, where the spiritual and secular powers are so closely united, was declared patriarch, and his seat fixed at Ipek. The fatal battle of Kossova, in 1389, and the trampling of Servia under the Turks, did not interfere with the succession of the patriarchs of Ipek until near the middle of the seventeenth century; then the Porte, finding the patriarchate a centre of national feeling, interfered; and finally, in 1673, abolished it, and Andrew of Zata, a Greek bishop from Constantinople, who were as much hated by the people as were the Turkish rulers. As the erection of the patriarchate under Stephen Dushan marks the highest point of Ser-
vian history, so its suppression marks the lowest. In 1810, when Kara George freed his country from the Turks, the archbishopric of Carlovitz, in Hungary, which represents the patriarchate of Ipek, was acknowledged as the head of the Servian Church. The Turks reconquered the country; and when Milosh Obrenovics by his efforts, from 1807 to 1818, in imitation of the Hatti-scher, from the Porte, which erected Servia into an autonomous principality, paying tribute to the Porte, the Church was also allowed to elect its own bishops and metropolitan, paying tribute to the Patriarch at Constantinople. In 1838, when the seat of government was removed to Belgrade, the metropolitan of that city was acknowledged as the head of the Servian Church, although the Archbishop of Carlovitz urged his claims. The treaty of Berlin, in 1878, made the princi-pality of Servia wholly independent, and the con-nection of the church with that of Constantinople ceased. The Liturgy of the Servian Church is in ancient Slavonic, which is said not to differ more from modern Servian than does the English of Chaucer from that of the present day. Servia has a good public system of education. The parish numbered in 1874 less than seven thousand. The dan population of seventy-five thousand.

Chaucer from that of the present day. Servia has five suffragans, each of whom presides over a diocesan consistory. Before it, all candidates for admission to full communion come for examination, and by it all business relating to the government and practice of the congregation is transacted.

SESSION, the lowest court in the Presbyterian Church, composed of the pastor and his elders. Before it, all candidates for admission to full communion come for examination, and by it all business relating to the government and practice of the congregation is transacted.

SESSION OF CHRIST, a theological term derived from the phrase that Christ is “seated at the right hand of God,” setting forth the perpetual presence of the human nature in heaven.

SETHIANI. See Gnosticism, p. 881.

SETON (Mother), Elizabeth Ann (née Bayley), foundress of the Sisters of Charity in the United States; b. in New-York City, Aug. 28, 1774; d. at Emmittsburg, Md., Jan. 4, 1821. She married William Seton in her twentieth year. After his death (1803) she left the Roman-Catholic Church, March 14, 1805. In order to support herself she taught school at Baltimore, 1806–08; but with her sisters-in-law, Harriet and Cecilia Seton, on the inheritance of eight thousand dollars from the Rev. Samuel Cooper, she opened a conventual establishment of the Sisters of Charity—they having taken the veal Jan. 1, 1806—at Emmittsburg, July 30, 1809. In 1812 the order had increased to twenty members, with Mother Seton as superior-general. At her death it numbered fifty. In 1814 the order took charge of an orphan-asylum in Philadelphia, and in 1817 was incorporated by the Legislature of Maryland. See her biography by White, New York, 1853, and by Robert Seton, New York, 1836, 2 vols.

SEVEN, The Sacred Number. Among ancient nations, especially in the East, in India, China, Chaldea, Egypt, Greece, we find that a symbolical significance is attached to the number seven as a pre-eminently sacred number. According to the Indian doctrines, “man is the representative of the great seven-stringed world-lyre,” the “symbol of cosmic harmony,” the “macro-cosmic hepta-chord” (v. Bohlen: Das alte Indien, ii. 247). The Chinese distinguished seven material souls m an, together with the spirit, formed in the spine of Florence, on the day of the festival of the ascension of the Virgin (Aug. 15), by seven distinguished citizens, who retired to a secluded place (Villa Camartia) for the purpose of devoting themselves entirely to the worship of Mary. In 1230 they removed to Monte Senario; and in 1239 they adopted the rules of St. Augustine, and began to receive novices. The order was confirmed by Gregory IX. and Alexander IV.; and from Martin V. it obtained all the privileges of the mendicant orders, 1424. Among the celebrated men who have belonged to the order is Paolo Sarpi. There are also female Servites. See A. GIANIUSSI: Annales Ordinis Fraorum Servorum, Lucca, 1719; and PAULUS FLORENTINUS: Dialogus de origine Ordinis Servorum, in J. LAMBUS: Delicia Eruditorum, Florence, 1780; SCHÖCH: Christlichen Kirchengeschichte, vol. xxvii., pp. 590 sqq.

SERVUS SERVORUM DEI (“Servant of the Servants of God”) is the official formula with which the Pope signs his name. It was brought into technical official use by Gregory the Great (q. v.) in imitation of Augustine, yet as a rebuke to the Patriarch John of Constantinople, who had the audacity to style himself “Ecumenical Patriarch.”

SESSION, the lowest court in the Presbyterian Church, composed of the pastor and his elders. Before it, all candidates for admission to full communion come for examination, and by it all business relating to the government and practice of the congregation is transacted.

SESSION OF CHRIST, a theological term derived from the phrase that Christ is “seated at the right hand of God,” setting forth the perpetual presence of the human nature in heaven.

SETHIANI. See Gnosticism, p. 881.

SETON (Mother), Elizabeth Ann (née Bayley), foundress of the Sisters of Charity in the United States; b. in New-York City, Aug. 28, 1774; d. at Emmittsburg, Md., Jan. 4, 1821. She married William Seton in her twentieth year. After his death (1803) she left the Roman-Catholic Church, March 14, 1805. In order to support herself she taught school at Baltimore, 1806–08; but with her sisters-in-law, Harriet and Cecilia Seton, on the inheritance of eight thousand dollars from the Rev. Samuel Cooper, she opened a conventual establishment of the Sisters of Charity—they having taken the veil Jan. 1, 1806—at Emmittsburg, July 30, 1809. In 1812 the order had increased to twenty members, with Mother Seton as superior-general. At her death it numbered fifty. In 1814 the order took charge of an orphan-asylum in Philadelphia, and in 1817 was incorporated by the Legislature of Maryland. See her biography by White, New York, 1853, and by Robert Seton, New York, 1836, 2 vols.

SEVEN, The Sacred Number. Among ancient nations, especially in the East, in India, China, Chaldea, Egypt, Greece, we find that a symbolical significance is attached to the number seven as a pre-eminently sacred number. According to the Indian doctrines, “man is the representative of the great seven-stringed world-lyre,” the “symbol of cosmic harmony,” the “macro-cosmic hepta-chord” (v. Bohlen: Das alte Indien, ii. 247). The Chinese distinguished seven material souls in man, together with the spirit, formed in the spine of Florence, on the day of the festival of the ascension of the Virgin (Aug. 15), by seven distinguished citizens, who retired to a secluded place (Villa Camartia) for the purpose of devoting themselves entirely to the worship of Mary. In 1230 they removed to Monte Senario; and in 1239 they adopted the rules of St. Augustine, and began to receive novices. The order was confirmed by Gregory IX. and Alexander IV.; and from Martin V. it obtained all the privileges of the mendicant orders, 1424. Among the celebrated men who have belonged to the order is Paolo Sarpi. There are also female Servites. See A. GIANIUSSI: Annales Ordinis Fraorum Servorum, Lucca, 1719; and PAULUS FLORENTINUS: Dialogus de origine Ordinis Servorum, in J. LAMBUS: Delicia Eruditorum, Florence, 1780; SCHÖCH: Christlichen Kirchengeschichte, vol. xxvii., pp. 590 sqq.

SERVUS SERVORUM DEI (“Servant of the Servants of God”) is the official formula with which the Pope signs his name. It was brought into technical official use by Gregory the Great (q. v.) in imitation of Augustine, yet as a rebuke to the Patriarch John of Constantinople, who had the audacity to style himself “Ecumenical Pa- triarch.”

SESSION, the lowest court in the Presbyterian Church, composed of the pastor and his elders. Before it, all candidates for admission to full communion come for examination, and by it all business relating to the government and practice of the congregation is transacted.

SESSION OF CHRIST, a theological term derived from the phrase that Christ is “seated at the right hand of God,” setting forth the perpetual presence of the human nature in heaven.

SETHIANI. See Gnosticism, p. 881.
value of this number is not to be sought for, with Winer (Reaumur-wörterbuch, ii. 715), in the ideas attached by the ancients to the seven planets, but in the seven days during which creation arose from chaos [and was pronounced to be “very good”]. When God rested on the seventh day from all his work which he had done, he blessed it and sanctified it as a day of rest for the creation also. With reference to this starting-point or sacred number—seven, or seven multiplied by seven—all the legal festivals were ordered. Thus the great festivals lasted seven days, the passover [Exod. xii. 15], the feast of tabernacles [Deut. xvi. 13]. Pentecost was seven weeks after the passover [Lev. xxiii. 15, 16]; each seventh year was “a sabbath of rest unto the land” [Lev. xxv. 4], and the jubilee year was the year after “seven sabbatical years,” the seventh sabbatical year a sabbatical year, the seventh sabbatical year a sabbatical year, the seventh sabbatical year a jubilee]. Not only the legal festivals, but also other enactments, had reference to the sacred number seven. Thus seven days were required for the ceremonies of the consecration of priests; seven days for the interval to elapse between the aspersion either of the blood of the victim (Lev. iv. 11, xvi. 14), or of the water of purification in Jordan seven times, and thy flesh,” etc. [Deut. xvi. 21], and after contact with a corpse, etc.; seven times appointed for aspersion either of the blood of the victim (Lev. iv. 6, xvi. 14), or of the water of purification (xvi. 14); cf. 2 Kings v. 10, 14, “[go and wash in Jordan seven times, and thy flesh,” etc.], and Gen. vii. 2, 3). Seven things were to be offered in sacrifice,—oxen, sheep, goats, pigeons, wheat, oil, wine; seven victims to be offered on any special occasion (Num. xxiii. 1, [14], 29; 2 Chron. xv. 11, xvii. 11, xxix. 21; [Job xii. 6]); cf. also Gen. xxxiii. 3, where Jacob bowed seven times, and 2 Kings xv. 38, concerning Solomon’s temple, which was seven years in building); and especially at the ratification of a treaty, the notion of seven being embodied in the very term שלוחa, signifying “to swear,” literally meaning to “do seven times” (Gen. xxii. 28; Deut. iv. 31; cf. Herod. iii. 8 for a similar custom among the Arabian). The same idea is farther carried out in the vessels, adjuncts, measurements, and arrangements of the tabernacle, in the seven arms of the candlestick [and its seven lamps (Exod. xxv. 31-37); the length of each curtain of the tabernacle, which was seven by four (Exod. xxvi. 2); the number of the pillars of the tabernacle court, which was seven by four by two (Exod. xxvii. 10-15). The number seven also appears in cases where the notion of satisfaction is required, as in reference to punishment for wrongs (Gen. iv. 15; Lev. xxvi. 18-28; Prov. vi. 3), or to forgiveness of them (Matt. xviii. 21). It is again mentioned, in a variety of passages (Isa. iv. 1, xi. 15, xxx. 26; Jer. xv. 9; Job v. 19; Matt. xxi. 45, etc.), in a sense analogous to that of a “round number,” but with the additional idea of sufficiency and completeness. It may also be added the numerous instances in which persons or things are mentioned by sevens;
tians generally during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festal days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This church made the sabbath day a fast-day, not without sinister motives looking to its suppression in favor of the festival Sunday; while the Greek or Eastern Church steadfastly observed it as a day of holy delight in the Lord. Controversy upon this subject began about the middle of the second century, and was kept up with a zeal amounting to bitterness for several centuries. In the Western Church the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later. In Scotland and Ireland, as well as in England, the seventh day was regarded and observed as the sabbath in the eleventh century and later. In Skene's Celtic Scotland, p. 436, vol. 2, there is this statement: "There was no want of the veneratio of Sunday, though they held that Saturday was properly the sabbath, on which they abstained from work." In the Oriental or Greek branch of the church the seventh day continues to be observed to this day.

There is not wanting evidence that an unbroken chain of observers of the seventh day was preserved, in the face of detraction and persecution, all through the dark ages, and that they appeared in the dawn of the Protestant Reformation, and were represented in that movement by a number of its prominent actors.

In the Abyssinian, Armenian, and Nestorian churches the sabbath day has not yet been supplanted by the first day of the week. Consult Geddes: History of the Church of Ethiopia, London, 1894; Gobat: Three Years in Abyssinia, London, 2d ed., 1847; Stanley: History of the Eastern Church, London, 1861.

As these sabbath-keepers were pressed by persecutions, they were compacted into several centres. Most prominent among these were societies in Bohemia, Transylvania, and Holland. From among these, under the lead of prominent and able dissenters from the Church of England, were gathered the "Sabbatarian Baptists" of England. This movement was accelerated as a reaction against the theory, that, while the Sinaitic sabbath law was still in full force, the first day of the week had been put in place of the seventh day by divine authority. This theory was first set forth by Nicolas Bowne, in his Sabbatum veteris et novi testamenti: or the true doctrine of the Sabbath, held and practiced of the Church of God, both before, and under the Law; and in the time of the Gospel, London, 1690, 2d ed. ("perused an enlarged").


During the English Reformation, several able and distinguished men came out of the Established Church, and took up the defence of the sabbath in the face of severe persecution, amounting, in a number of instances, to martyrdom, characterized by all the circumstances which had marked the dark ages. In 1630 Theophilus Brabourn wrote a able defence of the views of the Sabbatarian Baptists; and he was followed by James Ockford, the Stennets, Robert Coruthwait, and others.

Out of such agitation, and from such elements, were the Seventh-Day Baptist churches of England, organized during the latter part of the sixteenth century, and for part of the seventeenth. During that period eleven churches were formed in England. Three of these were in London.

The Mill-yard Church is still active, with a church-edifice, parsonage, and considerable money endowment. This church was gathered by John James, at a date not well settled, in consequence of loss of records by fire. This first pastor fell a victim to the wild spirit of intolerance abroad in the politico-ecclesiastical counsels of England, and was by authoritative mandate dragged from his pulpit during sabbath service, imprisoned, and at length beheaded, drawn, and quartered, and his head was set upon a pole opposite his chapel. There are now two churches in England, two in Holland, and one (missionary church) in Shanghai, China.

II. Seventh-Day Baptist Churches in America.

In 1684 Stephen Mumford came from one of the English churches, and organized the first Seventh-Day Baptist Church in America, in Newport, R.I., in 1671. From this church others soon grew up, and were pushed out into Rhode Island, Connecticut, New York, and farther west. Another centre was established, about 1700, near Philadelphia, Penn., by Rev. Abel Noble, a minister of large ability, from England. Five churches were formed there, drawing largely for adherents from the Kelthian Baptists. From these, other churches were formed, in South Carolina, Georgia, and in the western part of Pennsylvania, and still farther west. A third centre was established at Fisca-taway, N.J., in 1705, where there is still a flourishing church. From these three radial points the churches have spread westward with the general tide of emigration, until there are now flourishing churches in no less than sixteen States, with an aggregate membership of about nine thousand.

Church Polity. — This is strictly congregational. The annual conference has simply the power of an advisory council, and is composed of two delegates from each church, with an additional delegate for every twenty-five members. There are five associations, which sustain the same relation to the churches composing them as the conference does to all the churches. The associations may be represented by delegates in the conference, but with no power to vote as association in that body.

Doctrines. — The Seventh-Day Baptists believe in the general doctrines of salvation held by the evangelical churches, and differ from the tenets of the Baptists generally only in regard to the sabbath.

They believe, and conscientiously regulate their practice accordingly, that the seventh day of the week is the sabbath of the Lord, and that this, at its institution in Eden, and promulgation as part of the Sinaitic code, was made binding upon all men in all times; that, in the nature of its relations to God and to man, it is irrepealable.

In the terms of its constitution and in the reasons for its enactment it is inseparably connected with the seventh or last day of the week, and
SEVENTH-DAY BAPTISTS. 2167

SEVERUS.

That any attempt to connect the sabbath law and sabbath obligation with any one of the other days of the week is illogical, and in its tendency destructive of the whole sabbatic institution.

That the change of the day of the sabbath to Sunday has no warrant in the Scriptures, is only a human device brought about by such questionable and unjustifiable means as to give it no claim either to the respect or acceptance of Christendom.

That the only stay to the wave of no-sabbathism now sweeping from Europe to America is in the impregnable bulwark of the true sabbath of the Fourth Commandment.

Education and Publication.—The Seventh-Day Baptists have two flourishing institutions of college grade,—one at Milton, Wis.; the other at Alfred Centre, N.Y. This latter has a university charter, and is vigorously carrying on business, mechanical, and theological departments, in addition to its normal and associate courses. Both sexes are admitted on equal terms to these colleges, and over seven hundred students were in attendance in them the last year.

The publishing-house of the denomination is also at Alfred Centre, from which, besides a large number of tracts and books, it issues its weekly organ, the Sabbath Recorder, an eight-page paper of good size, ably edited, and executed in the best style of the art. A monthly, The Outlook, has an issue of over fifty thousand copies; and a finely illustrated Sabbath-school paper, Our Sabbath Visitor, is issued weekly.

Missions.—For many years the denomination has had a mission in Shanghai, China, where it has accumulated considerable property, which it is now enlarging; and the mission force is to be enlarged at once by the addition of a female medical missionary.

General Reform.—Upon the questions of reform which have agitated the public mind, such as antislavery, temperance, religious liberty, sabbath-observance, etc., this people have always maintained a consistent and radical position, favorable to the reforms sought.

General Repute.—Baird, in his Religion in Asia (New York, 1886), says of them, “The population under their instruction and influence is reckoned at forty thousand. Their churches are widely scattered through the States, and altogether they are a very worthy people.”

Arnold’s History of Rhode Island, vol. ii. p. 96, has the following: “The Rev. Mr. Price, missionary at Westerly, expresses his astonishment at the kind treatment he received at their hands, and that he found them most charitable and catholic, whom he thought to have found the most stiff and prejudiced.” With “charity for all, and malice towards none,” they claim their place and (in) equal rights among other religious societies, nor do they find occasion to “spurn the badges their fathers have worn. Nor beg the world’s pardon for having been born.”

SEVERUS, Alexander, b. at Arce, Oct. 1, 205; made Roman emperor March 11, 222; murdered at Mayence, March 19, 235. During his reign the Christians dared worship openly. He was a pan-theistic hero-worshipper, and had busts of Abraham and Christian in his private chapel, with those of Orpheus and others.

SEVERUS, Septimius, b. at Lepta in Africa, April 11, 146; d. at York, Feb. 4, 211; became Roman emperor after the assassination of Pertinax in 193. He was a just but somewhat sombre character, not destitute of true religious feeling, but a mystic easily captivated by the fantastic practices of the Pagan religions. He had Christian servants in his household, defended the Christian senators against the fury of the Pagan mob, and allowed his eldest son to converse freely with the boys of Christian families. But during his campaigns in the East a great change took pace in his feelings towards the Christians. The reason is not known; but he issued laws, which, by very severe penalties, prohibited conversions to Judaism and Christianity. From these laws the Pagan authorities took occasion to revive and enforce again older laws against the Christians, which, though not revoked, had fallen into oblivion; and persecutions broke out, especially in Africa and some parts of Asia Minor. The Christians seem, however, generally to have been of the opinion that those persecutions were not really intended by the emperor. See TEXTULARIAN: Apolog. 37. O. H. KIPPEL.

SEVERUS, Sulpicius, b. 363 in Gaul; d. at Marseille in 410; was a distinguished rhetorician, and successful as a lawyer, but adopted a monastic life after the death of his wife, in 392, and settled with a few companions in some secluded place in Aquitaine. He was a great admirer of St. Martin of Tours, whom he visited several times, and whose life he wrote. He also wrote a Historia secura, three dialogues on the monastic life, and some letters, which, however, are of no interest. His collected works were edited by Hieronymus de Pratana, 1741, and reprinted in GALEN: Eile. Paci, viii.

SEWALL, Samuel, jurist, b. at Bishopstoke, Eng., March 26, 1652; d. in Boston, Mass., Jan. 1, 1730. He was graduated at Harvard, 1671; studied divinity, and preached for a while, until by his marriage (Feb. 28, 1679) with Hannah Hull he got great wealth. He then turned his attention to law, was made judge (1692), and eventually (1718), chief justice of the Supreme Court of Massachusetts. He at first shared in the popular delusion concerning witchcraft (1692), and concurred in the condemnations; but on Jan. 14, 1697, his minister, Rev. Samuel Willard, read "a bill" before the congregation of the Old South Church, in which he acknowledged his own guilt, asked the pardon both of God and man, and deprecated the divine judgments for his sin. He contributed liberally to the spread of the gospel among the Indians, and in 1689 was chosen one of the missionaries of the Society for the Propagation of the Gospel in New England, and, soon after, their secretary and treasurer. His sympathy for African slaves prompted him, in 1700 to publish a tract entitled The selling of Joseph, in which he advocated their rights; it being his opinion that would "be no progress in gospelling" until slavery was abolished. His benevolence and charity were great, and his house was a seat of hospitality." He wrote Phenomena, etc., a description of the New Heaven, Boston, 1697, 3d ed., 1727; and Prospects touching the accomplishment of prophecies, Boston, 1713. His Diary (1674-1720) was published by the Massachusetts Historical Society, 1878, 2 vols. See DRAKE: Dictionary of American Biography.

SEWELL, William, Friend; b. at Amsterdam, 1650; d. about 1725. His father was a surgeon, and he served his time as a weaver, yet acquired Greek, Latin, English, French, and High Dutch. He is known as the author of Hist. van de Opkomste, Aanwas, en Voortgang der Christenen, bekend by den naam van Quakers), ondermengd met de voorname Staatsgeschiedenissen van dien tyd in England voorgevallen, en met authentile Stukken voorzien ("The history of the rise, increase, and progress, of the Christian people called Quakers"), Amsterdam, 1717, and then translated itself into English, London, 1722, folio; 3d ed., 1765, 2 vols.; Philadelphia, 1855. One of his objects was to correct the "misrepresentations" in GERARD CARRIUS: Historia Quakeriana, Amst., 1695-1704, 3 books.

SEXASEBIMA, "the sixtieth," means the second Sunday before Lent, the next to Shrove Tuesday, as being about sixty days before Easter.

SEXTON, a contraction of "sacristan," a subordinate officer of the church, taking care of its vessels and vestment, attending the officiating clergy, etc.

SFONDRAI is the name of an Italian family of which several members have been intimately connected with the Church. — Francis Sfondra, b. at Cremona, 1498; d. there July 31, 1550. He taught law in the universities of Padua, Pavia, Bologna, Rome, and Turin, and was much used in diplomatic negotiations by Duke Francis Sforza and Charles V. After the death of his wife he entered the service of the Church, and was by Paul III. made Bishop of Cremona, and a cardinal. He acted as mediator between the Pope and the emperor on the occasion of the Westphalian Interim. — Nicholas Sfondra, son of the preceding, became Pope under the name of Gregory XIV.; which art. see. — Celestine Sfondra, b. in Milan, 1649; d. in Rome, Sept. 4, 1696. He was educated in the abbey of St. Gall; taught theology, philosophy, and canon law in various places; and was elected prince-abbot of St. Gall in 1689, and made a cardinal in 1695. In the controversy between the papal see and the Gallican Church he wrote, in defence of the absolute supremacy of the Pope, Regale Sacerdotium (1684). Gallia vindicata (1687, often reprinted), Legatio Marchionis Laurentini (1688), etc. His Nodus predestinationum, published in Rome, 1697, made a great sensation, as in many points it stood in open contradiction to the official system of doctrine recognized by the Church. The French bishops tried to have the book put on the Index, but did not succeed. See NEUDCKER.

SHAKERS. See DERM, NEUDCKER.

SHAKERS. This appellation was given, in derision, to a religious body calling themselves "Believers in Christ's Second Appearing," because in their religious meetings, and under the inspirations of the Christ-spirit, they were sometimes led to shake, as a manifestation of hatred...
SHAKERS.

The Shakers' first house of worship was built at New Lebanon afreshed in 1785. The first gathering into a community analogous to the primitive church was the first written covenant of a full consecration to God of life, services, and treasure, was signed by the members in 1795.


Organization and Theory. Their societies are organized into families of both sexes and all ages, varying in numbers from a very few to a hundred and fifty or more. Their organization, formulas, and by-laws are anti-monastic, anti-Mormon, anti-Oneidant, anti-Nicolaitan. Each sex, including those once married, occupy separate apartments. Both sexes congregate for meals and meetings at the same time, and in one and the same hall. At table, except small parties, each sex is grouped by itself; the same order in meetings. They kneel in prayer before, and in thanks after, each meal, also on retiring to rest, and rising in the morning.

Worship-Meetings are generally held three or four times per week. Worship consists in singing, in solo and harmony, hymns, anthems, and improvised songs, called "gift songs." quick and slow marches, two abreast, in ranks and circles, sometimes timing with the hands to the measure, sometimes in solemn dances in ranks or circles, and occasionally interchangeably, but always each sex grouped by itself; also prayers, exhortations, and sermons by both sexes. Meetings are held for mental discipline, as reading and speaking; others, for learning new songs, and training in singing; also for social converse, called "Union Meetings."

Theology, Synopsis of. — 1st, God, a Spirit Being, a heavenly Father and heavenly Mother. 2d, Mediatorial intelligences reveal God's character and his truths to man. 3d, Jesus Christ was one of these; was not God, but the Son of God. 4th, By birth of Mary, Jesus was simply highly organized man. 5th, By baptism of the Christ-spirit he became the Christ. 6th, Of this Christ-spirit, not of Jesus, there was to be a second appearing. 7th, This was to be manifest in his glory—woman, the glory of man. 8th, In each of these dispensations its church, while in union with and in obedience to the Christ-spirit, represents the Christ of that dispensation: the former, the Bride-room; the latter, the Bride. 9th, The Head of Christ's church is never in the same genitive sense, but the Christ-spirit, and, possessed of this, either man or woman may teach and lead. 10th, Thus Jesus Christ (Jesus baptized) in the Son of God par excellence, the "Elder Brother" (Patr) of other sons of God,—his true followers. In like manner we have daughters of God, females, baptized with the Christ-spirit, "Elder Sisters," exercised in the manifestations, orders of humanity,—the old, instituted by generation through Adam, the sowing dispensation; the new, instituted by regeneration through Christ, the reaping, harvesting of the world; virgin celibacy,
SHAKERS.

2170

SHALMANE/SER.

its via vita; Christ, "the Lord from heaven," "the quickening Spirit in both male and female, its organic media; and, so far as light now revealed, these may run forever for all time. In the Redeemed man and woman, by baptism and in obedience to the Christ-spirit, constitute the subjects of the new creation, the heavenly kingdom of God. "18th, Reject carnal resurrection. The Christian resurrection is of the soul, from death by sin, to a life of righteousness. 15th, The day of judgment comes to any soul, when such soul, by confession and repentance of sin, comes to the Christ-life: or, having an offer, refuses the Christ-life. "Of myself [as Jesus], I judge no man." "As I [Jesus] Christ] bear, I judge: and my judgment is just" (John v. 30). 16th, Election to salvation is of man's free will, when offered. "Whosoever will, let him come and partake of the waters of life freely" (Rev. xxii. 17). Election, choice of instruments for some specific part of the work in God's vineyard, because of constituted fitness, is preferred by superiors in the order of Heaven's anointing and choosing. Thus Jesus says, "I have chosen you." 17th, Probation extends to the spirit-world. Thus only can God be just. 18th, Physical death is not the gate to heaven nor hell: heaven is opened by good deeds; hell, by deeds evil. 19th, Heaven and hell are states of the soul, the reward and the conduct and the reward of judgment comes to any soul, when such soul, by confession, etc. (pamphlet), by SETH Y. WELLS; and CALVIN GREENE, 1830. Plain Evidence of the Church of Christ (philanthropist), by JOHN DUNLAVY of Kentucky, New York, 1884. Tests of Divine Inspiration, by F. W. EVANS, New Lebanon, N.Y., 1883. On Revelation, United Inheritance, and Second Appearing, by WILLIAM G. EVANS, New Lebanon, N.Y., 1879. Plain Talks on Shakerism, a pamphlet by G. A. LOMAS of Watervliet, Albany, County, N.Y., 1858. Sketches of Shakers and Shakerism (pamphlet), by GILES B. AVERY, Mt. Lebanon, N.Y., 1883. Several of the foregoing have many editions: we give the late or latest edition.

SHALMANE/SER. (Heb., שָלָם, נאם; LXX., Σαλμανασάδος; Assyr., शालमानuşir, "Shalman, be gracious") was the name of several Assyrian kings, of whom only two are important for biblical history: (Shaker of Mt. Lebanon, Columbia County, N.Y.).
tory. — Shalmaneser II. (reigned B.C. 880-825) is not mentioned in the Bible, but was a contemporary of Ahab and Jehu of Israel, and Ben-hadad II. and Hazael of Syria, all of whom are named in the numerous Assyrian inscriptions. From these we learn that Shalmaneser defeated Ben-hadad II. (whom he calls Dad'-idri; i.e., Hadadezer) and about a dozen allied princes, at Karkar, between Halman (Ialale-Aleppo) and Hamath, B.C. 854. Among these princes was "Ahab the Israelite;" and in the danger from Assyria which was here realized we have one explanation of the "covenant" which Ahab made with Ben-hadad after he had conquered him (1 Kings xx. 31-34). Shalmaneser records again, that, urinating on the remains of his father, he received tribute from "Jehn, son of Omri." This designation of the king of Israel, who had destroyed the house of Omri, is one of the most striking tokens of the might of Assyria, as we learn from the inscriptions of Shalmaneser IV., who reigned over Assyria from B.C. 709, his first year as king of Babylon, with the date given by Lema's Canon for the first year of Sargon compared with the Eponym canon, no date [1875]; and E. Schrader: Die Keilinschriften u. die Geschichtsforschung, 1878, pp. 299-356.)

Shalmaneser IV., who reigned over Assyria B.C. 727-722, is twice mentioned in the Bible,—2 Kings xvii. 3-5, xviii. 9. The former passage tells us that Shalmaneser came up against Hoshea, king of Israel, and that Hoshea submitted to him, and gave him tribute; that Hoshea entered into conspiracy with So (better, Seveh, Sabako), king of Egypt, as a punishment for which Shalmaneser bound him, and put him in prison; some interval doubtless occurring between the acts of verse 2 and those of verse 4. Finally, we are told that Shalmaneser "came up throughout all the land, and went up to Samaria, and besieged it three years." This took place, according to 2 Kings xviii. 9, in the seventh year of Hoshea's reign. Just before the fall of Samaria, Shalmaneser died, as we learn from the inscriptions of Sargon, his successor, who brought the siege to an end. (See Sargon.) Whether his death was natural or violent, we do not know. The only inscriptions concerned with his reign are an inscribed weight and two Eponym lists, which give us hardly more than the dates of his reign. With the expedition against Samaria was, perhaps, connected that against Tyre, which Josephus (Antiq., IX. 14, 2) mentions on the authority of Menander. The hostilities against Tyre lasted five years, and cannot have been concluded before Shalmaneser's death. [1888]

SHARP, James, a Scottish prelate; b. in the castle of Banff, May, 1618; assassinated on Magus fest, 1679. He was educated at Aberdeen; in 1640 was professor of philosophy in St. Leonard's College, St. Andrews; in 1650 was chosen to plead the Presbyterian cause before the Protector; in 1660 he represented the same party when Monk marched upon London, and in that capacity was sent over to Charles II. at Breda. He took a strong part in the preparation and preservation of "the government of the
Church of Scotland, as it is settled by law, without violation." This, of course, was understood in the Presbyterian sense; but in 1681 the Scottish Parliament annulled all the Parliaments held since 1633, with all their proceedings, and thus totally abolished all the laws made in favor of the Presbyterian Church. The "Church of Scotland" thus became the old Episcopal Church; and Sharp, in Dec. 12, 1661, was in London consecrated Archbishop of St. Andrews. With the zeal of a convert he persecuted his former allies. He re-erected the Court of High Commission in 1684, which severely punished, some even with death, all those who in any way interfered with the prelatical designs, and executed nine persons after the king had required the persecutions to cease. For his perfidy and cruelty Sharp was thoroughly detested; yet the assassins who despatched him were really on the lookout for one of his underlings, Carmichael, and had no intention at first of killing him. See Hetherington, History of the Church of Scotland, pp. 205 sq., 290 sq.

SHARPE, Samuel, Unitarian layman; b. in London, March 8, 1799; d. there (Highbury) July 28, 1881. The last twenty years of his life were passed in retirement from business and assiduous study. Although he had not the advantage of a university education, but was from early life a London banker, he yet acquired much solid information upon recondite subjects. He early became interested in Egyptology, and published Egyptian Inscriptions (London, 1836-41, 7 parts, 2d series, 1836, 4 parts), History of Egypt from the Earliest Times till A.D. 640 (1846, 6th ed., 1876, 2 vols.). To biblical literature he contributed a translation of the New Testament from Griesbach's text with notes (1840, 5th ed., 1862), a revision of the Authorized Version of the Old Testament (1865, 3 vols.), and History of the Hebrew Nation and Literature (1869, 4th ed., 1892). These works, and others of less importance, abundantly attest the industry and learning of their author. See his biography by P. W. Clydem, London, 1883.

SHASTRA (Sanskrit, s'ds, "to teach"), a name applied to the authoritative books of the Hindus upon religion and law, spiritual and religious.

SH'ENA. See ARARIA.

SHECHEM (shoulder), a town nineteen hundred and fifty feet above sea-level, thirty-four miles north of Jerusalem, in the tribe of Ephraim (Josh. xvii. 7), later in Samaria. It lies in the narrow valley between Mounts Ebal on the north, and Gerizim on the south; called also Sichem (Gen. xii. 6), Sychem (Acts vii. 18), and Sychar (John iv. 5). It was destroyed in the Jewish war, but rebuilt, and, in honor of the Emperor Vespasian, called Flavia Neapolis (new city). Hence in early Christian times it was called Neapolis only, as in the Talmud. From this name comes its present one, Nablus or Nablusus. Shechem, under its various designations, is mentioned forty-eight times in the Bible, first in connection with Abraham, who halted there (Gen. xii. 6). There occurred the massacre of all its males by Simeon and Levi, in revenge for Shechem's insult to their sister Dinah (Gen. xxxiv.). There the Israelites solemnly erected the Temple. Gerizim, on the south of Gerizim, was the site of Shechem's altar. Joseph was buried (Josh. xxiv.). Abimelech set up an independent kingdom there, but after three years was expelled, and the city was destroyed, and sown with salt (Judg. ix.). Jeroboam made the rebuilt city the capital of the northern kingdom (1 Kings xii. 1-19, 25). After the captivity, Shechem became the centre of the Samaritan worship. There Jesus first definitely announced himself the Messiah (John iv. 5, 26). Neapolis became the seat of a bishopric, and there Justin Martyr was born. It was captured by the crusaders, and Baldwin II. held a great diet there (1120). It has repeatedly suffered from earthquakes, particularly in 1292 and 1837. It was destroyed by Ibrahim Pacha in 1584; but its natural advantages, being in the midst of a most fertile country, have always caused its speedy resurrection.

The present town numbers thirteen hundred inhabitants, among whom are a hundred and thirty Samaritans, six hundred Greek Christians, and a few Jews, Latins, and Protestants. It is abundantly supplied with water, there being no less than eighty springs and fountains in its immediate neighborhood, and presents a picture of great beauty. Its principal buildings are the great mosque Jama el-Kebir, which is the Church of St. John, built by the crusaders (1187), and the little Samaritan synagogue (Keniset es-Simri) in which is the famous Samaritan Codex of the Pentateuch. Cf. art. "Shechem," in Smith's Dict. Bib.; Schaff's Bib. Dict.; "Sichem," Rhein's Hnd. d. Bib. Alt., Badeker (Socin), 2d ed., p. 225.

SHECH'NAN (residence, i.e., of God, his visible presence). It is the most biblical Chaldee, but adopted into Christian common use from the later Jews. The idea is, however, found in the Bible expression "the glory of the Lord." This "glory," the Jews say, was wanting in the second temple.

SHEKEL. See Weights.

SHEM HAMMEPHORASH (Heb., peculiar name, i.e., Jehovah), a cabalistic word among the rabbinical Jews; the representative of a wonderful combination of twelve, forty-two, or seventy-two letters, whose pronunciation has astonishing results. Absurd stories are told by the rabbins respecting it,—how Moses spent forty days on Mount Sinai in learning it from the preternatural -how its right utterance would enable the speaker to create a world; how Jesus wrought his miracles by its use; how two letters of it inscribed on a tablet, and cast into the sea, raised the storm which destroyed the fleet of Charles V. (1542). See Baring-Gould: Legends of the Patriarchs and Prophets, p. 291.

SHEMitic LANGUAGES. See Semitic Languages.

SHE'OL, the Hebrew word (the equivalent of the Greek Hades) for the under-world, the place of the shades. It comes from a word meaning "to penetrate," "to go down deep;" hence Sheol is literally what is sunk deep, bent in. The Hebrews thought that the dead went down into deep fosses. See Hades, and Hebrew lexicon under נקק.

SHEPARD, Thomas, Puritan, b. at Towcester, near Northampton, Eng., Nov. 5, 1606; d. at Cambridge, Mass., Aug 25, 1649. He was graduated M.A. at Emmanuel College, Oxford, 1627; "lecturer" at Earl's Coli three years and a half;
became a preacher; was silenced for nonconformity by Laud, Dec. 16, 1630; employed as chaplain to Sir Richard Darly, Butcherbank, Yorkshire, for a year; pastor at Heddon, Northumberland, another year; sailed for America, November 1634, but was compelled by a storm to put back, had to hide himself lest he should be taken, but finally got off, July, 1635, and landed on Oct. 3 at Boston, and became minister to the church at Cambridge in February, 1636. He played a prominent part in the synod at Cambridge which ended the Antinomian controversy. He "was characterized by great humility, spirituality, soundness in the faith, and decision." In learning, piety, and spiritual insight he takes a first rank among Puritan divines; especially is he held in perpetual remembrance by that "rich fund of experimental and practical divinity," his treatise, The parable of the ten virgins opened and applied, first published by Jonathan Mitchell, from the author's notes, Boston, 1650, 2d ed., 1660; reprinted in London, 1695, in Aberdeen, 1838, and again, 1858, with biographical preface by James Foote. In all he is said to have written 382 books and pamphlets. Among them may be mentioned New Englands lamentation for Old Englands present errors and decisions, Boston, 1644, 2d ed., 1645; Certain select cases resolved, 1648; The clear sunshine of the Gospel breaking forth upon the Indians in New England, 1648; reprinted, New York, 1805; These saucatious, 1649, 2d ed., 1655. A collective edition of his works, with memoir, was published, Boston, 1853, 3 vols. His Autobiography was published in Alexander Young's Chronicles of the First Planters of Massachusetts Bay, Bost., 1846. See Cotton Mather: Magnalia (ed. Hartford, 1855, vol. i. pp. 350 sqq.); Sprague: Annals, i. pp. 58-88; Allibone: Dictionary of Authors, s. v.; Dextor: Congregationalism, Appendix.

SHEPHERD, Thomas, b. 1665; d. at Booking in Essex, Jan. 29, 1739; a seceder from the Church of England; published sundry sermons, and thirty Penitential Cries (1692), which were used at London with John Mason's Bank of Princes, and with them reprinted by Daniel Sedgwick, London, 1859. F. M. Bird.

SHEPHERD OF HERMAS. See HERMAS.

SHERLOCK. There are four literary divines of this name, who require different degrees of notice.—I. Richard Sherlock, b. at Oxton in Cheshire, 1613, and educated at Oxford and Dublin; became rector of Winwick; and d. in 1659. He fell into controversy with the Friends, and wrote an Answer to the Quakers objections to Ministers (1656), and the same year, Quakers wild objections answered. The practical Christian (1673), by the same author, was valued by Wilson, bishop of Sodor and Man, who enlarged and corrected and republished it in 1713.—II. William Sherlock, b. in London, about 1614; d. at Hampstead, June 19, 1707; educated at Cambridge University, where he went in 1637; and was successively rector of St. George's, Botolph Lane, London, prebendary of Christ's College, Master of the Temple, and bishop of Norwich, 1719; and bishop of Bath and Wells, 1727. In 1725 he published in London, 1678; was graduated M.A. at Cambridge, 1701; became master of the Temple, 1704; prebendary of St. Paul's, 1713; master of Catherine Hall (where he had been fellow), 1714; dean of Chichester, 1715; prebendary of Norwich, 1719; and master of the Temple, 1727. By posterity. His principal works were, Discourses in the Temple Church, Discourses on Prophecy, and the Trial of the Witnesses of the Resurrection of Jesus. This last, published in 1729, is the best known, and for a long time held a distinguished place in the literature of Christian evidence.—IV. Martin Sherlock, an Irish divine of no great reputation, wrote Counsel to a Young Poet (1779), in Italian. Horace Walpole said that his Italian was ten times worse than his French, in which language he published, the same year, Letters of an English Traveller. F. M. Bird.

SHERLOCK. There are four literary divines of this name, who require different degrees of notice.—I. Richard Sherlock, b. at Oxton in Cheshire, 1613, and educated at Oxford and Dublin; became rector of Winwick; and d. in 1659. He fell into controversy with the Friends, and wrote an Answer to the Quakers objections to Ministers (1656), and the same year, Quakers wild objections answered. The practical Christian (1673), by the same author, was valued by Wilson, bishop of Sodor and Man, who enlarged and corrected and republished it in 1713.—II. William Sherlock, b. in London, about 1614; d. at Hampstead, June 19, 1707; educated at Cambridge University, where he went in 1637; and was successively rector of St. George's, Botolph Lane, London, prebendary of Christ's College, Master of the Temple, and bishop of Norwich, 1719; and bishop of Bath and Wells, 1727. In 1725 he published in London, 1678; was graduated M.A. at Cambridge, 1701; became master of the Temple, 1704; prebendary of St. Paul's, 1713; master of Catherine Hall (where he had been fellow), 1714; dean of Chichester, 1715; prebendary of Norwich, 1719; and master of the Temple, 1727. By posterity. His principal works were, Discourses in the Temple Church, Discourses on Prophecy, and the Trial of the Witnesses of the Resurrection of Jesus. This last, published in 1729, is the best known, and for a long time held a distinguished place in the literature of Christian evidence.—IV. Martin Sherlock, an Irish divine of no great reputation, wrote Counsel to a Young Poet (1779), in Italian. Horace Walpole said that his Italian was ten times worse than his French, in which language he published, the same year, Letters of an English Traveller. F. M. Bird.

SHI'NAR (Heb. 'UJU; LXIX., Zeveoép; almost certainly, Assyro-Babylonish Sumér, of Akkadian-Shumerian origin, written in the probable form Sunér), the name of a country or district, is found in the following passages of the Bible: Gen. x. 10, xi. 2, xiv. 1; Isa. xi. 11; Dan. i. 2; Zech. v. 11. In Gen. x. 10 it seems to be a general name for Babylonia; for it includes, besides...
Babylon, cities lying as far apart as Erech (Babyl., Uruk; modern Warka), lat. about 31° 40' N., and Accad (Agade, part of Sippara; see SEPHERVAYIM), lat. about 33° 44' N. The same meaning is suitable for Gen. xi. 2, Isa. xi. 11, Dan. i. 2, Zech. v. 11. The language of Gen. xiv. 1, which speaks of Elasar (Larsa; modern Senkerah), in nearly the same latitude with Erech, but farther east, as if it were not in Shinar, admits of explanation. It may be that "Arioch, king of Elasar," (Babyl., Eriaku, king of Larsa?) was tributary to "Amraphel, king of Shinar:" in that case there is really no opposition here to what was said above.

In the form Sumér (Shumér) the name occurs very frequently in the Assyrian inscriptions, but is there applied only to a part of Babylonia. "Sumér and Akkad" is a frequent designation of the entire region extending between the rivers Euphrates and Tigris (occasionally overstepping these limits), from Mesopotamia to the Persian Gulf. "Akkad" was a name for the northern part of this region; "Shumér," probably, for the southern part. The northern boundary of Akkad is not exactly fixed with precision, but it probably lay at lat. 34° N., between the points where the Lower Zab and the Tigris flowed into the Tigris. Neither can we draw an exact line between Akkad and Shumer; but the inscriptions represent Erech as in Akkad, and Ur (modern Mugheir, probably Ur Casdim of Genesis), lat. about 30° 54' N., as outside of it. If, then, the Hebrews came from the district of Shumér, it is not strange that they should use this name in a general sense for Babylonia, especially in view of the wide sovereignty exercised by the kings of Shumér, which seems implied in Gen. xiv. 1. It is believed that Maluqeq and Magon are other designations of Akkad and Shumér respectively.

The significance of these divisions dates from a time when both Shumer and Akkad were inhabited by a highly cultivated, non-Semitic people, to whom the Semitic Babylonians and Assyrians were indebted for the larger part of their civilization. These non-Semitic influences have been confined to the valleys of the Euphrates and Tigris. It was this people who invented the system of cuneiform characters: they had literature, art, and science. (Cf. CUNEIFORM INScriptions.) It is quite likely that their earliest settlements were in Shumér: and Ur, Eridu, and the city whose names have been found at Tell Lob, must have been centres of political and religious influence at a very ancient time; no dates, however, can be now given with confidence. It is certain that the later Babylonian tradition attributed a high antiquity (about B.C. 4000) to the Semitic civilization of Akkad, and the non-Semitic culture must have been much earlier than the Semitic; but it is not wise to repose full confidence in this tradition. See SEPHERVAYIM.

The distinction between Akkad and Shumér appears to have been not merely geographical, but also linguistic: the language used in one had certain characteristics peculiarities, which were not found in the other. These peculiarities are few, and of limited application: they are such as the appearance of m or n in the dialect, for g in the normal language, and of e in the former, for u in the latter. The number of texts composed in the dialect is, as far as is now known, comparatively small. It is still disputed, whether the name "Akkadian" belongs to the normal language, and "Shumerian" to the dialect, or the reverse; i.e., which of the two was the language of Northern Babylonia, and which of Southern Babylonia. In favor of the view that the normal language was that of Akkad, and the dialect peculiar to Shumér, it is claimed, that, while the dialect is sometimes called émé-sal ("women's language") the reason for this name is in doubt, it is also called émé ku ("language of the master"); and, since "Land émé ku" is a name for Shumér, the desired inference is plain. Akkad is called, on the other hand, "Land émé lú" ("land of slaves' language"). It is further claimed that the name Shumér itself, and the name Kingé, another designation of the same district, show characteristics of the dialect; that Tiirst and Kadingirra, on the other hand, names of Babylon, which was in Northern Babylonia, belong by their form to the normal language; that one inscription which contains dialectic peculiarities contains the colophon "Tablet of Shumér;" another argument is drawn from the fact that many loan-words in the Shumérian language were borrowed from the normal language, it being held that Semitic contact with the pre-Semitic civilization must have been chiefly in Akkad, etc.

To these arguments it is replied, that the émé sal is identical, not with the émé ku, but with the émé lú, that the dialect belongs therefore to Akkad; that Shumér was a North Babylonian form of the normal Shumér, this latter lying at the foundation of the Hebrew יִשְׂרָאֵל, Shinar, and that Kingé is not a dialectic form at all; that Kadingirra may have been pronounced Kadumirra (dialectic form); and that Tiirst, although the normal form, may simply indicate that people from Shumér founded the city, and is therefore consistent with the view that the normal language belonged to Shumér; that in the inscription with the colophon "Tablet of Shumér," the dialectic peculiarities occur only in citations, the body of the text being neither Akkadian nor Shumerian, but pure Semitic; that Akkadian was probably a mixture of Shumérian, and another Semitic language, and those such as belong to the common speech of everyday life, are derived from the dialectic, and not from the normal language. It is further urged, on this side, that the names of places mentioned in the texts of the dialect denote cities in Northern Babylonia, or Akkad, and that the converse, though the instances are fewer, is also true; i.e., that Shumerian cities are mentioned in texts of the normal language; that the sea (Persian Gulf) is mentioned frequently, and as something familiar, in the texts of the normal language; that texts of the old Shumerian king Guda, discovered at Tel Lob, show no dialectic peculiarities; that the Hebrews coming from Ur (in Southern Babylonia) carried the name יִשְׂרָאֵל with them; this name corresponding to the normal, not the dialectic, form of the word (see above), etc. The problem cannot yet be regarded as fully solved: but the weight of evidence seems to favor this view (see above), for it may be concluded that the normal language is entitled to the name Shumerian, and the dialect to the name Akkadian. The comparative age of the normal language and the dialect is also in dispute, with arguments too technical to be given here. Fur-
the doctrine of Nirvana fails to satisfy this want that the fiction of the 'peaceful Land in the West' was framed. A Buddha was imagined distinct from the Buddha of history, Gautama, or Shakymuni. He was called Amitābha, 'boundless age.' See BUDDHISM.

SHINTO§Sinloism) is the cult of the primitive Japanese. Japan is now classified among Buddhist countries; since the vast majority of her thirty-three millions of people worship according to the doctrines, greatly modified, of Shakya Muni. (See SHIN-SHU.) Since 552 A.D., when the first images and sutras were imported from Corea by missionaries of the India faith, Buddhism has been steadily propagated in Japan. Conquest was not made in a day or century, but it required fully a thousand years to convert the Japanese from their indigenous faith. Nor was the victory secured by overthrow or extirpation of the primitive belief, but rather by absorption of it. This will account partly for the fact that Japanese Buddhism, so different from that of Siam or China, is distinct by itself. By its corrupting or over-laying Shintō, several sects or systems now repudiated by pure Shintoists were formed, such as Rōbu ("twofold," i.e., of Shintō and Buddhism mixed), Yuiitsu (Buddhism with a Shinto basis), Déguchi (Shintō explained by the Chinese Book of Changes), and Suiga, a combination of Déguchi and the tenets of the Chinese rationalist Chiū-hi, whose system of thought has, since the seventeenth century, prevailed among the educated classes in Japan. To describe these later developments, we shall outline the characteristics of pure Shintō, which is interesting as "a natural religion in a very early stage of development, which perhaps originated quite independently of any natural religion known to us;" that is, "neither by revelation, nor by introduction from without." The native term Kami no michi ("way or doctrine of the gods") is rendered by two Chinese characters, Shin ("god") and iō ("way"), equivalent to bogisyog. Its scriptures are the Kojiki ("Record of Antiquities"), a collection oforal traditions reduced to writing A.D. 712, in pure Japanese, uncensored by any but native ideas; the Nihongi ("Chronicles of Japan"), composed 720 A.D., containing, in the main, similar narratives to those in the Kojiki, but cast in the mould of Chinese philosophical thought and expression; and the Engishiki ("Book of Ceremonial Law"), promulgated in A.D. 927, in which are found many of the dreams and visions of the deities, as well as many instances of Shinto magic. According to the sacred books, the universe comes into existence prior to the gods who after
ward populated it. "Of old, when heaven and earth were not yet separated, chaos, enveloping all things like a fowl's egg, contained within it a germ. The clear and ethereal substance, expanding, became heaven: the heavy and thick, precipitating, became earth. Subsequently deity was born. The first kami sprouted upward like a rush. After successive evolution of several pairs of gods in imperfection, sex or differentiation was reached by the perfect manifestation of the creative principle in Izanagi and Izanami, who proceeded to make and furnish the earth. Standing in the floating region of heaven, Izanagi plunged his jewelled spear into the plain of the green sea beneath, and, stirring it round, withdrew the point, from which the drops, trickling, consolidated, and formed an island, to which the creator and creatrix descended to make other islands, and populate and furnish them with kami (gods), rocks, trees, sea-fowl, and animals. Gradually the earth and sun separated; though, before they did so, the brilliant daughter of the first pair ascended to reign over the luminary of day, while a less fortunate son became ruler of the moon. Japanese mythology is full of the adventures of Izanagi and Izanami, not only on earth, but in the nether world. With the reign of Amaterasu, the sun-goddess in heaven, a new epoch begins. This heaven-illuminator, dissatisfied with the anarchy that reigned among the earthly kami, or gods, sent her agents to earth to restore order, and abolish feuds. None was able to do this work, until she despatched her grandson, Ninigi no Mikoto, who descended to the earth; and, after a series of violent struggles between the heavenly and the earthly powers, the grandson of Ninigi no Mikoto established his throne near Kioto, and became the first emperor of Japan. The mikado is thus the personal centre of Shinto, and the vicar of the heavenly gods on earth, the pope, who claims both spiritual and temporal power over his subjects. In the primitive government of Japan the Jin-gi Kuan, or Council of the Gods of Heaven and Earth, was the highest lawgiver next to the mikado. In the Japanese scriptures the earth is Japan, and the mikado's palace the most sacred of all places. The nobility claim their descent from inferior deities; the mikado, directly from the sun-goddess. The common people are the progeny of the earthly kami, though all claim Izanagi and Izanami as their creators.

In its essence, Shintō is ancestor-worship. In the earlier mythology the kami seem to be but the deified forces of nature, but the later traditions and the liturgy show that the gods addressed are hero-ancestors. After the division of the country by its first conquerors into feudal divisions, the chieftain and his kin, selecting one of the "heavenly gods," made him, as their ancestor, their tutelary deity, and erected a shrine to his honor. A remarkable fact in Shintō is that the mino, or temples, are austerely simple, containing no idols, rings, or sacred images, except theurnal offerings, or their permanent substitude. The goheki, which are strips of notched paper suspended from unpainted wands; nor can this absence of effigies of the gods worshipped be explained by the rudimentary condition of art in early Japan, since figures, in terra cotta or carved wood, of men, horses, and birds, were known and employed in the interment of the dead, —a merciful substitute for the human beings anciently buried alive with their departed master. Living animals were dedicated to the gods, but were not slaughtered. In front of the shrine was the bird-rest (torii), on which the cocks perched to give notice of dawn and the time for morning-prayers. This "sacred gateway," now so called, is still a striking feature in the landscape of Japan. Prayers were offered for protection, health, freedom from evil, for offspring, and for harvests; and thanksgivings were especially profuse at festival time, when offerings of silk, cloth, rice, weapons, horses, and equipments, were made. The root idea of sin was pollution, and, of righteousness, purity. Actions were good or bad according as they were concerned with purification or defilement. Lustrations, vegetative, were frequent; and twice a year the festival of general purification took place, both at the imperial palace and at each one of the chief local shrines. Polluted persons were washed in the waters of running streams, and their clothing was destroyed. Later, paper figures representing the people, and an iron image of the mikado, dressed so as to do vicarious duty for his clothes, were cast into the river, which was supposed to deposit the offences in the nether world beneath the sea. "And when they have thus been got rid of, there shall from this day onwards be no offence that is called offence with regard to the men of the offices who serve in the court of the Sovereign, nor in the four quarters of the region under heaven." All offences were divided into "earthly" and "heavenly," —a division which is based either on mythical incident, according to which the wicked brother of the sun-goddess committed a series of destructive and defiling tricks upon his sister and her companions, house, looms, and rice-fields, or, as a writer (Ernest Satow) in the Westminster Review suggests, upon the division of the early inhabitants of Japan into agriculturists (the invaders or conquerors) and hunters and fishermen (the aborigines). Between these two classes there would at first be continual trouble. "The so-called heavenly offences are chiefly such as would be possible only in an agricultural community, or to agriculturists living in a population of hunters and fishermen." It is nearly certain that the invaders of primitive Japan were warriors from Corea or the Asian mainland, who, after coming across the sea, gave out that their ancestors had come down from heaven. They were thus the descendants of the heavenly gods, while the aborigines whom they conquered were but the progeny of the earthly kami, or gods. It was by this combination of superior theology with superior weapons and prowess, that the overseas invaders finally secured supremacy. In the first rude ages, when government was partly patriarchal and partly feudal, private property was scarcely known; and hence trespass and defilement, revenge and avarice, were no part of the offences common than the sins usually catalogued in codes of more complex or modern society. Left by itself, however, Shintō might have developed codes of ethics, systems of dogma, and even a body of criminal and civil law, had not the more perfect materialistic ethics of Confucius, and the more
sensuous ritual of Buddhism, by their overwhelming superiority, paralyzed all further growth of the original cultus: still there might have been a reaction, and the old faith have re-assumed its power, had not an Euhemerus appeared, who resolved Japanese mythology into Buddhist history.

A learned priest named Kukai (A.D. 774–855), called. Baptized with Buddhist names, were henceforth worshipped according to the new and more sensuous ritual. Under this new teaching, Shintō as it was sunk out of popular sight, and its remembrance was carried on by obscure scholars. After the long wars of the middle ages, and the establishment of profound peace by Ieyasu and the Tokugawa rulers, a school of writers arose in the eighteenth century whose enthusiasm led them to recover, decipher, and edit the scriptures of Shintō, and to enrich the native literature by a very creditable body of antiquarian and polemical writings, which helped greatly to prepare the way for the revolutions of 1868 and later, which have so surprised the world. Yet after the restoration of monarchy in Tōkō, and the temporary revival of Shintō as manifested in propaganda, and purging of some old temples, the Jin-gi kuan, instead of being restored to ancient power, was degraded to a department, and finally abolished. The shrines and priests (of the latter, in 1880, 14,215) are now maintained partly by government appropriations, and partly by popular subscriptions. Shintō is still a living power among millions of the people, who oppose Christianity with patriotic animus rather than with martyr's convictions. It is also the source of occasional polemic literature. Japanese Christians, in whom the sense of patriotism is very strong, hold to the narratives of the Kojiki in a rationalizing way, explaining the occurrences by popular tales, historical or decay, or according to similar reasoning. Mr. Takahashi Gorō, a Christian writer, in his Shintō Discussed A fresh, follows this plan. Two English scholars, Mr. Ernest Satow and Mr. Basil Hall Chamberlain (to whose labors the writer of this article is greatly indebted), are now engaged in translating portions of the original literature of Shintō, as seen below.


SHOWBREAD

SHOWBREAD is the rendering of the Hebrew lechem hap-panim (lit., "bread of the face," because placed before the face of Jehovah): it is also called "bread of the ordering" (1 Chron. ix. 32, xxiii. 29; 2 Chron. xiii. 11; Neh. x. 33); once it is called the "continual bread" (Num. iv. 7), and "holy bread" (1 Sam. xxi. 5). According to the number of the twelve tribes of Israel, twelve loaves were placed on the table, which stood within the holy place, near the curtain of the Holy of Holies. The loaves, which, according to Jewish tradition, were unleavened, were placed in two rows, of six loaves each. An addition to the showbread was the frankincense (Lev. xxiv. 7). It was to be "on the bread for a memorial, an offering, made by fire unto the Lord," the two golden pots containing it being (according to Josephus: Ant., III. 10, 7) taken out along with the bread, and the frankincense burned on the altar of burnt offering before the bread was given to the priests to be eaten. On each sabbath this took place; twelve new loaves, which had been prepared the evening before, were placed on the table; the frankincense, (1 Chron. ix. 32), being made every returning sabbath to replace the old, and fresh frankincense put in the golden vessels in the room of that which had been burned (Lev. xxiv. 8, 9).

The signification of the showbread is expressed in the words "from the children of Israel by an everlasting covenant: they are a sign of covenant made by Israel,—a sign whereby they continually prove their connection with the Lord. The loaves are a symbol and type of the spiritual bread, which the people of God presents as a visible, practical proof before the Lord, an emblem of Israel's spiritual inheritance in the kingdom of God. That the priests alone were permitted to eat them, and this only within the sanctuary, would indicate, Be diligent in good works, and you shall live in the house of God as a priestly people, and shall receive from his communion such blessings as that burnt incense which was burned on the altar of burnt offering before the bread was eaten was an offering made unto the Lord, whereby Israel was symbolically reminded, and at the same time con-
SHOWBREAD.

Table of the. According to the description given in Exod. xxv. 29-30 this table was two cubits long, a cubit in breadth, and a cubit and a half in height, made of shittimwood, overlaid with pure gold, and having a golden crown to the border thereof round about. This table, which is called “the table of the face” (Num. iv. 7) and “the pure table” (Lev. xxiv. 6; 2 Chron. xiii. 11), stood on the north side of the sanctuary, and was adorned with dishes, spoons, bowls, etc., which were of pure gold (Exod. xxv. 29). When it was transported, it was covered, with every thing that was thereon, with a cloth of blue (Num. iv. 7). In 2 Chron. iv. 10 we have mention of “the tables whereon the showbread was set,” and at verse 8 we read of Solomon making ten tables. This is probably explained by the statement of Josephus (Ant., VIII. 3, 7), that the king made a number of tables, and one great golden one on which they placed the showbread. The table of the second temple was made by Antiochus Euphrates (1 Macc. i. 22), and a new one made (1 Macc. iv. 49). Since the table was made only for the person, Shrines were often made of the most splendid and costly materials, and enriched with jewels. The movable shrines were carried in processions in days of great festivity to confess sin: hence Shrove-tide, the day before Ash-Wednesday, which was spent merry-making, and so, in England, came to be called “Pancake-Tuesday,” from the fritters and pancakes eaten on that day.

SHROVE—TUESDAY. See Shrive.

SHUBBLE, William. b. at Sheerness, Kent, Nov. 21, 1730; d. at Highbury, Aug. 25, 1829; a devout and active layman; was an officer of the Bank of England, of the London Missionary Society, and of the Religious Tract Society. He wrote two much used missionary hymns (1795), and that beginning “When streaming from the eastern skies” (1810), often attributed to Sir Robert Grant. F. M. BIRD.

SHUCKFORD, Samuel, D.D., Church of England; d. in London, July 14, 1754. He was graduated M. A. at Caius College, Cambridge (1720); was successively curate of Shelton, Norfolk, prebendary of Canterbury (1738), and rector of All-hallows, Lombard Street, London. He is the author of the famous Connection, intended to supplement Prideaux’s work, but only finished to the death of Joshua. The full title is, The sacred and profane history of the world connected with the creation of the world to the dissolution of the Assyrian Empire at the death of Sardanapalus, and to the des- cension of the kingdoms of Judah and Israel under the reigns of Ahaz and Pekah, London, 1727, 4 vols., 3d ed., 1743; rev. ed. by J. Talboys Wheeler, 1858, 2 vols., 2d ed., 1865.

SHU'SHAN (Heb., שושן; LXX., Σοσσαν, Susius, Susias, Susias, Σοσσας, Σοσίας; Elamit., Susiān, Assyr., Susān, etymology unknown), generally known as Susa, the capital of Elam or Susiana, is mentioned in the Bible as follows: Neh. i. 1; Esth. i. 2, 5, ii. 3, 5, 8, iii. 15 (l.), iv. 16, viii. 14, 15, ix. 9, 11—15, 18; Dan. viii. 2; cf. “Shushanites,” i.e., “men of Shushan” (Est. iv. 9). It was situated on the river Eulaeus (so Dan. viii. 2, and Assyr. inscriptions and sculptures), which formerly emptied into the Persian Gulf, and must, at all events in its lower part, have been identical with the Pacteiris and the modern river Karun. The ruins of the place are considerable, and the mounds of Shush near about 32° 10' N.; long about 49° 48' E. from Greenwich: but these mounds lie forty miles distant from the present course of the Karun at its nearest point, and this might at first seem to favor the statement of some classical writers, that Susa was on (or near) the Choo- ses (modern Khorab), which flows to the west of Shush. Loftus, however, who visited the spot, was told that the Khorab was once connected with the Karun, and found the ancient river-bed, through which the water must have flowed, about two miles east of Shush. It is, then, quite possible that this was regarded as the Eulaeus, which in its lower part was certainly the same with the Karun, and which, it is thus natural to suppose, may sometimes in its upper part have passed under the name of the Chooeses.

Elam was repeatedly invaded by the Assyrians in their campaigns; but Susa is not mentioned until the time of Asurbanipal, the last Assyrian king (B.C. 688—629), who captured it about B.C. 655. After the fall of Assyria and Babylon, and the accession of the Achemenid kings, Susa became the winter and spring residence of these monarchs, and was greatly improved and adorned by them. According to the Book of Esther, there were great numbers of Jews in it. Alexander found great wealth there, and even after his time it preserved a reputation for riches. Under the Parthian Arsacide (B.C. 250—A.D. 226) it continued to be a chief city, but thereafter declined; and after its capture by the Mohammedans, A.D. 640, it is heard of only from time to time, e.g., in the eighth and twelfth centuries. Its site has been even yet but very imperfectly explored, owing to the extreme difficulties which attend excavations, arising in large part from the bigotry and fierceness of the present inhabitants of the region.

SHIBBS, Richard, D.D., Puritan; b. at Sudbury, Suffolk, 1577; d. at Cambridge, July 5,
SIBYLLINE BOOKS. The sibyl is "the half divine prophetess of the arrangements and decisions of the gods in reference to the fate of cities and countries" (Lücke: Versuch einer vollständ Einleitung in die Offenb. Joh., 1852, pp. 66 sqq.). Etymologically it is probably the same as ἱεροφών, the Eolic form for ἱερόφαν. Hieronymus (Adv. Jov. i. 14) derives it from θεόφων. Earlier classical writers recognize but one sibyl, who was first localized at Erythrae, or Cumae: later many sibyls are spoken of. (Cf. Suidas' Lexicon, s. v., and the classical dictionaries, especially Lücker, 6th ed., p. 927.) The idea thus originated among the heathens. When, after the conquests of Alexander, the period of religious syncretism was introduced, and the Jews of the dispersion became acquainted with the pseudo-prophetess of the Gentiles, they made use of her influence to make their peculiarities of religion and life palatable to the Greeks. Still more did the early Christians endeavor to make propagandas of their views in this manner; so that there were Gentile, Jewish, and Christian sibylline oracles. In the earlier centuries they enjoyed a high authority in the church, being quoted as evidences of the truth of Christianity by such apologists as Athenagoras, Justinus, Theophilus, Clemens Alexandria, and especially Lactantius. (Cf. Besançon: De l'emploi que les Pères de l'église ont fait des oracles sibyllins, Paris, 1851.) These different oracles, as many as have been preserved, originating at different places, in different times, and by authors of various tendencies, are now united in twelve books and some fragments, written in Homeric hexameters and language. In former times but eight books were known, which were published first by Xystus Betuloejus, Basel, 1645. Angelo Mai in 1817 discovered the twelfth book, and in 1828 the ninth to twelfth books. C. Alexandre (1844–56) published the first complete edition in Paris (2d ed., 1867), and Friedlieb, in 1852, published a critical edition, together with a metrical translation into German. The contents are most varied. After two fragments of a general character, book i. (985 lines) exults in the destruction of all the wicked; book ii. (190 lines) contains three sections of prophecies concerning the good and the evil; book iv. (190 lines), prophecies of various kinds and the tenth generation; book v. (531 lines), the fate of various nations and the better future for the Jews; book vi. (25 lines), Christian prophecy concerning the Messiah; book vii. (162 lines), the Messiah and his time, and an expansion upon the first chapter of second Corinthians (ed. by T. Manton, 1655). See his Complete Works, with memoir by A. B. Grosart, Edinb., 1863, 7 vols.

SIBEL, Caspar, b. near Elberfeld, June 9, 1560; d. at Deventer, Jan. 1, 1568. He was educated at Herborn; studied theology at Leyden; and was appointed pastor at Randerath in 1609, at Juliers in 1611, and at Deventer in 1617. He was a very prolific writer, and left a number of sermons, homilies, catechetical and devotional works, besides an autobiography (unfinished). Of his Opera Theologica, a collected edition appeared at Deventer in 1644, and the Jews of the dispersion became acquainted but one sibyl, who was first localized at Erythrae, or Cumae: later many sibyls are spoken of. (Cf. Suidas' Lexicon, s. v., and the classical dictionaries, especially Lücker, 6th ed., p. 927.) The idea thus originated among the heathens. When, after the conquests of Alexander, the period of religious syncretism was introduced, and the Jews of the dispersion became acquainted with the pseudo-prophetess of the Gentiles, they made use of her influence to make their peculiarities of religion and life palatable to the Greeks. Still more did the early Christians endeavor to make propagandas of their views in this manner; so that there were Gentile, Jewish, and Christian sibylline oracles. In the earlier centuries they enjoyed a high authority in the church, being quoted as evidences of the truth of Christianity by such apologists as Athenagoras, Justinus, Theophilus, Clemens Alexandria, and especially Lactantius. (Cf. Besançon: De l'emploi que les Pères de l'église ont fait des oracles sibyllins, Paris, 1851.) These different oracles, as many as have been preserved, originating at different places, in different times, and by authors of various tendencies, are now united in twelve books and some fragments, written in Homeric hexameters and language. In former times but eight books were known, which were published first by Xystus Betuloejus, Basel, 1645. Angelo Mai in 1817 discovered the twelfth book, and in 1828 the ninth to twelfth books. C. Alexandre (1844–56) published the first complete edition in Paris (2d ed., 1867), and Friedlieb, in 1852, published a critical edition, together with a metrical translation into German. The contents are most varied. After two fragments of a general character, book i. (985 lines) exults in the destruction of all the wicked; book ii. (190 lines) contains three sections of prophecies concerning the good and the evil; book iv. (190 lines), prophecies of various kinds and the tenth generation; book v. (531 lines), the fate of various nations and the better future for the Jews; book vi. (25 lines), Christian prophecy concerning the Messiah; book vii. (162 lines), the Messiah and his time, and an expansion upon the first chapter of second Corinthians (ed. by T. Manton, 1655). See his Complete Works, with memoir by A. B. Grosart, Edinb., 1863, 7 vols.
CYRUS, and the view that of 775 should be 765 (cf. SCHURER: N. T. Zygocki., p. 567), these two passages are not messianic. But the whole section (623-739) is messianic. God will send a king from the rising of the sun (ἦν ἐν οὐρανῷ), who will put an end to all war on earth. The Gentile rulers will rise up against him, and the temple may be destroyed, but they will be destroyed around Jerusalem. God will then establish an eternal kingdom over all nations. Peace will reign over the whole earth, and the laws of God will be recognized and obeyed everywhere. The main stress lies on the establishment of this everlasting kingdom, the person of the Messiah as the medium of its establishment being of minor importance. The later and younger section (lines 36-72) finds its historical background in the career of Anthony and Cleopatra in Egypt. Vv. 40-50 read, "But when Rome will rule also over Egypt, then the greatest of kingsdoms, that of the immortall king, will appear among men, and there will come a holy king (ἅγιος ὁ βασιλεύς), who will rule all the lands of the earth for all times as long as time continues." This king is naturally God or the Messiah. Cf., in addition to the works mentioned, HILGENFELD: Die jüd. Apokalypse in ihrer geschichte. Entstehung, 1857, pp. 51-90; Ztschrift f. weiss. Theol., 1871, pp. 30-50; Ewald: Abhandlung über Entstehung, etc., der Sibyl. Bücher, 1859; LANGE: Das Judentum in Palästina, 1866, pp. 169-174; Schürer, pp. 514 sqq.; DUMMUND, pp. 10 sqq.; Edinburgh Review, July, 1877; SCHODDE, in Lutheran Quarterly, July, 1879; VERES: Historie des Idées Messianiques, pp. 43 sqq.; BADT: Uebrugung, Inhalte u. Text des vierten Buches der sibyllinischen Orakel, Breslau, 1878, 24 pp.; A. C. BANG: Voluspa u. d. sibyllin. Orakel (from the Danish), Wien, 1850, 43 pp.; and by REUS in first edition of HENZ. vol. xi. pp. 315-329. G. H. SCHODDE.

SICARIi (assassins), a set of Jewish fanatics which did much to hasten the war which terminated so disastrously, and on the downfall of Masada went to Egypt, where they continued to resist the Roman power (Josephus: Antiq., XX. 8, 5, 6; H. H. IV. VII. 10, 1). See JUDAS or GALLILEE, ZELATOT.

SICKINGEN, Franz von, b. in the castle of Ebernburg, near Kreuznach, May 1, 1481; d. in the castle of Landsthal, near Zweibrücken, May 7, 1523; one of the heroes of feudalism, always at war with the powerful and arrogant, always defending the suppressed and meek, but specially famous for the great services he rendered to the Reformation. He enjoyed the confidence of Maximilian, and, in the beginning, also that of Charles V.; but in 1522, when he attacked the Archbishop of Treves, he openly declared in favor of the Lutheraus. The undertaking proved too great for his means; and he was, in his turn, besieged in his own castle by the archbishop, and compelled to surrender the day before his death. Reuchlin, Ulrich von Hutten, Butzer, Ecolampadius, and numerous others, found at various times a refuge at Ebernburg; and his castles were justly styled the "Asylm of the German nation." His life was written by F. MÜNCH, Stuttgart, 1827, 2 vols. G. H. KLIPPEL.

SIDNEY, Sir Philip, b. at Penshurst in Kent, Nov. 9, 1554; d. at Arnhem in the Netherlands, Oct. 7, 1580; was educated at Shrewsbury, Oxford, and Cambridgewent abroad in 1572, and narrowly escaped the Massacre of St. Bartholomew; became a courtier and diplomatist; was married and knighted, 1583; wished to join Drake's second expedition in 1585, but was forbidden by Elizabeth, who feared to lose the jewel of her court, the "Beau of the Country." He was governor of Flushing, and general of horse; and was mortally wounded at Zutphen, Sept. 22, 1586, marking the event by an illustrious act of humane magnanimity. This model gentleman did not omit religion from the list of his accomplishments, as may be seen by his noble sonnet, "Leave me, O love which reachest but to dust," and by the version of Psalms made in conjunction with his sister, the Countess of Pembroke. His poetic talent, if not lofty, was more than respectable. His Works appeared in 3 vols., 1728, 1739, etc. His Poems were edited by Mr. Grosart in 1878. His Arcadia and Defence of Poets, once popular, are still famous. F. M. BIRD.

SIDON. See ZIDON.

SIDONIUS, Michael, b. at Easington in Baden, 1506; d. in Vienna, Sept. 30, 1561. He studied theology at Tubingen, entered the service of the Archbishop of Mayence, and was by Paul II. made bishop of Sidon in partibus infidelium, whence his surname Sidonius: his family name was Helding. He represented for some time the Archbishop of Mayence at the Council of Trent, and the emperor in the negotiations of Ulm. By the latter he was made bishop of Merseburg in 1550, and in the collogy of Worma (1557) he took a prominent part. He was very active, though without exercising any influence, and the mediating position he tried to occupy between Romanism and the Reformation he had not strength enough to vindicate. He wrote the Catechismus Magnutinus. NEUDECKER.

SIENA, Council of. The Council of Constance ended in a general confession of incompetence to deal with the question of the reformation of the church. It strove to keep the matter open, by providing for the recurrence of general councils, and fixed Pavia for the meeting-place of the next, in five years' time. Accordingly, in 1423, Martin V summoned a council at Siena; but scarcely had it met, when the outbreak of a plague gave the Pope a pretext for transferring it to Siena, where it would be nearer Rome, and more under the Pope's influence. On July 2, 1428, the council assembled at Siena. It was scantily attended; for European politics were disturbed, and few hoped that anything would be done by a council held in Italy. The council began by a contest with Martin V. about the wording of his safe conduct, and negotiated with the citizens for greater security. Martin V. complained of this conduct as seditious, and the Papal party used personal pressure to intimidate the Reformers. The council agreed in condemning the heresies of Wiclif and Hus, and approving of negotiations for union with the Greek Church. The French then pressed for a consideration of the reforms projected at Constance. The Papal party made advantage of the small numbers present to throw the machinery of the council, which was organized by nations, into confusion. They contrived to have a disputed election to the office of president in the French nation, and urged the appointment of deputies to
Fix the meeting-place of the next council. This question awakened national animosities, as the French wished to secure the choice of some place in France. Finally, on Feb. 10, 1429, Basel was chosen as the meeting-place of the next council, to be held in seven years. After this, the dissolution of the council was felt to be imminent. The citizens of Siena vainly offered their aid to any who would stay, and brave the Pope. The council slowly dwindled, till on March 7 the Papal legates, taking advantage of the solitude produced by the festivities of the Carnival, posted on the door of the cathedral a decree of its dissolution, and rode away from Siena. A few zealous Reformers still wished to stay; but on March 8 they agreed, that to avoid scandal to the church, and danger to themselves, it was better to disperse quietly. The council came to an end without any results. Really, it followed too soon on the Council of Constance. The position of affairs had not changed since then; the Pope had not recovered his possessions in Italy; those who had been at Constance were not prepared to renew their labors when there was no hope of success. The only achievement of the Council of Siena was that it fixed the meeting-place of the Council of Basel.

Lit. — The chief authority is John of Ragusa: Initium et Praeceptio Basilienses Concilii, in vol. i. of Monumenta Conciliorum Generantium Seculi XV, Vienna, 1857: he is supplemented by the documents in Raynaldus (Annales Ecclesiastici, sub annis 1428—24; latest ed., Bois-le-Duc, 1874) and Manzi (Concilia, Florence, 1757, vol. xxvii.). From the point of view of the Sienese citizens we have the chronicle of Francesco di Tommaso, in Muratori: Rerum Italicarum Scriptores, Milan, 1731, vol. xx. Of modern writers, the only one who has used the authority of John of Ragusa is Hefele: Conciliengeschichte, 1887, vol. vii.

Sieveking, Amalie, a distinguished philanthropist of noble birth; was b. in Hamburg, July 25, 1794; d. in Hamburg, April 1, 1859. Left an orphan at an early age, she took up her home with an elder relative, and began at a tender age works of charity, by instructing a girl living in the house. From this beginning there grew a school, which enjoyed an enviable reputation in Hamburg. Her mind was deeply interested in the organization of a Protestant sisterhood, but was diverted from the realization of her plans, for a time, by the aversion of her relative. At the outbreak of the cholera in 1833 she offered her services to the hospital at Hamburg, and remained in attendance upon the sick for eight weeks, when the plague had abated, winning for herself general esteem by her courage and devotion. The year following, 1832, she realized her design, and formed the female society for the care of the sick and the poor. The society grew rapidly, and became the mother-institution of similar organizations in other parts of Germany. A careful record was kept of each case: those with whom poverty was a chronic disease were not aided. Money was never distributed: orders on the butcher, grocer, etc., were given instead. While the primary object of the society was to alleviate physical ills, it did not overlook the needs of the soul. See Verpflichtungen aus d. Leben von A. Sieveking, in deren Auftrage von einer Freundin derselben verfaßt, etc., Hamburg, 1860.

Siegbert of Gemblours, a distinguished ecclesiastical writer; was b. in Belgium about 1650; was educated at the convent of Gemblours; became monk; in 1648 went to Metz as master of the school at St. Vincent's Convent; returned to Gemblours, 1670, and, after laboring there as teacher for forty years, died Oct. 5, 1112. He was a man of simple piety and integrity, as well as of distinguished scholarship. Although he was himself devoted to the monastic life, he opposed the view that the masses of married priests were invalid, and wrote against Gregory's celebrated letter to Hermann of Metz, claiming for the Pope the right to pronounce the ban upon the emperor. Siegbert gives a list of his writings in his book De viris illustribus, a work of not much value. His most famous and last work is the Chronicon, which appeared for the first time before 1106, and for the second time, with the author's corrections and additions to 1111. It is a rather dry chronicle, after the model of Eusebius and Bede. It was the author's aim to give a chronological survey of the world's history, and to gather together the legends of the saints. Taking up his work at 381, where Jerome and Prosper had left off, he gives no matter of any value till 1028; but the history from 1024 to 1111 is to be regarded as original and important. Siegbert never wittingly misrepresented facts. For a long time his work was the principal textbook of church history in the convents of Belgium and Northern France. See Monumenta Germ., SS. vi. 268—374, iv. 461—485, etc.; Hirsch: De vita et scriptis Siegeriti, Berol., 1841.

Sigungmund, Johann, Elector of Brandenburg, 1608—19; was educated in the Lutheran faith, but converted to the Reformed, and partook for the first time, together with his brother and the English ambassador, in the Lord's Supper, administered according to the Reformed rule, in the Cathedral of Berlin, on Christmas Day, 1613. Shortly after, he published his confession of faith, which accepted the Heidelberg Catechism and the Confessio Augustana, but rejected the Formula Concordia, and various later Lutheran additions, such as the passion of the divine nature of Christ, and the omnipotence of his human nature, the ubiquity of Christ's body, etc. In a country which was strictly Lutheran, among whose inhabitants it was quite common to call a dog "Calvin," and whose theologians had at their fingers' ends no less than thirty wondrous arguments to prove that the Reformed doctrine was worse than any which could have been invented by the Devil, the step which the elector made was not without danger. Nevertheless, he succeeded in gradually alloying the communion, and placing the Reformed denomination on equal terms in the state with the Lutheran. Before his death, Reformed theologians were appointed professors in the university of Francfort-on-the-Oder. [Reiser: Reformation d. Sigmund, ed. Böhm, Leipzig, 1876.]


Sieourney, Lydia Howard Huntley, b. at Norwich, Conn., Sept. 1, 1791; d. at Hartford, June 10, 1865; started a private school at Norwich, 1809, and at Hartford, 1814; and in 1819...
SIHOR.

married a merchant of Hartford. She began to write verse at seven, and published in 1815 her first collection, Poems, Religious and Elegiac, a selection from former books, appeared in London, 1841, during or after her visit there. In all, she published fifty-nine volumes, largely poetical, and chiefly on sacred or moral themes. She was long counted the father of American female poetry; and many hymns that are popular with her, some of them from Nettleton's Village Hymns (1824), may be found in the various collections; but none is of the first merit or the highest popularity. Her autobiography appeared as Letters of Life in 1866. She was a Baptist.

F. M. BIRD.

SIHÖR, i.e., "the dark," is a name common to three rivers. (1) The Nile (Isa. xxiii. 3; Jer. ii. 18), called by Greeks and Romans, "the black," from the black mud which it carries along during the time of the inundation. (2) The river of Egypt (Num. xxxiv. 5; Josh. xiv. 4, 47; 1 Kings viii. 69; 2 Kings xxiv. 7; 2 Chron. vii. 8; Isa. xxvii. 12), the "Shihor which is before Egypt." (Josh. xiii. 5), "Shihor of Egypt" (1 Chron. xii. 5), "the river to the great sea" (Ezek. xlvii. 19, xlviii. 28), which, formed through the confluence of many wadys, falls into the Mediterranean at the Wady el-Arish, between Pelusium and Gaza. During the summer it is almost dried up. Gesenius (Thesaurus, iii. 1393) thinks that this also refers to the Nile. (3) The Sikor-libnath, i.e., "black of whiteness," mentioned only Josh. xix. 14. During the summer it is almost dried up. Eusebius (Onomasticon) mentions in the difference of opinion which prevailed about it before and afterwards.

SIMI, the Just (Joseph: Antiq., XII. 2, 5), son and successor of the high priest Onias I., grandson of Judas Jaddua. He held his office in the first decades after 300 B.C. In the Talmud he is really glorified. In his person the high priesthood and hierarchical authority were combined. The eulogy in Ecclus. i. 1 sq. refers, according to Hady, John, Winer, to our Simeon.

I. THE NAMES OF SIMEON IN THE FIRST POST-EXILE PERIOD. —1. Simeon the Just (Joseph: Antiq., XII. 2, 5), son and successor of the high priest Onias I., grandson of Judas Jaddua. He held his office in the first decades after 300 B.C. In the Talmud he is greatly glorified. In his person the high priesthood and hierarchical authority were combined. The eulogy in Ecclus. i. 1 sq. refers, according to Hady, John, Winer, to our Simeon.

2. Simeon II., son of Onias II., lived in the time of Ptolemy Philopator (221 B.C.), and is said to have prevented the king from entering the temple and Holy of holies.
II. The Names of Simeon in the Maccabean Period.—1. Simeon, the grandfather of Mattathias (1 Macc. ii. 13). 2. Simeon, the Benjamite, a governor of the temple, who informed the Syrians, in the time of Seleucus Philopator (186 B.C.) and Antiochus Epiphanes (175 B.C., 2 Macc. iii.), concerning the treasures of the temple. Having quarrelled with the high priest, Onias III., he went to the Syrian Antiochus, who informed him of the treasures of the temple, and caused the sending of Heliodor to rob the temple. 3. Simeon, surnamed "Thassi," second son of Mattathias, and last survivor of the Maccabean brothers. He deserved well of his people, which acknowledged his merits by appointing him prince and high priest. The document which mentions this fact throws a remarkable, though a little heeded, light upon the messianic hope of the people during the entire post-prophetic period, when it reads: "And it hath pleased well the Jews and the priests that Simon should be their prince and high priest forever, until there arise a trustworthy prophet" (1 Macc. xiv. 41). In the reserve at the end of the clause the theocratic conscience of the people and priests has evidently reserved the right of the Messiah, but with a disheartened expression; for to say that the advent of the Messiah was near at hand meant at that time to do away with the Maccabean dynasty. In accordance with this supposition of an exclusive opposition between the advent of the Messiah and the political dynasty, the Idumean Herod had all the children killed at Bethlehem. John the Baptist, however, preached the advent of the messianic kingdom mostly under the protection of the Roman Government.  

III. The Names of Simon in the Gospel History.—(1) Simon Zelotes, see below; (2) Simon Peter (q.v.); (3) Simon, father of Judas Iscariot (John vi. 71, xii. 4, xiii. 2, 26); (4) Simon the Pharisee, in whose house the penitent woman anointed the head and feet of Jesus (Luke vii. 36 sq.); (5) Simon the leper of Bethany, in whose house Mary of Bethany anointed Jesus (Matt. xxvi. 6 sq.; Mark xiv. 3 sq.; John xii. 1 sq.); (6) Simon of Cyrene (Matt. xxvii. 32; Mark xv. 21; Luke xxii. 28). Mark describes him as the father of Alexander and Rufus. Besides these names, other Simeons are mentioned: (1) Simeon in the genealogy of Jesus (Luke iii. 30); (2) Old Simeon, who took the child Jesus upon his arms (Luke ii. 25); (3) Simeon usually designated Simon Peter; and (4) a Simeon the father of Gamaliel.  

IV. The Names of Simon in the Apostolic History. (1) Simon Nigero (Acts xiii. 1); (2) Simon Magus (q.v.), the counterpart of Simon Peter; (3) Simon, the tanner of Joppa, in whose house Peter tarried many days (Acts ix. 43). The counterpart of Simon, the apostle and brother of the Lord, is Simon of Gerasa, who plays a remarkable part in the Johannine narrative (John xvii. 22; John xiv. 31). It is worthy of notice that the blind Jewish people at Jerusalem rather followed a certain Simon and John in order to be destroyed, than the apostles John and Simon, who offered them the salvation in Christ, and who had to leave the city with the Christians.  

V. Simon single (Luke vi. 15; Acts i. 13), otherwise called "the Canaanite" (Matt. x. 4; Mark iii. 18). The term "zelotes," which is peculiar to Luke, is the Greek equivalent for the Hebrew term, present in Matthew and Mark. As the surnames of the apostles express their characteristics, we see that this Simon already had the right name as Simon, inasmuch as the same reminded of the theocratic spirit of zealotry of olden times. It is characteristic that the zealot Simon is the brother of Judas Leb-basus or Thaddaeus; and that he, together with the children killed at Bethlehem, was meant that the highest divine power was vouched for by the title they gave him, ἡ ἐνένομος τοῦ τεωσ τοῦ κοίλου τοῦ μεγάλου ("The Power of God, which is called Great"), by which was meant that the highest divine potency was revealed in him. Under the influence of Philip's preaching and miracles he offered himself for baptism. But his request of Peter, to purchase the miraculous power of the apostles with money, abundantly proves that he wished to pervert his authority over the people. Condemned by Peter for his audacious and ungodly request, he craved the apostle's intercession; but, as most of the contemporary documents of the time bear witness, the apostate Simon never obtained the power which he wished to possess, and not repentance. Turning to the ecclesiastical tradition, which represents Simon as the father of all those heresies with which men endeavored to corrupt the church, we must believe, that, in his subsequent history, he opposed Peter, sought to fan the opposition of the Samaritans to the Jews, and perhaps gave himself out as the...
SIMON MAGUS.

Messiah. We shall now give a survey of the accounts current amongst the Fathers concerning his personal fortunes and his system.

1. Simon's Personal Fortunes.—The first post-biblical author to mention Simon is Hegesippus (Euseb.: H. E., iv. 22), who states that he belonged to the Jewish sects with which the heretical corruption of the church originated, the Samaritans being counted among such sects. Justin Martyr, himself born in Samaria, has more to say about him; and his account, with that of the Acts, forms the firm foundation of all subsequent accounts. According to him, Simon was born at Gittin, Samaria, and was revered by the majority of the Samaritans as the most high God; and his attendant, Helena, whom he had found in a brothel at Tyre, was his israea. He visited Rome under Claudius, and created such an impression by his magical arts, that the Senate and people worshipped him as a god, and erected to him a statue bearing the inscription to the "Holy God Simon" (Simon Deo Sancto). Hilgenfeld and others have supposed that Justin confounded a Samaritan village with Kittium in Cyprus, but without sufficient reason. The strange statue was explained by a discovery, in 1584, of a marble pedestal bearing the inscription, Semoni sancio Deo ficio sacrum Sex. Pompejus . . . donum dedit. Justin, without doubt, was misled by this inscription.

The Clementine Homilies speak of Simon's parents, and his education in Greek and magic at Alexandria, and represent him as originally one of the thirty disciples of John the Baptist. He travelled about with Helena, giving himself out as the highest power, superior to the Creator of the world, and representing Helena as having descended from the highest heaven, and being the mother of all and of wisdom. Many magical tricks are attributed to him. He commanded statues to walk, walked without injury in the fire, transformed himself into a serpent or goat, opened locked doors, etc. The relations between him and Peter are especially dwelt upon and elaborated. They held a disputation in the area Strato, and Peter are especially dwelt upon and elaborated. The relations between him and Peter, but ever pursued by the apostle, until finally, at Antioch, Simon was compelled by the apostle's right to the claim of a true apostle of Christ. Another series of traditions cluster around Simon's sojourn at Rome. Grimm's statement, that the entire early church connected Peter with Rome, which he visited to oppose Simon, is not true of the first two centuries. Tertullian follows closely Justin and Ireneus, who do not connect Peter with Simon's sojourn there. The case is different in the third century, when Hippolytus speaks of Simon's controversy at Rome, with the apostles Peter and Paul. The magician, seeing his influence waning, ordered himself to be buried alive, alleging he would rise again the third day. His disciples did as he desired, but found him dead on opening the grave. Here Simon was a son of God; in the reign of Nero, while Justin puts it in the reign of Claudius. Henceforth the story of the Roman meeting between Peter and Simon is associated with the Clementine descriptions. Thither the magician fled, pursued by the apostle. His death is differently related. According to some, he promised to fly to heaven, and in fact did succeed in flying, until, stopped by the prayer of Peter, he fell dead to the earth. According to others, overcome with shame and chagrin, he threw himself from a rock (Const. Ap. v. 8 sqq.; Origen: Adv. gentes, ii. 12; Cyril.: Hieros., vi, 15, etc.).

2. Simon's System.—The Fathers agree in representing Simon as the coryphaeus of the heretics, from whom came the devilish poison of heresy. From Justin on, a communion or sect is spoken of who recognized him as leader, or worshipped him as God. Justin expressly speaks of the "Simonian system" (Apol., ii. 14). Ireneus, Clemens Alexandrinus, Tertullian (De an., 57), Origen, and even Celsus, speak of the sect of the Simonians. Epiphanius and Eusebius speak of its gradual disappearance, and Theodoret, of its extinction. The Simonian teachings gradually take on the form of an elaborate gnostic system. Simon is the highest power, the father over all. Helena is the prolific mother from whom he gets the idea of creating angels and archangels. She brings them forth; and they, in turn, create the world. These angels, which do not know their father, out of jealousy detain their mother in captivity. Confined for centuries, she passes from one female body to another, until she last is found in a brothel at Tyre. Simon descended from heaven, and freed his lost sheep, and emancipated those who believed in him from the world and the service of the angels who created it. This is in general the view of Tertullian (De an., 34), Hippolytus (v. 19 sqq.), Epiphanius, and, in part, Theodoret. Hippolytus (v. 7 sqq.), however, speaks of another and quite different Simonian system, and mentions a writing by Simon, the apophasis muqda (the Great Denial). Simon, as the great power above all, is called the loric, a designation which the Clementines and Clemens Alexandrinus also mention. Jerome (Com. in Matth., xxiv.) preserves Simon's words to this effect: "I am the word of God, I am the light, the paraclete, the all of God."

The following may be said concerning the growth and development of the Simonian sect. Simon was originally the false Messiah. A sect of Samaritans sprung up who worshipped him as the most high God. Around him was formed a gnostic system compounded of mythological and Christian elements. Baur (Manich. Syst., 468 sqq.) was the first to show that the myth of Simon and Helena was a modification of the Phoenician mythology; the sun-god (Melquarth, Baal) representing the male, and the moon-god (Astarte) representing the female principle. These two principles are represented as a syzygy from which all things that exist have been developed. The fall is connected with the woman, and redemption with Simon, who descends from heaven, and makes the highest revelation. See Mosheim: Institut. h. eccl. mai. sect., i. 389 sqq.; Simon: Leben u. Lehre Simon's d. Mag., in Illgen's Zeitschrift, 1841; the different works upon Gnosticism; and the reign of the regius. Halle, 1850, pp. 284 sqq.; [Lipsius: Simon d. Magus, in Schenkels Bibel-Lexikon, vol. v., 1875, pp. 301-321; Schaff: Church History, rev. ed., 1885, vol. ii. 461 sqq.; Hilgenfeld: Ketzergesch. 1884, 163 sqq.].

W. MÜLLER.
SIMON, Richard, the founder of biblical isagoge; b. at Dieppe, May 13, 1638; d. there April 11, 1712. He early became a novice of the Oratorians; but, as the prescribed ascetical practices embarrassed his studies, he left the order, and studied with private support in Paris. His connection, however, with the Oratorians, was not altogether dissolved. In 1668, he engaged in the order as novice, having obtained permission to continue his studies; but he never felt at home in the order. The Oratorians were at that time rarer successful competitors of the Jesuits in the field of education, and this circumstance drew them nearer towards the Jansenists. But Simon, so to speak, a rationalist by nature, felt averse to the Jansenists; and these conflicting tendencies made his position in the order somewhat difficult. It was first sent to Juilly to teach philosophy, but afterwards appointed at the library of the order in Paris to catalogue its Oriental manuscripts — a task which bore fully congenial to him, and of great advantage in his biblical studies. After the publication, however, of his great work on isagogy, he was again compelled to leave the order; and the latter part of his life he spent mostly in his native city, in literary retirement.

The earlier works of Simon have no special interest. — *Fides ecclesia orientalis* (1671), a translation from the Italian of Gaudini's "Travels among the Maronites" (1675), *Comparaison des ceremonies des Juifs avec la discipline de l'Eglise* (1681), *Histoire de l'origine des religions* (1684), etc. But in 1686 appeared his *Histoire critique du Vieux Testament*, and it was followed by his *Histoire critique des versions du N. T.* (1689), and *Histoire critique des principaux commentateurs du N. T.* (1693). The first part of the work was done in 1678. It was passed by the censor, and printed; but its publication was retarded on account of the dedication to the king. Meanwhile, some stray copies began to circulate, and attracted attention; and Bossuet, on this occasion acting in unison with the Jansenists, succeeded in having the work suppressed. The whole edition was destroyed; and only a few copies, in the possession of Simon, were saved. From one of these copies the Amsterdam bookseller, Elsevir, made a very incorrect edition in 1681; and from that edition Noël Aubert de Versé made his Latin translation, 1681. Finally, the author himself, who in the mean time had left the order of the Oratorians, published an authentic edition at Rotterdam, 1685. It was anonymous, but the other parts of the work bear the name of the author.

The work in its totality is the first scientific attempt at writing the history of the Bible considered as a literary product; and, in view of the immense mass of materials since that time has been bestowed on the subject, the idea of such an undertaking commands respect, both on account of its originality and on account of the courage it presupposes. The execution bears, of course, the marks of its time, of the scantiness of the materials and the insufficiency of the tools, but it cannot be denied that it also bears the marks of its narrowness and peculiarity, his hobbies, and his antipathies. The amount of criticism which the work called forth was enormous; and as Simon was a somewhat ticklish person, of a not altogether lovely temper, he could overlook nothing. The first attacks, by Weil, a converted Jew from Metz, and Spanheim, Prussian ambassador in London, with the responses of Simon, are added as an appendix to the Rotterdam edition of the first part. But more vehement and more protracted controversies ensued within the circle of the *Vieil Testament* (Clericus), and others. Generally speaking, the literary history of the work is very interesting, as most of the questions brought forward in the controversies were new; but it is also difficult, as Simon published most of his answers pseudonymously.

Having criticised so many other translations of the Bible, Simon at last undertook to make one himself. The works appeared in 1702, in four volumes, printed at Trévoux, without the name of the author. It was soon discovered, however; and Bossuet took pains to gather from the translation a sufficient number of heresies, especially of a Socinian color. The book was forbidden, first by episcopal authority in some single dioceses, then by royal authority in the whole kingdom. Simon did his utmost to avoid the verdict, but in vain. Among his later works are *Les histoires de M. Simon* (1700-05, 3 vols.), and *Bibliotheque critique* (1708, 3 vols.), both of which contained striking evidences of the immense learning of the author, and valuable contributions to the literary history of the time. His papers and his excellent library he bequeathed to the cathedral of Rouen, but during the Revolution most of them disappeared. See the elaborate and reliable biography of Richard Simon by K. H. Graf, in *Strassburger theolog. Beiträge*, 1847, pp. 158—242; [also G. Masson: Richard Simon, London, 1867; and A. Bernus: Richard Simon et son Histoire critique du Vieux Testament, Lausanne, 1898; the same: Notice bibliographique sur Richard Simon, Basel, 1882, 48 pp.].

**ED. REUSS.**

**SIMON OF TOURNAI** lived in the beginning of the thirteenth century as teacher of philosophy and theology in the university of Paris. He was the first who applied the Aristotelian philosophy to theology, which circumstance filled his lectures with so much learning, but also seems to have made him crazy from vanity. Matthew Paris tells us that one day he exclaimed, "O Jesus! what have I not done for the consolidation of thy doctrine, though I could have done so very much more for its destruction!" after which he lost the powers of speech and memory, and had to learn his letters over again; but he never reached farther than spelling the Creed and the Lord's Prayer. Thomas Cantipratus ascribes the famous saying about the three impostors — Moses, Christ, and Mohammed — to him. But Henry of Ghent, who was a canon of Tournai, and doctor of the Sorbonne in 1290, and who, consequently, ought to know, says nothing of those stories in speaking of Simon. None of his works have been printed, but they are said to be in perfect harmony with the doctrinal system of the church. **C. SCHMIDT.**

**SIMONY** is, according to canon law, the heaviest of all ecclesiastical crimes (delictum grave seu simoniacum), and has found its most pregnant description in *c. 21, § 1; c. 1, qu. 1*. The name is derived from *Simon Magus* (Acts viii. 18); and by degrees, as the view developed of ordination by the laying-
SIMPPLICIUS, Pope 468-483, was a friend of Acacius, patriarch of Constantinople, and took part in the Monophysite controversy by condemning Timotheus Allurus, Petrus Mongus, John of Apamea, Paul of Ephesus, and Peter the fuller. He is commemorated by the church on March 2. NEUDECKER.

SIN. 1. A city of Egypt, which is mentioned only in Ezek. xxx. 15, 16, in connection with Thebes and Memphis, and is described as "the strength of Egypt." It is identified in the Vulgate with Pelusium, "the clayey or muddy" town, and is also marked on the map of the ancient Egyptians as "Elusium," the clayey or muddy town. Pelusium is famous for the many battles fought there. Here Sesostris drove back the army of Sennacherib, and here Cambyses defeated Psammenitus (Herod., I. 141, III. 10 sq.). The Persians defeated here also Nectanebos (Diod., 16, 42 sq.).

2. A wilderness between Elim and Rephidim, where the Israelites arrived on the fifteenth day of the second month after their departure out of the land of Egypt, and where they received quails and manna. It is generally held to be the region near the source of Murkha, south of Ras Zelima, the northern part of the plain el kaa, which reaches from the south end of the Hecropolitan Gulf to the mouth of the Wady Taiyibeh in the north. Its desolate aspect appears to have produced a most depressing effect upon the Israelites. [Cf. Exod. xvi. 3.]

LEYRER.

SIN. Though Scripture gives no definition of the name, it leaves no element of the doctrine of sin unnoticed, but gives a full account of how sin penetrated into human nature by the fall of man, how it develops into special acts through the self-determination of man, and how its power is finally broken by the atoning sacrifice of God. This account is the basis of the whole historical development of the Christian dogma of sin; the impulses which pushed on the development it derived from the steadily increasing clearness and depth with which the ideas of freedom and necessity, and their reciprocal relation, were conceived.

The older Fathers, the apologists, Justin Martyr, Tatian, Athanasius, and Theophilus of Antioch, as well as Irenaeus, Clement of Alexandria, Athanasius, the two Gregories, Chrysostom, Cyril of Jerusalem, and Methodius, defined sin as opposition to the holy will of God, and affirmed that such an iniquity involved death as its necessary consequence. But, though they were well aware that sin has spread the whole human race without leaving one single human being as an exception, they did not put that universal state of iniquity in any necessary connection with the fall of Adam. Every single sin, they taught, is an act of free will, and, in its relation to the sin of Adam, only a repetition; and consequently an infant is as incapable of committing a sin as unable to do anything good. Even Tertullian, though he taught that the sinfulness of a human nature, with death as its consequence, is propagated by generation (corpus tradunt unum), asserted that man in his natural state had still the power to do good, that the natural state of man was not one of sin and guilt. It was first during the controversy between Pelagius and Augustine that people became conscious of the contradiction between sin as an act of individual freedom and sin as the result of organic necessity. Pelagius and his adherents, Celestius, Julian of Eclanum, and others, held that the propagation of sin by generation is unthinkable; that good and evil are not born with us, but done by us; that man has now the same nature as Adam had when he was created; that sin is an act of free will, etc. Thus the concupiscientia, or that sensual movement from which, when not governed by man, sin originates, is not an effect of the sin of Adam, but, like death itself, an element of the very nature of man; and between the sins of Adam and those of his offspring there is no connection, and so the example and imitation; the power which sin exercises over man is simply the power of habit. Augustine, who in his earlier writings spoke with marked compulsion about Manicheism, but who afterwards absolutely submitted to the idea of a total change of human nature, spiritual and physical, as the result of the first sin, placed against that of the Pelagian the following propositions: that the sin of self-vindication and disobedience which Adam committed with free self-determination completely corrupted his whole nature; that the corruption consists in concupiscientia, or the domination of the lower sensual instincts over the spirit, which unifies man for good, and makes it impossible for him to escape sin by his own power; that the corruption and its consequence, death, are propagated by generation, which means that sin is hereditary sin (viuum originis, pecatum originale), and the offspring of Adam massa perditionis; that the natural state of the human race is not only one of sin, but one of guilt and punishment, as sin and guilt are correlative ideas, etc. Between these two extremes Semi-Pelagianism reared its system, according to which man, though the victim of hereditary sin, and subject to death, has still a desire for good. His powers have been weakened; he is neither completely dead nor fully alive; he is sick. But the liberum arbitrium has not been lost. In vindicating the freedom of the will, however, Semi-Pelagianism actually oversteps the dividing-line between Pelagianism and Augustinianism, and sides with the former; and it continued to incline that way, even in the milder forms which it developed after its condemnation.

In the East, John of Damascus, the systematizer of the theology of the Greek Church, taught that death, and the loss of communion with God and converse with the angels, are the necessary consequences of the first sin, and are propagated by generation. He knew nothing of an unfitness for good and an hereditary guilt propagated in the same manner: on the contrary, according to him, man is still as free as Adam was on the day of his creation; and the image of God, in which man was created, and which
consists in reason and a free will, has not been lost. 

The later Greek theologians, Theodorus, Studita, Theophylact, Euthymius Zigabenus, and others, followed in the same track. In the West the subject received a very peculiar treatment by John Scotus Erigena. In his system of Platonizing philosophy, he ascribed to sin, not as Augustine of Hippo, as a mere defection, but as something negative, the mere negation of good, and has no positive existence, as little as sin. Erigena, however, exercised very little influence on this point; and, generally speaking, mediaeval theology may be said to have left the subject nearly in the same state in which it received it. Of the schoolmen, Anselm of Canterbury, Peter the Lomard, and Thomas Aquinas expounded the dogma on the basis of the category of necessity; Abelard, Duns Scotus, and the Scotists generally, on the basis of the category of freedom. According to the former, sin is disobedience to God, caused by pride, and the sinfulness of the race is the effect of the fall of Adam. In Adam, the person corrupted nature (peccatum originale originans): in his offspring, nature corrupts the person (peccatum originale originatum). Consequently, although the senses are, by themselves not of the character of sin, and only enter as an element into the single, actual sin, hereditary sin is, nevertheless, true sin, and the unbaptized infant is justly damned. In this sense of the word, neither Abelard nor Duns Scotus recognized the existence of hereditary sin. That which was lost by the fall of Adam was, according to Duns Scotus, the justitia originalis; and the Scotists in general laid great emphasis on the free activity of man, a circumstance which aided them considerably in the defence of the doctrine of immaculate conception. In all essential points of the doctrine of sin the mystics of the middle ages agreed with the schoolmen. To them, too, sin had its root in the innermost core of the human personality, the self, the latter as a loss of the original perfection, entailing a lack of true knowledge, love, and fear of God; as a faulty concupiscencia rising from a complete corruption of the body in all its qualities, so that the capacity for salvation is reduced to a mere possibility; as a reatus (guilt) which brings man, on account of the evil which is propagated in him, under the wrath and judgment of God. Calvin, although, on account of his supralapsarian views, he experienced some difficulties in isolating the charge that he made against the Scotists, nevertheless, that hereditary sin is connected with guilt; and the later Reformed theologians, Polanus, Alsted, van Til, and others, defined the fall as a breach of the satus nature, and sin as a defectus nature. A transition to a stronger emphasizing and a more minute elaboration of the second element of the doctrine, the freedom of the will, became visible in Calixtus (who rejected the idea of hereditary sin as a guilt) and the syncretists in general; and during the period of rationalism and supernaturalism the movement was completed. The rationalists, who generally liked better to speak of the dignity of man than of his sin, argued that a transference of the guilt of Adam to his offspring contradicted the goodness, wisdom, and justice of God; and instead of hereditary sin, which term they hated, they spoke of a certain weakness of the will, a certain inclination towards the sensuous side of existence, a certain instinct for pleasure, etc., which was propagated by example, or perhaps by generation, but which formed part and parcel of human nature as created by God, and presented no insuperable obstacle to the absolute exercise of the freedom of the will. The principal representatives of these views were Henke, Steinbort, Eberhard, Wegscheider, and De Wette. The supernaturalists were, of course, very far from going this length. Nevertheless, Reusch explained the transference of guilt from Adam to his offspring by an imputatio metaphysica; God knowing that in Adam's place any and every man would have sinned like him. Reinhard explained the fall as a kind of poisoning, and hereditary sin as the inheritance of a poisoned constitution. Indeed, most of the supernaturalists, such as Michaelis, G. F. Seiler, Brethischer, and others, taught that no man is declared guilty, and surrendered to punishment, on account of the sin of Adam and the hereditary sin, but only from Adam, but only on account of those actual sins in which, with free self-determination, he allows his sinful disposition to realize itself. It is apparent, that, in the whole process of development as above described, each onward step has been accomplished by a more or less one-sided emphasis on one of the two elements of the dogma, the organic necessity, or the individual freedom. It is the characteristic of the theology of our age, that a perfect mediation between the two opposites is now demanded. Daub's attempt, in his Judas Iscarioth, at explaining the origin of evil as having its source in a discrepancy between the model of man, found no favor; but, under the influence of the Hegelian philosophy, Marheineke, in his Grundlinien der theolog. Moral, defined sin as a contradiction between the finite and the infinite spirit, necessarily arising from the abstract, unconscious unity of God and man, and as necessarily resulting in the division of the two opposite elements of the organic necessity; and this idea did not prove altogether sterile. By Vatke, Romany, and others, sin was represented as a necessary transition through evil.
without which man can neither fully know nor fully do that which is good; and generally the Hegelian school of theology taught the absolute necessity of sin as a condition of the development of the human spirit. Schleiermacher, however, abandoned this track. He sought to establish the theory that freedom is a double fact — a free deed of the subject on the one side, and a necessary result of the objective development on the other, — and the sinful state of man as a disturbance of his nature, not necessary to it; so that we become conscious of our sins, partly as something which we ourselves have done, and partly as something which has its cause outside of our being. Later theologians generally show an influence either from Hegel or from Schleiermacher, and their treatment of the doctrine of sin is generally shaped after one of those two models. But hardly any of them can be said to have established a perfect balance between freedom and necessity in their solutions of the problem. Nitzsch, Marthasen, and Rothe incline towards the absolute freedom of the will; Lange, Thomasius, and Philippi towards the absolute necessity of organic nature.

F. DÖRTENBACH.


SIN AGAINST THE HOLY SPIRIT (Matt. xii. 31, 32). This must be carefully distinguished from blasphemy against the Holy Spirit. The latter is unforgivable: the former is not. As Matthew Henry well says, “It is not all speaking against the person or essence of the Holy Spirit, or some of his private operations, or merely the resisting of his internal working in the sinner himself, that is here meant; for who, then, should be saved?” But blasphemy against the Holy Spirit implies complete deadness to spiritual things; so that holiness is hated and hated. Wherever there is apprehension felt that the “unpardonable sin” has been committed, there has been no commission of it; for he who really sins in this way feels no contrition. And the latter fact is the reason why it is never forgiven. The sinner continues obstinate and malignant till his death. It is therefore equivalent to final impenitence. Cf. Lange on Matthew (Am. ed., p. 227); PHILIP SCHAFIT: Die Sünde wider den heiligen Geist, Halle, 1841; A. VON OETTINGEN: De peccato in spiritum sanctum, Dorpat, 1856; LEMME: Die Sünde wider d. heiligen Geist, Breslau, 1858; and art. by HERMANN WEISS, in HERZOG, vol. i, 190, 190.

SIN-OFFERINGS. See OFFERINGS.

SINS. The Forgiveness of is the negative effect of justification, which in conception precedes the positive, adoption, and rests as the subjective interpretation of the work of Christ upon the atonement as the objective fact. The doctrine is found in the Old Testament (Num. iv. 14, xviii. 19; 2 Chron. vii. 14; Ps. cii. 10, 12, 13, cxxx. 4; Isa. lii.; Mic. vii. 18, 19, etc.), where, however, it rests upon sacrifices (see OFFERINGS); but in the New Testament it is frequently represented as the immediate result of Christ’s death (Matt. xxvii. 28; Rom. iv. 25; 2 Cor. v. 19, 21; Eph. i. 7; Col. i. 13; cf. Heb. ix. 14; 1 Pet. i. 18, 19), and again as the result of the acceptance of the atonement on the part of the individual (Matt. vi. 12, ix. 2; Luke vii. 47; Acts ii. 38, xii. 38; Rom. iii. 25; Col. ii. 13). Man, renouncing all works and all merits, is forgiven out of God’s grace, for the sake of Christ’s merits, through faith (Matt. ix. 2; Rom. iii. 25, iv. 4, 5). Righteousness is, however, reckoned as the condition of faith (Acts xiii. 39; Gal. ii. 16). Forgiveness, which removes guilt and its attendant punishment (Rom. v. 19), and sin itself (Rom. vii. 25) is granted to all believers (cf. Rom. v. 12-21; 1 Cor. xv. 21, 22). See SIN AGAINST THE HOLY SPIRIT.

In the historical development of the doctrine, there was at first no clear understanding of the relations of God and man in the act of forgiveness; and so the apostolic Fathers represented it simply as the result of the atonement, and conditioned it upon a better life. Clement of Rome conditions it upon “faith,” i.e., in the conception of the time, mere reception of the truths of Christianity, and obedience to the divine commands; the Shepherd of Hermas, upon “faith” and repentance, only once possible; Justin Martyr, upon “faith,” baptism, and a righteous life; Clement of Alexandria, upon “faith” and good works; Origen, in his commentary upon Romans, upon “faith,” but in other places adds good works, which he enumerates,—baptism, martyrdom, repentance, virtue, alms, forgiveness of sins against us, conversion of a sinner, brotherly love. The Latin Fathers — Ireneaus, Tertullian, and Cyprian — attribute forgiving efficacy to baptism and to good works, as alms, and lay great stress upon penance. So the Greek Fathers — Cyril of Jerusalem, Basil the Great, Gregory Nazianzen, Theodoret, Chrysostom — condition forgiveness upon “faith,” baptism, and a righteous life; Clement of Alexandria, upon “faith” and good works. Augustine made an advance in the development of the doctrine, in that he represented forgiveness as a declarative act of God. He maintained that the works which justify follow, not precede, justification. But Pelagian teaching, that forgiveness was only a work of the general divine grace, and Catholic teaching respecting works of supererogation, prevented any immediate use from Augustine’s advance. John of Damascus, it is true, distinguished two kinds of faith,—one mere acceptance of truth, the other firm confidence upon God’s promises, but did not attain to a perception of the connection between the latter and forgiveness. Scotus Erigena denied forgiveness, since all that man needed to be reconciled with God was intellectual perception of the evil. The scholastic theologians were Semi-Pelagians. They taught that penance, which atoned for actual sin, consisted in confession of the heart, confession of the mouth, and works of satisfaction, which were such as fasting, prayers, alms, flagellation, pilgrimming. They taught also, in
favor of the doctrine of purgatory, that, although guilt could be forgiven, punishment followed sin until the soul was cleansed by the purgatorial fire. They emphasized auricular confession and indulgences, the equivalent for penance, and thus perverted the doctrine of forgiveness. The mystics of the middle ages emphasized the inward connection between God and the heart. The Roman-Catholic doctrine, since the Council of Trent, is that forgiveness is received by man along with faith, hope, and love through Christ, in whom he is planted. It designates baptism as the only instrumental cause of justification, and hence of forgiveness. Roman-Catholic theologians, like Bellarmin, eliminate yet more decidedly from their systems the doctrine of forgiveness as removal of guilt.

The Lutheran theologians first lay the emphasis upon God's side, in that they teach that sin is atoned for by the vicarious death of Jesus Christ. The removal of guilt is the first effect of the declaratory and forensic act of justification. Faith (assent) in connection with baptism is the only condition of participation in the work of Christ. Among Reformed theologians Zwingli and Calvin present forgiveness as an act of the doctrine of forgiveness, that, although sinfulness of the declaratory and forensic act of justification. Faith (assent) in connection with baptism is the only condition of participation in the work of Christ. Among Reformed theologians Zwingli and Calvin present forgiveness as an act of Christ's death and forgiveness, but weakened their doctrine respecting the latter by representing that its principal effect was removal of punishment.

The speculative theologians have endeavored to find how correctly to unite the human and divine factors in the work of forgiveness. Schleiermacher finds the unity thus: forgiveness (1) is an effect of faith, without which it is necessary to partake of repentance and faith enters into fellowship with Christ, and (2) is no result of a divine decree; but every act of conversion which includes the consciousness of deliverance from guilt, and desert of punishment, is only a declaration of the general decree to justify for Christ's sake. Marien and Rothe deny that forgiveness is possible out of Christ. Nitzsch considers forgiveness as a direct act of God, resultant upon faith in the atoning death of Christ. Lange also holds fast to the objectivity of the act, which, according to him, is judicial.

SINAI, i.e., "sharp-pointed," "toothed," or "notched" (Exod. xvi. 1; Deut. xxxiii. 2), also Mount Sinai (Exod. xiv. 17, 18, 20, 23, xxiv. 16, xxxi. 18, xxxiv. 2, 4, 9, 32; Lev. vi. 38, xxv. 1, xxxvi. 26, xxxvii. 34; Num. xxvii. 36), also Horeb, i.e., "dry," "dried up." (Exod. iii. 1, vii. 6, xxxvi. 6 to "Mount Horeb," "The Mountain of the Lord." (Exod. iii. 1, iv. 27, xviii. 5; Num. x. 33), denote, in the narrower sense, a single mountain, the historic mountain on which God revealed the law unto Moses, but, in a wider sense, the mountain range in the peninsula formed by the Gulfs of Suez and Akabah. On the north it is bounded by the upland plain of Er-Râbah, and on the south by the Um-Shaumer mount. A distinction has been made between Sinai and Horeb; and Hengstenberg (Authentise des Pentateuch, ii. pp. 300 sq.), with whom Robinson (Researches in Palestine) agrees, explains the change in the names, in that his mountain may be a ridge, and Sinai the individual summit from which the Ten Commandments were given. Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Rosenmüller. Ewald sees not a local, but a temporal, difference in the use of both names (Geschichte, ii. 89, note). According to Ewald, Sinai is the older name, therefore it occurs in the ancient song of Deborah (Judg. v. 5); whereas Horeb is not discoverable before the time of the fourth narrator, in whose time, however, it became quite prevalent. But there really seems to be no local difference between Horeb and Sinai; but it rather belongs to the peculiarity of the author using the name. Josephus and the New Testament (Acts vii. 36, 38; Gal. iv. 24 sq.) only speak of Sinai; and modern Arabs call the whole mountain range in the peninsula Jebel-et-Tor, sometimes with the addition of Sina, though Robinson says extremely rarely.

As to the locality, it is very difficult to designate a certain spot. Some, as Burckhardt and Lepsius, have claimed that the mountain on which the law was given was the Jebel Serbal. But the nature of the country around Serbal is against this hypothesis (comp. Dieterici: Reisebilder, ii. 54 sq.). A second hypothesis is the one which claims the Ras es-Sulsaféh to be the Sinai of the Bible. This hypothesis was advocated by no less an authority than Robinson, who was followed by all writers and travellers till Léon de Laborde in his Commentaire sur l'Exode Append., pp. 1, 41 sq.), who advocated the old tradition in favor of Jebel Mûsa, and was followed by Krafft, Strauss, Graul, Ritter, and in part, also, by Tischendorf. Above all things, it should be noted that the Bible, according to Exod. xii. 2 sq., the Israelites, after their departure from Rephidim, came into the wilderness of Sinai, and encamped before the mount. God sends his message by Moses unto the people of the mount, to tell them how he will receive them as his covenant people. Barriers are put up, to prevent any of the people from approaching or touching the mount. "On the third day there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. . . . And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses unto the top of the mount, and Moses went up." And in Exod. xx. 18 sq. we read, "And all the people saw the thunders, and the lightnings, and the voice of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off. . . . And
Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness, where God was: and in Exod. xxiv. 1 sq. Moses is called up into the mountain with Aaron, Nadab, and Abihu, and seventy of the elders of Israel. Moses alone was to come near to the Lord: the rest were to worship afar off. Moses does according to God's commandment, and then continues alone on the mountain forty days and forty nights. In the mean time Aaron makes the golden calf. On going down from the mount Moses hears the rejoicing of the people; and as he came nigh unto the camp, and saw the calf and the dancing, his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. From this description we must infer that immediately at the base of the mountain there was a large plain, where the camp of the Israelites was, and from which the mountain ascended immediately, because barriers were put up to prevent any of the people from approaching or touching the mount. Robinson and those who follow him find this plain in the plain Er-Rahah, from which the granite wall of Sinai rises with the three-toothed peak Ras es-Sufafeh, asserting at the same time that no such plain is found on the south side. Others, who are in favor of the Jebel Musa, claim the Wady Sebatelyah to be that plain, which has been overlooked by Robinson, and from which also, the cone of Sinai immediately rises like a gigantic altar of God. The plain Er-Rahah they claim as that spot of the camp from which Moses brought forth the people to meet with God, through the Wady Sebatelyah, and through which the people fled back into the camp.

It is remarkable that Sinai never became a place of Jewish pilgrimage. Elijah went there to escape the vengeance of Jezebel (1 Kings xix. 3—8). It appears that refugees from persecution in Egypt first sought an asylum amid the mountains. Anchoreta consequently flocked to it, and converted a wilderness into a monastery. In the early part of the sixth century the Emperor Justinian caused a church to be erected, and a fortified convent (the present Convent of St. Catharine) to be built round it. The number of resident monks is now usually about twenty-four. They are ruled by a prior (Waldl), but there is an archbishop who always resides at Cairo. The library of the convent contains some fifteen hundred (according to Lepsius sixteen hundred) printed books, and about seven hundred manuscripts. Among them Tischendorf discovered, in the year 1838, the celebrated Codex Sinaiticus.

SIX ARTICLES. The, passed by the English Parliament, June 28, 1539, mark the retrograde movement of Henry VIII. from the principles of Church.
SIX-PRINCIPLE BAPTISTS. 2191

SIXTUS.

The Reformation. They imposed upon the English people the doctrines of transubstantiation, the usefulness of private masses, auricular confession, the celibacy of the clergy, and the communion in one kind. They were popularly called the "Bloody Articles" and the "Whip with six strings." See Article on Roman Church.

SIX-PRINCIPLE BAPTISTS, so called from their six doctrines, contained in Heb. iv. 1, 2; viz., (1) repentance from dead works, (2) faith toward God, (3) the doctrine of baptisms, (4) the laying-on of hands, (5) the resurrection of the dead, (6) eternal judgment. Their "laying-on of hands" is similar to episcopal confirmation. They refuse to fellowship with those who do not practise it. Their general type of theology is Arminian. They claim to date, as an organization, from 1639, and have always been, for the most part, confined to Rhode Island. In 1700 they were almost all in New England, all but two in Rhode Island. They have no periodical organ, and no institutions or societies. See CATHCART's Baptist Encyclopedia, s. v., for the name of five Popes. — Sixtus I., the successor of Alexander I., ascended the Papal throne either 116 or 119, and died a martyr's death, by decapitation, 128 or 139. He introduced the doctrine of the divine right of the Pope, and died a martyr's death, by decapitation, 128 or 139. He introduced the law prohibiting women touching the vessels on the altar. — Sixtus II. (Pope 237-238) was executed in the reign of Valerian. — Sixtus III. (432-440) was appealed to by the metropolitans of Tyana and Tarsus, who were afraid of being deposed. The election of several cardinals is ascribed to him, especially the Basilica of St. Maria Maggiore. — Sixtus IV. (1471-1484), whose family name was Francois d'Albescola della Rovere, a man of humble origin, was b. July 22, 1414, at Celle, near Savona; d. Aug. 14, 1484, at Rome. Entering the Franciscan order, he became a general, was elevated to the cardinalate by Paul III., and chosen pope, Aug. 9, 1471. He was one of those popes who showed a deep interest in art and church architecture, and promoted the interests of the conventual orders, but who, incited by ambition and lust, filled Italy with blood, wrought confusion in the church, and secured the contempt of their own generation. He studied to raise the fortunes of his family, [and made five of his nephews cardinals.], Peter Riario, who was looked upon as the pope's son, an immoral and extravagant fellow, was made cardinal; and for another supposed son, Hieronymus, he sought to secure a princely inheritance. In order to accomplish this, and out of jealousy and hatred for the house of Medici, he was an accessory to the plot of the Pazzi to murder Julian and Lorenzo Medici in the St. Reparata Church at Florence. Julius was killed; Lorenzo escaped with a harmless wound. The Florentines fell upon the murderers, and put to death some priests who had participated in the plot. Sixtus hurled the ban at all who had taken part in the plot. He appointed himself vicar-general of the Franciscan order. His success won for him the bishopric of Agatha de Goti, which he administered well, attempting to reform the morals of the clergy. Honored with a cardinal's hat in 1570, he retired to Montalto. Felix Peretti, who later became Sixtus V., was b. Dec. 18, 1521, at Grotte-a-Mare, a village near Fermo; d. Aug. 24, 1590, at Rome. He visited the universities of Ferrara and Bologna, and was made professor of canon law at Rimini in 1544, and at Siena in 1546. He was a Franciscan. From Siena he went to Rome, became noted as a preacher, secured the friendship of men in power, but, on account of complications, went to Venice (1556), where he held high positions in the Franciscan order. Paul IV. showed him favor; and in 1565 he accompanied the Papal legate to Spain, where he secured the confidence of Philip II. by his preaching. Paul V. also showed him favor, and appointed him vicar-general of the Franciscan order. His success won for him the bishopric of Agatha de Goti, which he administered well, attempting to reform the morals of the clergy. Honored with a cardinal's hat in 1570, he retired to Montalto, lived a solitary life, expended his means in deeds of charity, engaged in the preparation of an edition of the Bible (1580), and in the appearance of disinterested and saintly humility. This policy disarmed the cardinals, who, at the death of Gregory XIII., elected him pope (April 24, 1585). An unreliable tradition states,
SLAVERY AMONG THE HEBREWS.

According to the Old Testament, which ascribes to man the inalienable trait of his nature, because of his being created in the image of God, and which presents the brotherhood of mankind, because originating from one blood, slavery as it appears presents the brotherhood of mankind, because originating from one blood, slavery as it appears in the Old Testament presupposes slavery, according to which servants, like other possessions, formed a part of property (Gen. xxiv. 35, xxvi. 14; Job i. 3); and also the sale of slaves, as something which was customary in the patriarchal age. The servants of the patriarchs were of two kinds, — those “born in the house” (Gen. xiv. 14), and those “bought with money” (Gen. xvii. 13). Abraham appears to have had a large number of servants. At one time he armed three hundred and eighteen young men “born in his house.” The servants born in the house were, perhaps, entitled to greater privileges than the others, and were honored with the most intimate confidence of the masters, as may be seen in the case of Eliezer (Gen. xiv. 1 sq.), who would have been entitled to greater privileges than the others, and were honored with the most intimate confidence of the masters, as may be seen in the case of Eliezer (Gen. xiv. 1 sq.), who would have been Abraham’s heir, should the latter have died without issue (Gen. xv. 2 sq.). The servants of Abraham were admitted to the same religious privileges with their master, and received the seal of the covenant (Gen. xvii. 9, 14, 24, 27). Slavery, as far as it was allowed by the Mosaic law, was regulated by laws, which, on account of their humane character, form a contrast to that degradation of human nature which was so prominent in heathenism. The laws regulating slavery may be divided into two classes, — such as relate to the Hebrew slaves, and such as relate to non-Hebrew slaves.

I. Hebrew Slaves. — The circumstances under which a Hebrew might be reduced to servitude were, (a) poverty (Lev. xxv. 39, 47), (b) the commission of theft (Exod. xxii. 1, 3 — in that case the thief could not be sold to a foreigner, Jos. : xxv. 27), (c) the exercise of parental authority (Exod. xxi. 1 — in that case the authority was only limited to the sale of a daughter). The servitude of a Hebrew might be terminated in three ways, (a) by the satisfaction for the remission of all claims against him, (b) by
the recurrence of the year of jubilee (Lev. xxv. 40), which might arrive at any period of his servitude, and, (c) failing either of these, by expiration of six years from the time that his servitude commenced (Exod. xxi. 2; Deut. xv. 12). There can be no doubt that this last regulation applied equally to the cases of poverty and theft. The period of seven years has reference to the sabbatical principle in general, but not to the sabbatical year. We have a single instance, indeed, of the sabbatical year being celebrated by a general manumission of Hebrew slaves (Jer. xxxiv. 14).

If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges; and then the master was to take him to the door-post, and to bore his ear through with an awl, thus establishing a connection between the servant and the house in which he was to serve. A servant could be released to the only master for the first time (Exod. xxi. 20), because he is his master's "money" (Exod. xxii. 21). A minor personal injury, such as the loss of an eye or a tooth, was to be compensated by giving the servant his liberty (Exod. xxi. 26, 27).

The condition of a Hebrew servant was by no means intolerable. His master was admonished not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14).

The position of the slave in regard to religious privileges was favorable. He was to be circumcised, and hence partakes of the paschal sacrifice (Exod. xii. 44), as well as of the other religious festivals (Deut. xii. 12, 18, xvi. 11, 14). He was to rest on the sabbath-day (Deut. v. 14); and, in case the master had no male issue, he could give him his daughter in marriage (1 Chron. ii. 35). As to the treatment of female slaves, see Deut. xxi. 10 sq. The master had no power over the life of a slave (Exod. xxi. 20).

Wilful murder of a slave entailed the same punishment as in the case of a freeman (Lev. xxiv. 17, 22); but no punishment at all was imposed if the slave survived the punishment for a day or two (Exod. xxi. 21). The operation of the servitude could be terminated only by the recurrence of the year of jubilee (Lev. xxv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14). In the event of a Hebrew becoming one of his master's "strangers" (i.e., a non-Hebrew), he was to be treated as a hired servant and as a sojourner; and again, "not to rule over him with rigor" (Lev. xxv. 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press (Deut. xv. 13, 14).

The essence of this enactment in Deut. xxiii. 18 sq.; and after the return from Babylon the Jews had only 7,837 slaves, or about one to six of the free population (Ex. ii. 65).

The New Testament teaches that with Christ, liberty in general had come to all mankind equal sharers in salvation (Tit. ii. 11; 1 Tim. ii. 4); and this principle was in itself sufficient to determine the view concerning slavery (Gal. iii. 28; Col. iii. 11), and to bring about its extinction. Since Christ's (theological) compassion does not point to the welfare of people, but with individuals, whom it severally invites, exhorts, and receives into its communion, by setting forth faith as an inward, liberating life-principle (John viii. 36) through which the individual lays hold on Christ, and becomes united with him, it recognizes the rights of the inner man (Acts ii. 41, xiii. 46; Gal. iii. 19-21), which the heathen nations never apprehended, and which were veiled in the Old Testament, but which, in their progress and complete realization under Protestantism, must ultimately bring about the utter extirpation of slavery from the earth. Christ postulated the law of liberty, and made freedom the privilege of believers (John viii. 32; Isa. i. 25, ii. 12; Rom. viii. 2), thereby accomplishing the predictions of the Old Testament (Luke iv. 18-21; Isa. li xi. 1 sq.); and, though the proclamation of liberty by the apostles had primary reference to the inward states of the soul (1 Cor. vii. 23; Gal. iii. 26-28; 1 Pet. ii. 13-17; Rom. xiii. 13 sq.), it necessarily led to the great principle, that, with Christ, liberty in general had come to all (Luke i. 79; 2 Cor. iii. 17), which, like a leaven, was to permeate all relations of life.
SLAVERY IN NEW TESTAMENT. 2194 SLAVERY AND CHRISTIANITY.

With regard to slavery, the passage in 1 Cor. vii. 21 is of especial importance; and, whatever explanation may be given, certainly it is that Paul did not intend to subvert by force the then existing condition, however adverse to the spirit of Christianity, but that first the inner freedom was to be implanted in the human heart, from which, in the course of time, the outer freedom was to proceed. It is evident from Rom. xiii. 1 sq., that a disposition to refuse obedience to government existed, in some extent, in apostolic times, and, from the case of Onesimus, that bondmen sometimes broke away from their masters' rule. In the latter instance Paul succeeded in effecting the voluntary return of the fugitive Christian slave by imparting to him a deeper and more correct knowledge of the nature and aims of Christianity (Phil. 10-16).

Similar tendencies we find among the slaves at Corinth, where many had no doubt become converts to Christianity (1 Cor. i. 20, 26-28). The apostle, therefore, laid it down as a rule, that converts to Christianity were to continue in the station and condition of life to which the providence of God had assigned them (1 Cor. vii. 17, 20). The argument by which that rule is enforced—that the present is a time of distress, in which it becomes prudent for the unmarried to retain their virgin state, and the slave to remain contentedly in his bondage—indicates its primary reference to the Corinthian Christians of that day; but the further considerations adduced—that the time is short, and the grand catastrophe through which the world's conditions shall be changed is drawing near—have universal force, and adapt the rule to the conditions of all Christians. It is, however, evident that the apostle does not strike at the right to liberty and personal independence in these instructions. 1 Cor. vii. 23 asserts that right most forcibly, and shows that the saving grace of the Lord involves a setting-aside of all human bondage. A denial of that right would bring him into conflict with his own claim to freedom (1 Cor. ix. 1) and with his fundamental statement of his mission in Christ (1 Cor. ix. 15); and, further, that the Master never commanded that slaves be set free, as Philo in 44 sq., 82 sq.; PHILIP SCHAFF: Slavery and the Bible, Mercersburg, 1860; and his "Christianity and Slavery," in History of the Christian Church, rev. ed., 1882 sqq., vol. i. pp. 444 sq., vol. ii. pp. 444 sq.; OZANAM: La civilisation au cinqième siécle, 1862, i. pp. 200 sq.; A. COCHIN: L'abolition de l'esclavage, Paris, 1862, 2 vols.; HEBFELD: Sklaverei und Christentum; Beiträge zur Kirchengeschichte, Tübingen, 1864, i. pp. 212 sq.; RIVIERE: L'Église et l'esclavage, 1864; J. A. MONOD: Saint Paul et l'esclavage, Paris, 1866; H. WISKER- mann: Die Sklaverei, Leiden, 1860; G. HAVEN: National Sermons: Sermons, Speeches, and Letters on Slavery and its War, Bost., 1869; BUCHMANN: D. unfreie u. freie Kirche in thv. Beziehung z. Sklaverei, Breslau, 1873; OVERBECK: Studien, Hft. 1, Schloss-chemnitz, 1875, pp. 188-230 ("Über das Verhältnis der alten Kirche zur Sklaverei im römischen Reich"); ALLARD: Les esclaves chrétiens depuis les premiers temps de l'église jusqu'à la fin de la domination romaine en Occident, Paris, 1876; G. V. LECHLER: Sklaverei u. Christentum, Leip., 1877 (30 pp.); T. ZAHN: Sklaverei u. Christentum in der alten Welt, Heidelb., 1879 (48 pp.); HAGVOOR: Slaves and Slavery, London, 1880; CHISHOLM: Christianity and Slavery, Bosto., 1881. — On Negro Slavery and the Slave-trade see C. W. WADSTROM: Observations on the Slave-trade, London, 1878; THOMAS CLARKSON: History of the Abolition of the Slave-trade, London, 1808, 2 vols.; HÜNE: Völkstümliche historische Darstellung aller Veränderung d. Neger-Menschenzustandes, Göttungen, 1820; BÜRGER: Die evangelische Mission unter den Negern in Westafrika, Bieief., 1850; WILLIAMS: History of the Negro Race, N. Y., 1883, 2 vols.

SLAVERY AND CHRISTIANITY. Christianity and slavery seem to the present generation, with its settled opinions concerning natural rights and the teachings of the New Testament, to form the opposite poles of the moral sphere; and yet it is certain that society in antiquity was based on slavery, and that at no period of history was the slave system more completely organized than in the Roman Empire during the life of Christ in his world. It must be admitted that the Master never commanded that slavery as it then existed should be abolished, like other evils, — idolatry, for instance,—by the direct act of his followers; and further, that, for three hundred years after his advent, no writer among either the defenders or the enemies of Christianity ever spoke of the abolition of slavery as a consequence of the new doctrine (Biot, 126). It seems, however, equally clear that the total change which has since taken place in the opinion of the civilized world in regard to slavery has been mainly due to the gradual outgrowth of Christian doctrine, morals, and example. This inconsistency can only be explained by a view of the history of the opinion of the church on this subject.

1. Relations of Christianity towards Slavery to the Reign of Constantine. — Among the early converts there were, of course, masters and slaves. The apostle Paul preaches liberty to the individual; because the gospel is a revelation of the falsity of human distinctions in a race which had a common Father, and were the subjects of a common redemption. He insisted, also, that in the new kingdom all men were equal in the sight of God, who was no respecter of persons, whatever they
might be as subjects of the Roman emperor: nevertheless, he maintained the duty of obedience on the part of the slave, and the claim of authority on the part of the master, as not only sanctioned, but commanded, by the new doctrine. The apostle, and his followers during the first three centuries, accepted slavery as a fact, a settled condition of Roman society which they were as powerless to change, had they so desired, as to change the imperial government itself. The object, the only object which was then practicable, was to remedy moral evils under existing institutions. The apostles and fathers addressed their exhortations to the heart rather than to the intellect of the down-trodden classes. They taught meekness and humility, and consecrated for the first time in history the servile virtues. They seem to have regarded the service of God by slaves as conferring upon them, in an important sense, a moral sense of the early Christians, quite as much as slavery ought, we think, to have done; but all these evils the Christians met with submission and resignation and by their own example of good works and virtues. When the Roman law came in conflict with their Christian duties, they made no futile attempts at change by revolutionary force and violence. An illustration of their position is found in the history of the Quakers, who gained all their early strength by contrasting voice and example against the inequalities of society in the reign of Charles II.; and yet they remained loyal subjects of the king.

Opinion of the Fathers in Regard to Slavery. — It cannot be doubted that the opinions of many of the Fathers on this subject were derived from the moral philosophy of the stoics of the empire. "Liberty," says Epictetus, "does not consist in the enjoyment of the things we desire, but in our having no desires." Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose says above, all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means, the sin of Adam. Chrysostom, on the other hand, did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opinions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of that great work which, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: Histoire de l’Esclavage dans l’Antiquite, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (Constant. apol., iv. q. t. I. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, on a footing of equality with their masters in the new "City of God." In this city all, slaves and free, worshipped the same Father; they were bound together, in the offices of the church and the administration of its charities, members of the same college in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.

Doubtless there were many evils in Roman society, established by law or usage, which shocked the moral sense of the early Christians, quite as much as slavery ought, we think, to have done; but all these evils the Christians met with submission and resignation and by their own example of good works and virtues. When the Roman law came in conflict with their Christian duties, they made no futile attempts at change by revolutionary force and violence. An illustration of their position is found in the history of the Quakers, who gained all their early strength by contrasting voice and example against the inequalities of society in the reign of Charles II.; and yet they remained loyal subjects of the king.

But in our having no desires. Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose says above, all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means, the sin of Adam. Chrysostom, on the other hand, did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opinions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of that great work which, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: Histoire de l’Esclavage dans l’Antiquite, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (Constant. apol., iv. q. t. I. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, on a footing of equality with their masters in the new "City of God." In this city all, slaves and free, worshipped the same Father; they were bound together, in the offices of the church and the administration of its charities, members of the same college in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.

Doubtless there were many evils in Roman society, established by law or usage, which shocked the moral sense of the early Christians quite as much as slavery ought, we think, to have done; but all these evils the Christians met with submission and resignation and by their own example of good works and virtues. When the Roman law came in conflict with their Christian duties, they made no futile attempts at change by revolutionary force and violence. An illustration of their position is found in the history of the Quakers, who gained all their early strength by contrasting voice and example against the inequalities of society in the reign of Charles II.; and yet they remained loyal subjects of the king.

Opinion of the Fathers in Regard to Slavery. — It cannot be doubted that the opinions of many of the Fathers on this subject were derived from the moral philosophy of the stoics of the empire. "Liberty," says Epictetus, "does not consist in the enjoyment of the things we desire, but in our having no desires." Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose says above, all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means, the sin of Adam. Chrysostom, on the other hand, did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opinions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of that great work which, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: Histoire de l’Esclavage dans l’Antiquite, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (Constant. apol., iv. q. t. I. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, on a footing of equality with their masters in the new "City of God." In this city all, slaves and free, worshipped the same Father; they were bound together, in the offices of the church and the administration of its charities, members of the same college in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.

Doubtless there were many evils in Roman society, established by law or usage, which shocked the moral sense of the early Christians quite as much as slavery ought, we think, to have done; but all these evils the Christians met with submission and resignation and by their own example of good works and virtues. When the Roman law came in conflict with their Christian duties, they made no futile attempts at change by revolutionary force and violence. An illustration of their position is found in the history of the Quakers, who gained all their early strength by contrasting voice and example against the inequalities of society in the reign of Charles II.; and yet they remained loyal subjects of the king.

Opinion of the Fathers in Regard to Slavery. — It cannot be doubted that the opinions of many of the Fathers on this subject were derived from the moral philosophy of the stoics of the empire. "Liberty," says Epictetus, "does not consist in the enjoyment of the things we desire, but in our having no desires." Marcus Aurelius made the question of true liberty dependent upon the mind and the will of the individual. The Fathers taught, after the example of St. Paul, that the true slavery was the slavery of sin. St. Jerome insists that there is no true freedom except in the knowledge of the truth. St. Ambrose says above, all conception of liberty a more noble servitude, in which freemen and slaves may unite, and where both may work together for the good of others. According to St. Augustine, the inferior position of woman relatively to man, as well as slavery, was introduced into the world at the same time and by the same means, the sin of Adam. Chrysostom, on the other hand, did not recommend the suppression of slavery, lest men should lose an opportunity of seeing how nobly liberty of soul could be preserved in the body of the slave. And yet, with these opinions of the advantages of the existing system, the Fathers speak of the original equality of mankind, of the fraternal love which should bind all men together, of that great human family of which tyranny, and not nature, had made two races, of the dignity of man created in the image of God, and, above all, of that great work which, while he became a slave through the sin of Adam, becomes a freeman through the sacrifice of Jesus Christ. (See Wallon: Histoire de l’Esclavage dans l’Antiquite, vol. iii., for full details on this point.)

While Christianity did not attack what may be called the principle of slavery in the Roman Empire, it did not content itself with preaching merely moderation to the masters, and resignation to the slaves: it favored the manumission of slaves (Constant. apol., iv. q. t. I. p. 297), and strove to suppress or mitigate those features of slavery which made men forget that they were all children of the same Father, on a footing of equality with their masters in the new "City of God." In this city all, slaves and free, worshipped the same Father; they were bound together, in the offices of the church and the administration of its charities, members of the same college in the old Roman sense, with equal rights as such, and, above all, with the same hope of a common reward in the life to come.
against permitting the children to perish from neglect and starvation.

From the time of Constantine to that of Alexis Comnenus (1095), there was, it is now apparent, in the Eastern Empire, a secret conflict of opinion between the Christian authorities and the imperial government concerning the slave-trade. A striking illustration of the nature of this conflict is found in the general opinion that the marriage of a slave in the church made him ipso facto a freeman. Up to the time of Basil the Macedonian, no such marriage was permitted to take place; the union of male and female slaves being still regarded as contubernalium, not having the sanction of theconnubium, essential to the valid, legal marriage of the Romans. Basil (867–880) directed that the priestly benediction should hallow the marriage of slaves. This enactment met with violent opposition from the deeply rooted prejudices of centuries, and was often evaded. Alexis Comnenus renewed the edict, invoking for its support the Christian maxim, “one God, one faith, one baptism,” and directed that all slaves whose masters forbade that they should be married in the church should be freed. See Waldo, iii. 462, and Milman's History of Latin Christianity, i. p. 49.

In the Western Empire, after it was conquered by the Teutonic tribes, domestic slaves were still to be found; although the vast majority of the bondmen were serfs, who, like the Roman coloni, were adscripti globem, and could not be sold apart from the land, of which they formed, in legal phrase, an incident. Many of the harshest features of the slave-code of the empire and of the Barbarians were kept up for the government of these serfs. The tendency, under the feudal system during the middle age, was to replace slavery by serfage; and this last form of servitude died out gradually in Europe, when the employers of labor, from a variety of motives, chiefly economic and selfish, found it to their advantage to pay wages, and to agree with their serfs that they should hold their lands on condition of rendering services thereon, certain in kind, and fixed in amount.

We are not to suppose that either the church or the clergy (who were all, in the earlier period, of the conquered races) were unmindful of the treatment of the serfs and bond-laborers during this age. The church did not attack mere slave-holding,—indeed, under the operation of the feudal system, churches and monasteries became, by the gifts of the faithful, among the largest slaveholders and proprietors of serfs,—but it constantly protested against abuses of the system, and in favor of humane measures. Charles L. Brace (Gesta Christi, p. 229) says that thirty-seven church councils passed favorable to slaves. In the middle age no Christian captives were permitted to be sold into slavery; the right of asylum in the churches was offered to fugitive slaves; large sums were spent for their ransom; manumissions were frequent, and were encouraged by the church as acts inspired by the love of God for the benefit of the soul of the master. Still, the noble declaration of Pope Gregory the Great, towards the close of the sixth century, “that slaves should be freed because Christ became man in order to redeem us,” does not seem to have been the guide if the church’s policy during the middle age. Larroque (L’Esclavage, p. 65–118), indeed, gives a list of fifteen councils of the church, whose decrees, he claims, were unfavorable to the freedom of the slave.

Personal slavery having disappeared in Europe in the fourteenth century, it was revived upon a gigantic scale on this continent shortly after the discovery of America. The scarcity of labor in the New World, and the necessity for it, seem to have overcome all objections to the system, whether founded upon motives of Christian duty, or upon economic considerations. All the European nations, Catholic and Protestant, who had colonies in America, engaged in transporting slaves from the coast of Africa to this continent. The result was, that, according to the calculation of Sir Arthur Helps, there were carried between the years 1579 and 1807 more than five millions of human beings from Africa to America, where they and their descendants became slaves. For more than two centuries and a half no voice, either in the church or out of it, was publicly heard against the slave-trade and its consequences. About the middle of the eighteenth century, however, two distinct movements became apparent. They are distinct; because one was based on philosophical, and the other on Christian grounds. The first was confined to France, and the other to England. Upon one or the other of them, modern opinion and legislation in regard to negro slavery have been based. The philosophical basis is found in that portion of the celebrated work of Rousseau, Emile, called Profession de foi d’un Vicaire Savoyard. The views there laid down made a profound impression upon all writers on theories of government during the remainder of the century, and formed the element of strength in the French Revolution. According to Rousseau, man is a being by nature good, loving justice and order. In an ideal state of society each member would be free, and the equal of every other,—equal, because no person, or family, or class, would seek for any rights or privileges of which any other was deprived; and free, because each one would have his share in determining the rule common to all.

These doctrines, and the vast system which grew out of them, were, for various reasons, embraced with the utmost enthusiasm in France. People looked for the millennium as a consequence of their adoption to an age, when, according to Condorcet, “the sun shall shine only on freemen, when tyrants and slaves and priests shall survive only in history and on the stage.” It is curious that the first public official document in which these opinions are clearly set forth should be our own Declaration of Independence; for it is there proclaimed that all men are “equal,” and that “they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness.” So in France, the first article of “The Declaration of the Rights of Man and of the Citizen,” adopted in 1789 at the beginning of the Revolution, asserts, “Men are born free and equal, and have the same rights.” And as a logical result of this declaration, based upon the teaching of Rousseau, the French Convention (Feb. 4, 1794) decreed that negro slavery should be abolished in all the French Colonies, and that all men therein should have the rights of French citizens. Two things are worthy of
remark concerning this decree: (1) That it was the first act by which any nation in Europe decreed the abolition of slavery; and, (2) That the men and the nation adopting it were so far from being Christians, that they had, only three months before its date, enthroned and worshipped a woman as the goddess of reason in the Cathedral of Notre Dame at Paris.

In the tide of these attacks of the French philosophers on slavery as a violation of natural rights, there began a movement about the same time, chiefly in England and in this country, having the same object in view, but founded wholly upon convictions of Christian duty. Conscience was here substituted for mere sentiment, as the impulse to action; and the result was that earnest, persistent, and personal work which is prompted by deep, conscientious conviction of duty. The African slave-trade was made at first the main point of attack by the abolitionists. In 1772 Granville Sharp urged its suppression on religious grounds. Just before the Revolution, Virginia petitioned that no more African slave-trade should be sent into the Colony; a few years later, Clarkson, a man of deeply religious nature, gave up his whole life to efforts to convince his countrymen that they should prohibit the slave-trade by law, as violating every principle of Christian humanity. The only religious denomination which as a body took an active part in this work was the Quakers, who presented to the House of Commons a petition for the abolition of the slave-trade in 1784. By incessant work, and constant agitation of the subject in the press and at public meetings, the little band of abolitionists gained the support of many prominent public men in England, Wilberforce, Pitt, Fox, and Burke among the rest. Such was the feeling roused by the discussion of the subject, and especially the general conviction of the violation of Christian duty in maintaining the traffic, that, forced at last by the pressure of public sentiment, Parliament abolished the slave-trade in 1807. This movement in England may be considered as directed wholly by Christian sentiment.

In the United States the foreign slave-trade was prohibited in 1808 by virtue of a power conferred upon Congress by the Constitution. Shortly afterwards, all the maritime nations of Europe followed the example of England and of this country; and the work was fittingly crowned by the declaration of the European Congress of Vienna in 1815, engaging all the powers to discourage the traffic, that, forced at last by the pressure of public sentiment, Parliament abolished the slave-trade in 1807. This movement in England may be considered as directed wholly by Christian sentiment.

In this country the testimony of the Quakers, as a religious body, against slavery has been uniform from the beginning. In 1688 the German Friends residing in Germantown, now a part of Philadelphia, petitioned the Yearly Meeting to take measures against slaveholding. From 1696 to 1776, the society was not made a subject of discipline, and the formation of two Methodist-Episcopal churches in this country,—one at the North, and the other at the South.

It must be remembered that there were, before the war, in the Northern States, vast multitudes of Christians of thoroughly antislavery sentiments who took no active part in the abolition movement, because they were restrained by conscientious convictions as to their duty as citizens; but when slavery was made the pretext of rebellion, and war against the government, and an attempt was made to found an empire the corner-stone of which was slavery, and especially when the National Government had decreed the emancipation of the slaves, every motive for its further toleration was removed.

SMECTYMNUUS.

SLEIDAN (originally PHILIPSOHN), Johannes, b. at Sleiden, near Aix-la-Chapelle, 1506; d. at Strassburg, Oct. 31, 1556. He studied ancient languages and literatures at Liege and Cologne, and afterwards jurisprudence and history in Paris; embraced the Reformation; settled at Strassburg, and was much used by the Protestant princes of Germany in diplomatic missions to England, the Council of Trent, etc. His celebrated work on the history of the Reformation in Germany (De statu religionis et reipublica Carola Quinta Cesare commentarii, Strassburg, 1553-56) he wrote at the instance of the leaders of the Schmalcaldian League, in Dutch, Italian, English (with his life, London, 1680), and Swedish, and appeared in eight editions before 1780. His De quatro summis imperii libri tres (1557) was very much read. On the Roman-Catholic side, Fontaine, Gennep, Surius, and Maimbourg wrote against him. See Baumgarten: Uber St's Leben u. Briefeocchel (Strassburg, 1787), and Briefeocchel (1881).

SMALCALD ARTICLES AND LEAGUE. See Schmalcald Articles.

SMALLEY, John, D.D., b. in Columbia, Conn., June 4, 1754; d. in New Britain, Conn., June 1, 1820, within three days of being eighty-six years old. He was prepared for Yale College by his pastor, Eleazer Wheelock, afterward president of Dartmouth; was befriended while at Yale by Ezra Stiles, afterward president of the college; was graduated in 1736. He was thought by Dr. Wheelock to have been converted in early childhood. At the age of six years he had been deeply affected by the preaching of Whitefield. In college, however, he began to doubt the genuineness of his conversion, became painfully despondent, and at length ascribed what he sometimes called his actual, and sometimes his second, conversion, to the reading of Edwards on the Will. This was followed by the facts which led him in a long life to oppose all religious excitements which did not spring from the influence of religious doctrine. It led him to become a leader in the contest against the fanaticism of the Separatists, against the Half-way Covenant,—a leader in defence of the New-England theology.

Having pursued his theological studies with Dr. Joseph Bellamy, he was ordained April 19, 1758, over the Congregational Church in New Britain, Conn. He remained in this pastorate more than fifty-five years — without a colleague, more than fifty-one years. In the pulpit he fixed his eyes on his manuscript, read it with a harsh and nasal voice, with few, and those awkward, gestures; yet he enchanted the attention of his hearers by his exhibition of naked doctrines,—often the distinguishing doctrines of Calvinism. The marked success of his pastorate is a matter of historical interest. His success as a theological instructor was yet more remarkable. Twenty of his pupils can now be remembered. One of them was an eminent revivalist, and was accustomed to read in the pulpit a printed sermon of Smalley, and to read it with such impressive elocution that the reports of its influence are well-nigh fabulous. Two of Smalley's pupils were Nathanael Emmons of Franklin, and Ebenezer Porter, who, as a professor at Andover, exerted a formative influence on the seminary. Two other theological pupils of Smalley turned their attention afterward from the ministerial to the legal profession. One of these was Oliver Ellsworth, who became chief justice of the United States: the other was Jeremiah Mason, to whom Daniel Webster ascribed much of his own success at the bar. The pupils of Smalley were charmed with his wit, but often awed by the severity of his criticisms. He studied fourteen hours a day, yet made no parade of learning. He was confident in his opinions, and impatient of contradiction, but was venerated for his profound and simple-hearted piety.

Four of his sermons had an epochal influence. Two of the four were on Natural and Moral Inability, published in 1788, republished in England. Two were entitled Justification through Christ an Act of Free Grace, and None but Believers sat-ed, published in 1803 a volume of Discourses, and in 1814, when he was eighty years old, a second volume.

SMART, Christopher, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1743; followed literary pursuits in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are The Parables of Christ done into Verse, 1765; On the Divine Attributes; and A Translation of the Psalms of David attempted in the Spirit of Christianity, with Hymns for the Fasts and Festivals, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his Song to David, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper.

SMART, Christopher, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1743; followed literary pursuits in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are The Parables of Christ done into Verse, 1765; On the Divine Attributes; and A Translation of the Psalms of David attempted in the Spirit of Christianity, with Hymns for the Fasts and Festivals, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his Song to David, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper.

SMART, Christopher, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1743; followed literary pursuits in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are The Parables of Christ done into Verse, 1765; On the Divine Attributes; and A Translation of the Psalms of David attempted in the Spirit of Christianity, with Hymns for the Fasts and Festivals, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his Song to David, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper.

SMARAGDUS, abbot of the monastery of St. Michael, situated on the Meuse, in the diocese of Verdun, was one of the most learned theologians of the Carolingian age, and held in great esteem both by Charlemagne and Lewis the Pious. His writings, however, consisting of commentaries on the New Testament, on the rules of St. Benedict, etc., are mere compilations, altogether without originality. They are found in Migne: Patro. Lat., vol. 102. — Another Smaragdus, whose true name was Ardo, was a friend of Benedict of Aniane, and wrote his life. See Act. Sanct., and Migne: Patro. Lat., vol. 103.

SMART, Christopher, b. at Shipbourne, Kent, 1722; d. in the King's Bench prison, 1771; fellow of Pembroke College, Cambridge, 1743; followed literary pursuits in London, and led a disorderly and dissipated life, which did not quench his religious feeling. Among his works are The Parables of Christ done into Verse, 1765; On the Divine Attributes; and A Translation of the Psalms of David attempted in the Spirit of Christianity, with Hymns for the Fasts and Festivals, 4to, 1765. These are piously intended, and curious, but met with no success. More memorable is his Song to David, written on the wall of a madhouse, or, according to the old tradition, indented with a key on the wainscot, he being debarred the use of pen, ink, and paper.

SMECTYMNUUS.
SMITH.

The remonstrance from the unjust imputations of frivolousness and falsehood: wherein the cause of liturgy and episcopacy is further debated. The debate was upon these two heads: (1) of the antiquity of liturgies, or forms of prayer; (2) of the apostolical institution of diocesan episcopacy. See Neale: Hist. Puritans, vol. 1. pt. ii. c. viii. See also Smith's Researches. In 1846 he began his translation of the Bible into Arabic, having the assistance of Dr. Edward Robinson on a journey in 1852, and contributed materially to the accuracy and discoveries of Robinson's Researches. In 1838 Dr. Smith accompanied Dr. Edward Robinson on a journey from Suez through the Sinaitic peninsula and up the Jordan. He accompanied the same scholar on his journey in 1832, and contributed materially to the accuracy and discoveries of Robinson's Researches. In 1846 he began his translation of the Bible into Arabic, having the assistance of Butrus el-Bistany and Nasif el-Yaacbee. By August, 1853, he had completed the translation of the four Gospels. Before his death he succeeded in translating the entire New Testament, and the Pentateuch, historical books, Isaiah, Jeremiah, and other portions of the Old Testament. His labors have been supplemented by the scholarship of Dr. Van Dyke. Dr. Smith possessed eminent attainments in Arabic, and will always have a distinguished place in the annals of the American mission at Beyrout. For a good account of his life, see Missionary Herald, 1857, pp. 224-226.

SMITH, George, b. in England about 1825; d. at Aleppo, Aug. 19, 1876. He began life as bank-note, copper and steel plate engraver; taught himself the Oriental languages, and first came into prominence in 1866 by a contribution to The London Athenaeum, upon the Tribute of Jeth, which revealed his studies, amissually carried on at leisure moments, of the Ninevite sculptures in the British Museum. In 1867 he was appointed a senior assistant of the Lower Section in the department of Egyptian and Oriental Antiquities in the British Museum, and from thence's a爱吃 in Liverpool before he entered the field of Assyrian scholars. He made expeditions to Nineveh in 1873 at the expense of the London Daily Telegraph (newspaper), and in 1874 and 1875 on behalf of the British Museum, and obtained immense treasure in cuneiform inscriptions, etc. His most important works are the Assyrian Manuscripts (1873), History of Assyria from the Monuments (1875), The Assyrian Eponym Canon (1875), Chaldean Account of Genesis (1876, new ed. by Sayce, 1880), History of Sennacherib. See Cooper: Biographical Dictionary, supplement, s.v.; art. Cuneiform Inscriptions.

SMITH, Henry Boynton, D.D., LL.D., an eminent American scholar and divine; b. in Portland, Me., Nov. 21, 1815; d. in New York, Feb. 7, 1877. He was graduated at Bowdoin College in the class of 1834; studied theology at Andover and Bangor, mission before he entered the Episcopal Church, and librarian, at Bowdoin. Late in 1837 he went abroad on account of ill-health, and passed the winter in Paris, hearing lectures at the Sorbonne, at the Institute, and at the Royal Academy. The next two years were spent chiefly at Halle and Berlin, in enriching his mind with the treasures of German thought and culture. The friendships formed at this time with Tholuck, Ulrici, Neander, Twesten, Baron von Kottwitz, Kahnis, Besser, Godet, and others, eminent then or since as theologians and men of faith, he counted among the greatest blessings of his life abroad. After a short visit to England, he returned home in the summer of 1840, and was at once licensed to preach the gospel. But his health again gave way, delaying his settlement until the close of 1842, when he was ordained as pastor of the Congregational Church at West Amherst, Mass. Here he labored four years with zeal and success, supplying also during two winters the chair of Hebrew at Andover. In 1847 he became professor of mental and moral philosophy in Amherst College. In 1850 he accepted a call to the chair of church history in the Union Theological Seminary of New York City. Three years later he was transferred to the chair of systematic theology. In both departments he wrought with the hand of a master, and, alike by his teaching and his writings, won a commanding position as one of the foremost scholars and divines of the country. His influence was soon felt throughout the Presbyterian Church, and was especially powerful in shaping opinion in the New School branch of it to which he belonged. He wrote a good deal for the editorial columns of The New-York Evangelist, on religious and ecclesiastical topics of the day; while in The American Theological Review, in The Presbyterian Quarterly and Princeton Review, he discussed the leading philosophical and theological questions of the age. Of the first-named review he was the sole editor, and of the other two he was joint editor. He contributed articles on Schelling, Hegel, Calvin, Pantheism, the Reformed Churches, and other subjects, to Appletons' Cyclopaedia. In 1859 he published Tables of Church History, a work embodying the results of vast labor. In 1863 he was elected moderator of the General Assembly at Philadelphia, and the next year, at Dayton, preached a sermon before the Union and Ecclesiastical Re-union, which did much to bring together again the two severed branches of the Presbyterian Church. He took a leading part in the memorable Union Convention at Philadelphia in 1867. During the war he wrote very ably in support of the national cause. In 1859 he revisited Europe, also in 1866, and again in 1869. The latter visit, which was caused by overwork and the breaking-down of his system, lasted a year and a half, and included a journey...
SMITH. 2200

SMITH.

to the East. After his return he resumed his labors in the seminary, but with health so greatly enfeebled, that early in 1874 he resigned his chair, and was made professor emeritus. After long struggles with disease, and severe suffering, he entered into rest.

Whether regarded as a theologian, as a philosophical thinker, or as a general scholar and critic, Dr. Smith was one of the most gifted and accomplished men of his time. Such was the opinion of him often expressed by those best qualified to judge, both at home and abroad. Unfortunately, with the exception of his invaluable History of the Church of Christ, in Chronological Tables, his writings consist chiefly of occasional discourses, essays, and reviews. But, although occasional, they discuss many of the most important and vital questions of the age; and they do it with such exhaustive power, that in several instances the discourse or essay might readily be enlarged into a book, with no other change than that of greater fulness of statement and illustration. His address at Andover in 1849, on The Relations of Faith and Philosophy, may serve as an example. The strong points are so vividly presented, the principles involved are set forth with such distinctness, the discussion is so luminous and complete, that a whole treatise on the subject could hardly add to the force of the argument. This address was greatly admired, and at once attracted to its author general attention. It was reprinted in Edinburgh, and elicited the highest praise from such men as Sir William Hamilton and Rev. Dr. John Millar. Referring to this address, and to the inaugural discourse on Church History, Mr. Bancroft, the eminent historian, wrote to Dr. Smith, "I know no one in the country but yourself who could have written them." It is not too much to say that the United States has produced no theologian who combined in a higher degree than Dr. Smith, great learning, the best literary and philosophical culture, wise, discriminating thought, and absolute devotion to Christ and his kingdom. It is deeply to be regretted that he was not spared to give to the public his theological system. It had been elaborated with the utmost care, contained the ripe fruit of his genius, as well as of his faith and his lifelong studies, and would have been a lasting boon to the world. Its informing idea is happily expressed in his early address at Andover; as, e.g., in the passage, "Christianity is not only an historic revelation and an internal experience, but also an organic, diffusive, plastic, and triumphant force in human history; and in this history, as in the revelation and as in the experience, the centre around which all revolves is the person of Jesus Christ." Professor Smith was specially gifted as a theological teacher, arousing enthusiasm in his students, inspiring them with reverence for the Holy Scriptures, fostering in them a devout, earnest, catholic spirit, dealing gently and wisely with their doubts; and impressing upon them continually, alike by example and instruction, the sovereign claims of their Redeemer, the glory of his kingdom, and the blessedness of a life consecrated to him. His services to the Union Theological Seminary were varied and inestimable. The Presbyterian Church in the United States also owes him a lasting debt of gratitude. He has been called "the hero of re-union," and certainly no man better merited the praise. His genial influence as a teacher of divine truth was equally wide and strong, and, wherever felt, it was an ennobling and irreligion influence, tending to exalt the faith once delivered to the saints, and to draw closer together all sincere disciples of Jesus. Nor did his influence cease with his death. His name continues to be spoken with love and reverence; his opinions are still full of vital force; and all schools of Christian thought appeal to him as to a master in Israel. A very full and admirable account of him will be found in Henry Boynton Smith: His Life and Work, edited by his wife, New York, 1881. See also Faith and Philosophy, Discourses and Essays by Henry B. Smith, edited by Dr. Prentiss, New York, 1877; Apologetics, A Course of Lectures, 1882; Introduction to Christian Theology, comprising (I.) A General Introduction, (II.) Special Introduction, or the Prolegomena of Systematic Theology, 1888; Systematic Theology, 1871 (all edited by Dr. Karr). GEORGE L. PRENTISS.

SMITH, John, the Cambridge Platonist; b. at Achurch, near Oundle, in Northamptonshire, 1618; entered Emmanuel College, Cambridge, April, 1638; chosen fellow of Queen's, 1644; d. there Aug. 7, 1652. His fame rests upon his posthumous Select Discourses (London, 1660, 4th ed., Cambridge, 1859), which "show an uncommon reach of understanding, and penetration, as well as an immense treasure of learning in their author." See his biography in the Discourses; JOHN TULLOCH: Rational Theology, vol. ii.; art. PLATONISTS (CANTABRIDGE).

SMITH, John Cotton, D.D., Protestant-Episcopalian; b. at Andover, Mass., Aug. 4, 1826; d. in New-York City, Monday, Jan. 9, 1882. He was a descendant of John Cotton and Cotton Mather, and a grandson of Dr. Leonard Woods; graduated at Bowdoin College in 1847; was from 1850 to 1852 rectors of St. John's Church, New-York City, and a son of Dr. Leonard Woods; graduated at Bowdoin College in 1847; was from 1850 to 1852 rector of St. John's Church, New-York City, and from 1852 to 1859, assistant minister in Trinity Church, Boston; and from 1860 till his death, rector of the Church of the Ascension, New-York City. He was an able scholar, an eloquent preacher, a most influential leader of thought in his church, and one of the originators of the "Church Congress;" while in his public relations he was a large-hearted philanthropist, ready to do all in his power for the general good; prominently connected with the Bible Society, the Evangelical Alliance, the Board of Missions, and particularly interested in tenement-house reform. He edited Church and State, was a frequent contributor to the press, and published Misellania, Old and New (New York, 1878), and Brier Hill Lectures on Present Aspects of the Church, New York, 1881. By his writings, sermons, and addresses, and by the attractive influence of his personal character, he did more, perhaps, than any one person of his time to develop a generous spirit of mutual intercourse between various schools of thought, and that state of harmony which now prevails in the Episcopal Church.

G. F. FLEITZNER.
SMITH, John Pye, D.D., L.L.D., b. at Sheffield, May 25, 1774; d. at Guilford, Surrey (London), Feb. 5, 1851; an English Congregational divine and author; studied theology at Rotherham College, under Rev. Dr. Edward Williams; was professor of theology at Homerton College from 1805 to 1850. A man of unusual learning, and of most admirable Christian spirit. He was one of the earliest professors to recognize the value of the contributions to theology made by German scholars, and to essay a reconciliation between modern science and divine revelation, bringing on himself thereby no small suspicion on the part of less enlightened brethren. His Scripture Testimony to the Messiah (London, 1816-21, 2 vols., 6th ed., 1898) is an elaborate exegetical study of all the passages of Scripture referring to Christ. In Four Discourses on the Sacrifice and Priesthood of Jesus Christ (London, 1828, 5th ed., Edinb., 1898) he defends the Evangelical against the Socinian doctrine. Scripture and Geology (London, 1859, 5th ed., 1868) was the Congregational Lecture for 1839. His First Lines of Christian Theology was published after his death (1854, 2d ed., 1860), and contains his lectures to his classes, in syllabus form. See J. Medway: Memoirs of the Life and Writings of John Pye Smith, London, 1855. P. H. MARLING.

SMITH, Joseph.  See Mormon.

SMITH, Samuel Stanhope, D.D., L.L.D., Presbyteriant; b. at Pequea, Penna., March 16, 1750; d. at Princeton, N.J., Aug. 21, 1819. He was graduated from Princeton College, 1776; tutor there, 1770-73; first president of Hampden Sidney College, 1777; professor of moral philosophy, 1779; and president, 1794-1812. In 1798 he was a member of the committee which drew up the Form of Government of the Presbyterian Church. He had a high reputation as a pulpit orator and a college president. He published Sermons, New York, 1790; Evidence of a Christian Religion, Phila., 1809; Moral and Political Philosophy, Trenton, N.J., 1812; Principles of Natural and Revealed Religion, New Brunswick, N.J., 1815; (posthumous) Sermons, with Memoir, Philadelphia, 1821, 2 vols. See Sprague: Annals, iii. 335-345.

SMITH, Sydney, Church of England; b. at Woodford, Essex, June 3, 1777; d. in London, Feb. 22, 1845. He was graduated at Oxford, 1792; took holy orders, 1794; was minister of Charlotte Episcopal chapel, Edinburgh, 1797-1802; canon of Bristol, 1828; and canon residentiary of St. Paul's, 1831. He is one of the most famous of English wits; but he was also a forcible, earnest preacher, and a sagacious critic and reviewer. He was the first editor of The Edinburgh Review. Besides numerous Sermons, he published Letters on the Subject of the Catholics by Peter Plymley, London, 1808, which did much to promote Catholic emancipation, and Elementary Sketches of Moral Philosophy, 1830. See his Memoir by his daughter, Lady Holland, London and New York, 1865, 2 vols., and the art. in Allibone.

SMITH, William Andrew, D.D., a leading minister of the Methodist-Episcopal Church South; b. at Fredericksburg, Va., Nov. 28, 1802; d. at Richmond, Va., March 1, 1870. His parents dying while he was yet a child, he was cared for and brought up in the family of Mr. Hill, a worthy merchant of Petersburg, Va. He professed religion at seventeen years of age, prepared for the ministry, and was admitted into the Virginia Conference in 1825. He rose rapidly to eminence in the conference. In 1838 he was appointed agent for Randolph-Macon College, then in its infancy. In September of that year, by a painful accident, he was made a cripple for life. He continued to fill many of the most important stations in his conference until 1846, when he was elected to the presidency of Randolph-Macon College, and while here he raised, largely by his own personal efforts, an endowment of one hundred thousand dollars. This position, as well as that of professor of mental and moral philosophy, he filled with great acceptability and efficiency until 1866, when he moved to St. Louis, Mo. After serving here as pastor of Centenary Church for two years, he became president of Central College, located at Fayette in that State, and raised for the institution at once, by his personal exertion, about a hundred thousand dollars. About this time he became the victim of a fatal malady, which two years later, while on a visit to Richmond, Va., terminated in his death. He was a member of every general conference from 1832 till his death. At the eventful general conference of 1844 he took a specially prominent part; and in the celebrated appeal of Rev. Francis A. Harding, and in the extra-judicial trial of Bishop James O. Andrew, he won a national reputation for deliberative and forensic eloquence and for rare powers of argument and debate. From that time he became one of the foremost men in Southern Methodism. He was a hard student and an earnest thinker. His sermons were clear, forcible, and instructive, being able discussions of the cardinal doctrines of the gospel. He was more of a logician than of an orator, yet his logic was not cold and dry, but steeped in emotion, and aglow with zeal. His ministry was blessed with powerful revival. He was always bold to avow and defend his sentiments, regardless of consequences. The vigor and clearness of his intellect, his candor, independence, energy, and unquestioned ability, caused him to stand in the front rank of the leading minds in the Methodist-Episcopal Church South. (See biographical sketch by Bishop J. C. Granberry, in the General Minutes for 1870.) His Philosophy and Practice of Slavery (Nashville, 1857) attracted wide attention, and was universally recognized as one of the ablest presentations of the Southern side of the slavery question ever published. W. F. TILLET.

SMYRNA, situated on the Hermean Gulf on the coast of Lydia, became very prosperous after the time of Alexander the Great, and was, during the first two centuries of the Christian era, one of the principal commercial centres of the world, and the richest and most beautiful city of Asia Minor. It contained a Jewish and a Christian congregation, and the latter had occasion to prove its faith under persecutions instituted by the former (Rev. i. 11, ii. 8). Its venerable bishop, Polycarp, suffered martyrdom under Marcus Aurelius in 169. The city was almost totally destroyed by an earthquake in 178. It has now a mixed population of about 150,000. SMYTH, John. See Mormons; d. date of birth unknown; d. in Holland in 1612. Like many of the separatists he was a
SMYTH.

Cambridge man; matriculated as a prizeman of Christ's College, 1571, where John Milton afterwards studied; took his B.A. 1575-76; was elected a fellow, and commenced his M.A. 1579; afterwards he was lecturer at Lincoln, and then became vicar of Gainsborough, Lincolnshire, Eng. Seized by the bishops, he was restless, irreverent, and thoroughgoing. At the university he was cited before the vice-chancellor for defending Sunday, and at Gainsborough he battled against the separatists in defence of the English Church. But his persistent pursuit of truth precluded content with Puritanism. For "nine months he was perplexed about the "separation," and disputed with the chief Puritan leaders, but only to become pastor of a church of the separatist or independent type in the year 1602. How he became a Baptist is not clear. An old church book at Crowle, Lincolnshire, whose authentic character Dr. Dexter vehemently denies, says he was baptized in 1606, at midnight, in the River Don, by Elder John Morton. But his adversaries charged him with baptizing himself. Be that as it may, it is clear that he emigrated, along with his little flock, to Amsterdam, where he was sometimes pastor to a company of honest and godly men, forming "the Second English Church at Amsterdam," and sustaining himself by practicing physic. Since 1591 James Arminius had been setting forth his theological theses in opposition to Gomarus; and the "First English Church," a Barrowist or separatist Church, of which Francis Johnson was pastor, and Henry Ainsworth, teacher, was vigorously discussing the burning question of the hour—the nature of a visible church. In these circumstances Smyth accepted Arminian doctrine, took an anti-Pedobaptist view of baptism, and, along with Thomas Helwys, published a "Confession of Faith," in twenty-six articles, of the General-Baptist pattern. Smyth died; but Helwys and some of his comrades came to London, and founded the General-Baptist Church of England. Smyth was a man of incorruptible sincerity, beautiful humility, glowing charity, a fair scholar, and a good preacher.

The Principles and Inferences concerning the Visible Church (Amsterdam, 1607), Parallels, Censures, Observations (1608), Character of the Baptist (1609), Differences of the Churches of the Separation, Amsterdam.


General Baptists, also called Arminian, Free-will, and Free Baptists. I. Origin.—Traces of churches of the General-Baptist type are found in the reign of Henry VIII., at Eythorne, Kent, Eng., and Bocking, or Braintree, in Essex. But the organized life of the General Baptists dates from 1611 (that of the Particular or Calvinistic Baptists from 1633), and becomes a distinct historical and continuous force under the leadership of John Smyth (q.v.), Thomas Helwys, John Morton, Leonard Brushe, Henry Denne, and Dr. Du Veil.

II. Their Doctrinal Basis embraced, (1) the universality of redemption, hence the name of "General," (2) the obligation of baptism on all believers in Christ, (3) the essentially spiritual character of the church, and (4) the principle of absolute religious liberty, along with other doctrines common to the Reformed Faith of the opening years of the seventeenth century. Professor Masson, in his Life of Milton, vol. iii., states that the General Baptists were the first to pronounce with energy and distinctiveness in favor of the great modern idea of absolute liberty of conscience. Cf. Busher's book quoted at end.

III. Their organization embraced, (1) "assemblies," for the transaction of business common to the welfare of all the churches, not annual at first, but as occasion required; (2) "messengers," or "apostles," who visited the churches to "stir them up," and were also sent out to preach, not only in different parts of England, but also to Ireland, and even to Virginia and South Carolina (MSS. Proceedings of General Baptist Assembly, vol. ii. 32); (3) "elders," or pastors of churches; (4) "deacons," or helps in government. The churches were not fixed to any one building, but consisted of members scattered over wide areas, meeting in several buildings, and sometimes having two or three "elders." The discipline was not very rigid, and extended to speech and dress. In this and other matters they were closely akin to the early Friends, or Quakers.

IV. Growth.—The General Baptists spread rapidly in the first quarter of a century of their existence. In 1649 there were forty churches in London. During the Commonwealth they were planted in most of the midland and southern counties of England, and had grown so extensively that Thomas Grantham (1634-92), author of Christianismus Primitivus (published 1678, London), describes a petition presented to Charles II. in 1692, representing 30,000 General Baptists. Increased to 30,000 in 1692, they must have been one of the most numerus, as they were one of the most vigorous, of the English religious bodies. V. Decay.—Several causes contributed to the rapid decline which followed. (1) They lacked organizers, like George Fox and John Wesley, and not a few General-Baptist churches passed over to the Quakers. (2) Men of culture and ability were rare in the ministry. An educated pastorate was slighted. (3) They made their centre rural, and not metropolitan. (4) But chiefly they fell under the blight of that negative and critical spirit which nearly destroyed English Presbyterianism, enervated the Particular Baptists, Independents, and Episcopalians, and made the eighteenth century one of feeble convictions and sharp debate, of acute reasoning and practical godlessness. Matthew Caffyn, one of the "messengers," and elder of Horsham Church, in Surrey, was charged with Arianism. Discussion concerning the person of Christ became heated and hurtful; and in 1696 a rupture took place, and a fresh body, called "The General Association," was formed, in repudiation of Arianism. Three years afterwards a reconciliation was effected on a seemingly orthoodox basis; but it was not enduring, and in 1709 the friends of comprehension withdrew, and reorganized themselves on the "Six Principles" of Heb. vi. 1, 2, and the declarations of the Assembly of 1663. This division lasted till 1731, when they came together again on the understanding
that difference of opinion concerning the Trinity and the person of Christ should be allowed.

VII. The New Connexion.—For the next forty years Arianism was quietly gaining sway, when in 1770 the New Connection of General Baptists was formed in Whitechapel, London, out of (1) ten churches, containing 659 members, belonging to the assembly, and located in the south; (2) five churches, embracing 876 members, in Leicester, Wiltshire, and other districts, that had formed themselves on the General Baptist type solely by the study of the Scriptures; and (3) a community of 69 members, which arose in a similar fashion in Yorkshire under the Methodist Dan Taylor (q.v.), who afterwards became the leader of the New Connection. The object of this new federation was "to revive experimental religion or primitive Christianity in faith and practice;" and the basis of agreement added to the principles above named (§11) the declaration that "our Lord Jesus is God and man united in one person, or possessed of divine perfection unity of God firmly to believe." The 1,600 members in 1870, and is affiliated for classical and scientific 21,066 in 1870, and 26,621 in 1888. A college of Persuasive to Early Pietists, etc., and were greatly 3,178 in 1795, 7,673 in 1820, 17,913 in 1845, sprang in 1816 from the impact of the earnest 21,068 in 1870, and 26,621 in 1883. A college (now at Nottingham, Rev. Thomas Gosdby, B.A., principal) was started in 1797 by Dan Taylor. It has two scholarships (value, £30 each), a large library, thirteen students, an income of £800 per annum, and is affiliated for classical and scientific tuition with the Nottingham University. Home-mission work was started in 1811, and last year received over £2,000. Missions to Orissa, India, sprang in 1816 from the impact of the earnest spirit of the Rev. J. G. Pike (1784–1854), author of Persuasives to Early Piety, etc., and were greatly promoted by Francis Sutton, D.D. (1802–54), author of the hymn "Hail, sweetest, earliest tie that binds," and originator of the missions of the Free Baptists of America to Northern Orissa, and of the Baptist mission to the Telugus. The society also works in Rome, Italy. Income, £8,000 per annum. The Building Fund, established in 1865, has a capital of £6,000. Four thousand pounds were spent on Sunday-school work in 1892. The Magazine, started in 1798, has a large circulation (Rev. John Clifford, M.A., D.D., editor). There are 191 churches in England, with 25,431 members, and 143 ministers; in Orissa, 9 churches, 16 mission-stations, 16 missionaries, 22 native ministers, 5 ministerial students, 1,175 church-members, and a native Christian community of 3,964; in Rome there is one church of 16 members, two mission-rooms, a missionary, and an evangelical. 

VII. In the original body an unaggressive Arianism has gradually gained the ascendant; and for more than a century there has been a steady decline in numbers, interest, and power. Some of the churches have joined the new body; others have united with the Free Baptists; but more have become defunct. In 1801 there were 115 churches and 1,300 members; in 1830 there is not half a score of churches, nor 500 members; and the only two churches that are thriving have pastors from the New Connection, who have been accepted without any surrender of belief.

VI. Present Numbers.—In England, 25,431; Orissa, 1,175; Rome, 18; in America, "Free

SOCIALISM.

will (date from 1770), 78,000; Church of God (1830), 30,000; Free Christian Baptists of New Brunswick, and Free Baptists of Nova Scotia, 14,000; General of the West, 12,000; Separate, 7,000; the Original Freewill or General Baptists of North Carolina, 10,000; Cumberland Free Baptists, 1,000; the Goldsborough Baptists, 4,000. Total, over 183,000.


SNETHEN, Nicholas, Methodist-Protestant, was born at Fresh Pond (Glen Cove), Long Island, N.Y., Nov. 15, 1796; d. at Princeton, Ind., May 30, 1845. From 1794 until 1830 he was a minister of the Methodist–Episcopal Church; but in 1830 he joined in the organization of the Methodist–Protestant Church, and took thenceforth a prominent position in it. He preached in all parts of the country, and was much admired for his eloquence. He published Reply to O'Kelly's Apology, 1800; Lectures on preaching the Gospel, 1822; Sermons (posthumous edition, W. G. Snethen), 1846. See ALLISON, a. M., DRAKE, a. M.

SOCIALISM. This word, of modern origin, does not explain itself fully. By its connection with social, socialize, it ought to denote a doctrine or system which aims to make men social, or, more exactly, to bring about the ends involved in the social nature of man; or, if we give prominence to the supposed abuses of society, the system of equity and equality by which the abuses which are found in society, especially in old, established societies, may be removed. Giving to it some such definition, we find it to be a broader term than communism, which, by rules freely adopted, or by public force, aims at a common life on principles of equity, as far as their application is possible amid the natural differences of human beings. But communicative experiments, although numerous if we glean them carefully out of the history of mankind, are all on the small scale, and, for the most part, are tried for particular purposes, such as for the pursuit of a religious life; or they are mere rhetorical speculations, which seldom are put into practice. They are temporary, like the early Christian community at Jerusalem, where the exceptional poverty of many believers led to an equality of goods; or they are sanctioned by political communities, owing to a pervading opinion, of their religious character, or for some other use, like monastic brotherhoods:

SMYTH.
or, whatever be the principle of their unions, they need the consent of the government and society to their existence, and thus depend on the general will of the great community around them, as well as on the permanent will of a succession of members, to keep up the same forms of common life. Thus, unless the society which surrounds them, although constructed on wholly different principles, defends and protects them, they will dwindle away, or will disband of themselves. Where they have been tolerably successful, their success seems to be partly due to an abridgment of the rights of the families of which they are composed, and to a mode of life, which, if adopted by all, would be far from promoting the ends of human brotherhood.

Communism, then, is no cure, on any theory, for the evils or corruptions of society. If it had a cure within itself, it could be of little avail, inasmuch as it withdraws its healing influences from society, and yet depends on society for protection. All separate communities, therefore, contain an anti-social principle. They are in spirit unlike families, and to a certain extent there is an opposition between their feeling and that of families. The family is so small a society, that it is obliged to look for the supply of a multitude of wants to the outside world, and feels the protection of society in all things and continually. "The union of family life and communal life," as we have elsewhere remarked, "is not fitted to make the community system flourish. The two are different, and, to an extent, hostile principles. The family must draw off the interests of its members from the larger or communistic body which encloses it, and concentrate them on itself." "The family implies a sort of privacy and seclusion from the world, without separation: the community implies separation from the world, and a new unity, inconsistent with, or controlling, the family union." Plato, in his republic, would not let the citizens of the warrior class know who their own children were, because they would thus have separate and personal interests. The communist spirit, as distinguished from the socialist, is indifferent to the good of the family, or hostile to it, and makes use of the interests of society for its own protection, without doing anything for society itself. If a whole nation were divided up into communities, the national strength and the family tie both would be weakened. A state so constituted would resemble, in important respects, one consisting of small brotherhoods, or gentes, or septs, but with much less of the family tie than is found in the latter when general society is as yet undeveloped.

We now come to consider the essence and genius of socialism: and here at the outset we labor under a serious difficulty; it has never been tried, and remains as yet a theory. Communist systems have been tried, and one system learns from the failures and follies of an earlier system, without doing any great harm to society and the state; or it may remain untried, a beautiful vision, serving to show the distance of society at present from the perfect idea of a commonwealth. But a socialist theory cannot be put to the test without becoming part of the public law, or, rather, without having an effect on government, by which the state exercises control over labor and capital, and over every thing in which they enter. And, in order to do this, the existing capital must be prevented from doing what it does now: hence as capital, through the rights of testament and inheritance, now presents a firm front to sweeping changes of laws, and has continued to do this for ages, there must be a sudden or a gradual crumbling of these rights, and a destruction of capital on a scale such as the world has never seen. No conquest of civilized lands by barbarians ever swept from a land its motives to industry, its landowners, its manufacturers. Its capital in general, to such an extent as such a system of reform. A revolution in industry, in property, in ownership, more thorough than has ever been known, must be the preface of this new social system: and the principles on which the revolution would be begun would prevent the system of free competition, free movement and choice of work, free use of capital, from appearing again, except by a similar revolution long afterwards, begun on the ruins of vast social experiment.

It is evident, that, in order to bring about such a revolution in the relations of capital to labor, the government itself must be invested with new power, such as no constitutional government has ever had, and no people has ever favored. The necessity of absolute power in the state has been acknowledged by socialists to be indispensable, as a means of overthrowing the existing relations of capital to labor. And, indeed, the necessity is too apparent to be doubted. If the state itself is to take the office of being sole capitalist, all other proprietors must be sooner or later "exploited." If it is to be the sole producer, through its capital invested in machinery and land, it can have, of course, no competitor. If, for instance, it decides what kinds of stuffs for wear shall be made, of course no others from abroad can be imported and sold in the land. It must determine the quality and quantity of things made. It must own the manufacturers, it must put an end to all money-lending by private persons. Its power is shown to be tremendous by the single consideration that it must be authorized to remove laborers en masse from place to place, and to decide practically what objects shall be made in all the employments of life.

The experiment of modern times which comes nearest to socialism is that initiated by Louis Blanc, who has recently died, after winning distinction by his historical writings, and who was so prominent in his party at the downfall of Louis Philippe, in 1848, as to be chosen a member of the Provisional Government in France. He had, however, but a brief opportunity to put his plan of organizing labor into practice. Being compromised in the disturbances of May, 1848, he fled to England, where he lived many years. His social starting-point is not a new one.

"It is not the man who is responsible for his wrong-doings, but society which is strong, and settled on a good basis, will make the individual good. The evils of slavery flow from inequality, and that from property. Property, then (i.e., personal or family property), is the great scourge of society: it is the veritable public crime.

"Government should be the supreme regulator of production, land to be invested in the great workshop of society, and to accomplish its task. It should raise money, which should be appropriated without payment of interest, for the creation of social workshops (ateliers) in the most important branches of national industry. In
these workshops there should be the same wages for all. They should form a solidarity among themselves, and thus, when united with agricultural labor, would constitute one whole industry of the country. The funds necessary for this organization of labor could be in part derived from lapsed collateral inheritance. The affect of this, united ateliers would obviously be to render it impossible for private undertakers to compete with the national shops. Thus concurrence would cease, and private work would yield the state, or socialistic system.

"In 1848 this system of Louis Blanc was so far put to the test that public ateliers were opened; and in Paris a hundred and fifty thousand workmen were employed in them at a daily expense of fifty thousand dollars. National ruin was near, if the system should continue. The workmen proved to be a dangerous element in the population. The enemt of May and that of June, in which many of the workmen in these national ateliers took part, furnished a pretext for putting an end to the experiment."—See COMMUNISM AND SOCIALISM, pp. 123, 124, by the writer of this article.

The importance of what Louis Blanc projected lay, not in the novelty of his suggestions, but in his bringing the minds of men to a practical point, where the transformation of society could begin without any preparatory overturning. It was also instructive in showing what could be easily foretold—that the difficulties of a transition from a condition of individual property and free acquisition to the abolition of individual property is no easy one. In fact, a change like this could not be accomplished without a struggle of classes and interests such as has seldom, if ever, been known in the world; and, if it should succeed in a single country, every contiguous country, every civilized country, would feel the necessity of resisting it to preserve its own prosperity, its commerce, its safety against the strife of classes, its good hopes for the future. Yet the danger in a number of European states from socialistic doctrines was soon shown to be serious. A class of society, which was now called the proletariat, or the laboring-class, began to take an attitude of hostility to the bourgeoisie, or class of employers, in many parts of Europe, and a division of society began to arise which had been unknown in the world; and, if it should succeed in a single country, every contiguous country, every civilized country, would feel the necessity of resisting it to preserve its own prosperity, its commerce, its safety against the strife of classes, its good hopes for the future. Yet the danger in a number of European states from socialistic doctrines was soon shown to be serious. A class of society, which was now called the proletariat, or the laboring-class, began to take an attitude of hostility to the bourgeoisie, or class of employers, in many parts of Europe, and a division of society began to arise which had been unknown in the world; and, if it should succeed in a single country, every contiguous country, every civilized country, would feel the necessity of resisting it to preserve its own prosperity, its commerce, its safety against the strife of classes, its good hopes for the future.

The Workingmen's Union, founded by Lassalle, had prooccupied the field. Our limits forbid us to speak of the proceedings of this union at any length. At the congress of Lausanne, in 1867, it was maintained that "modern production on a great scale renders co-operative industry a necessity," and "that the state ought to be made the holder of the means of transport and circulation in order to annihilate the powerful monopoly of great companies." At the congresses of 1868 and 1869 a report on property revealed a difference of opinion, proving that the extreme theorists had not yet got complete ascendency. In 1868 it was decided that the ways of communication, and forests, soil, mines, coal-pits, and railroads ought to be common property. Dupont, general secretary of the International, used at this congress the following language: "We want no governments any longer, for governments oppress us by taxes; we want no armies any more, for armies butcher and murder us; we want no religion any longer, for religion stifles the understanding." At the congress of Basel in 1869, it was moved and carried that society may abolish individual property, putting collective property in its place in the soil. On the same occasion a motion that the right of inheritance ought to be completely and "radically" abolished did not meet with entire acceptance. In consequence of the outbreak of the Franco-Prussian war, no congress of this union was held in 1870; and the horrors during the siege of Paris in 1871, which were, without due cause, ascribed to the members of the International as originators, put the International under the ban of Europe. Socialism could not stand under the crimes of those with whom it sympathized.

The Workingmen's Union was founded a little after the International, by a brilliant and accomplished man, Ferdinand Lassalle, whose early death was followed by the division of his adherents. Universal suffrage adopted by the North German Confederation weakened it again by satisfying the more modern and the more preachers among the socialists. In 1869 Liebknecht, an old socialist, founded the Social Democratic Workingmen's Party; and this was succeeded by the Socialistic Workingmen's Party, at Gotha, in 1875. The extreme principles

SOCIALISM.
of the International prevailed in this new organization, as they have done in Germany ever since, over the more moderate form of socialism that was in vogue before.

Meanwhile, in 1871, the new empire was established; and, in the Reichstag, socialist representatives, few, yet in increasing numbers, have had an opportunity to ventilate their opinions. Outside of the political arena, several professors of political economy have some leaning toward socialist doctrines, although disagreeing among themselves. Such are Brentano, Schmoller, Schaeffle, F. A. Lange. The socialist party is also extremely active in propagating its opinions through the press. Its strength at the polls has been estimated as being in 1877 from six to eight hundred thousand.

We close our sketch of socialism with considering some of the results to society from the system, if it should ever become predominant.

1. At present the instruments of work belong to the class of the capitalists. The dependence of the working-class, due to this fact, is held to be a cause of misery, and of competition, which are at present reduced to their minimum. To liberate work, the means of production must be converted into the common property of society. Thus all land and instruments must cease to belong to private persons. All capitalists must be stripped of their possessions, however small in extent. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden. The reward of work, or wages, is, according to the doctrine of Marx, to be measured by time spent in work. Whether this principle would not ruin the whole plan is doubtful; for a sense of injustice on the part of the faithful would be roused against the idle, and thus some other measure of comparative wages would be demanded.

2. The reward of work, or wages, is, according to the doctrine of Marx, to be measured by time spent in work. Whether this principle would not ruin the whole plan is doubtful; for a sense of injustice on the part of the faithful would be roused against the idle, and thus some other measure of comparative wages would be demanded.

3. Tickets of work are to be given to each workman, which will entitle him to the value of his day's work, estimated in the productions which he needs. As all production is for the state, and as all production must be supplied by those who have taken upon themselves the work of supply into its own hands, when there is so much uncertainty in the action of causes under new conditions. We turn to another side of the subject,—to its relation to the family, the state, to individual character and the progress of society. Here, whatever side we take, we find there is an infinite complication in the process, when the government takes the work of supply into its own hands.

4. By this process all money is superseded, except so far as dealings with foreign lands, where barter cannot be made use of, are concerned. Drafts must be issued by the government, and be payable in so many tickets of work.

5. The government, being the only employer, is free from all competition. But what is to prevent over-production, which is checked at present by want of sale? What is to prevent comparative over-production of articles in great use; for instance if too little food were produced to meet the amount of things manufactured?

6. The government, being the only transporter and distributor, will be liable to an infinity of mistakes, which are at present reduced to their minimum by individual caution. Wants of one thing, or in one place, cannot be supplied in another place in vogue. The prevention, by competition; for competition is excluded by the system. Every change must be provided for by the government, and new wants be met by new supplies, according to its judgment. The present rapid movements of industry would be retarded by the clogs and breaks necessary in the action of central power.

7. International exchanges would add to the difficulties of a socialist state. It must own vessels, collect things produced elsewhere, and pay for them by barter of productions not needed at home, or by purchasing gold and silver. Here, again, the stimulus of competition being necessarily absent, the agents of a government would be brought into straits which might be of most serious injury.

8. It must not be supposed that all the final results of labor will accrue to the laborer. The certificates of work will amount to an immense sum; but the deductions from them must be immense also. The expenses of governments, the support of all transports, of education, of the poor, the sick, the disabled, the police, of legislation, official salaries,—which in such a state would include the payment to all who buy, sell, or carry,—the prevention, trial, and punishment of crime, the care of roads, protection of every kind of sort, workman, in all its fortune. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden. Thus all land and instruments must cease to belong to private persons. All capitalists must be stripped of their possessions, however small in extent. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden. The incomes of the present owners may be converted into terminable annuities, if states are able to take on them such a burden.

9. By this process all money is superseded, except so far as dealings with foreign lands, where barter cannot be made use of, are concerned. Drafts must be issued by the government, and be payable in so many tickets of work.

10. The government, being the only employer, is free from all competition. But what is to prevent over-production, which is checked at present by want of sale? What is to prevent comparative over-production of articles in great use; for instance if too little food were produced to meet the amount of things manufactured?

11. The government, being the only transporter and distributor, will be liable to an infinity of mistakes, which are at present reduced to their minimum by individual caution. Wants of one thing, or in one place, cannot be supplied in another place in vogue. The prevention, by competition; for competition is excluded by the system. Every change must be provided for by the government, and new wants be met by new supplies, according to its judgment. The present rapid movements of industry would be retarded by the clogs and breaks necessary in the action of central power.

Could so vast a city as London, or even as New York, be sure of not being exposed to famines on the plan of destroying private capital?
SOCINUS. 2207

SOCIALISM. 33—III

of Socialism, that it is "through and through irreligious, and hostile to the church." But perhaps this may be owing to the fact that the religious institutions of society have hitherto been bulwarks against revolutionary causes like socialism, and that religious feeling involves a spirit of subordination to existing order, except when such order strikes at the roots of religion itself. In the social state it would be wholly uncertain whether a nation of laborers could or would restore religious brotherhood on the foundation of the New Testament, when once state churches should be overthrown.

And again: how would socialism affect individual character? Here we notice, first, that mere equality, with no power to rise above the condition of birth, —a form of life where competition, and advantage from special energy or ability are cut off,— would deaden nearly all the motives by which human nature is at present carried for war.

entire equality, the government's absolute control, would deaden nearly all the motives by which human nature is at present carried for war. Do we not thus come back again to a state of servitude? And, if all have an equal voice in the choice of the governors of society, are not all equally under a government most absolute? The monopoly, listlessness, and want of hope, of such a state of things, are not likely to improve human nature, or become a remedy for evils handed down from the past.

But we may ask whether the system of socialism in which the destruction of private capital, entire equality, the government's absolute control, are essential features, can ever become a reality. Certainly not, we should say, unless it can be shown that society on its present basis is incapable of becoming better, or unless there is an inevitable tendency in every change, toward the point aimed at by socialism; for otherwise, society as at present constituted would rise en masse against the movement. The spirit of the household, the spirit of capital, all that is interested in the present, every landholder down to the smallest farmer, every one who has property, would resist to the death. And all governments would form a mutual insurance against the theorists who should demand universal change. If freedom of opinion is preserved, objects become explosive, it would be met everywhere by common resistance; for all have a common interest to shield each other from ruin. In such a case, there would be no middle ground between the ruin of socialists and the ruin of society.

LIT.—We give a very brief notice of the literature of this subject. On Plato's republic, consult Grote's Plato, etc., 1865, and Aristotle's Politics, especially ii. ch. 2. On the Buddhist monks, Rhys David: Buddhism. On the Essenes, Lightfoot, Bishop of Durham, on Colossians, 1875. Christian monastic system, the church historians, as Neander, etc. On the Anabaptists of Münterin, Ranke: Gesch. Deutschlands, etc., book v. On the American communities, Noyes: History of American Socialism, 1875; Nordhoff: Communist Societies of the United States, 1874; Hind: American Communists, 1878; Sir T. More: Utopia; Campanella: Civitas sola, 1823; Morelly: Code de la nature, 1857. This code was much adopted in the works of St. Simon and his followers; of Fourier, as the theory of the four movements; Cabot: Voyage d'Italie, etc.; Louis Blanc: Organisation de travail, etc., 1840, etc.; Pierre Leroux. Lorenz Stein has written in German a valuable history of socialism and communism in France, 1844. Jäger's Moderne Socialismus includes with France, Germany, etc. There have been numerous other writers on German socialism, of whom we name, Contzen: Gesch. d. Sozialen Demokratie; Dallmann: Quintessenz des Socialismus; J. S. Mill's chapters in the Fortnightly Review (1879), published after his death, with the writings of half-socialists, as Lassalle, F. A. Lange (Arbeiterfrage, etc.), and Marx (Capital, 1872, 2d ed.), the leading spirit of the movement. [Cf. R. D. Hitchcock: Socialism, N.Y., 1878; T. D. Woolsey: Communism and Socialism, 1880.]

T. D. Woolsey.

SOCIÉTÉ ÉVANGÉLIQUE DE GENÈVE (the Evangelical Society of Geneva), the oldest of the Continental evangelical societies, was founded in 1831 for the spread of sound apostolic doctrine throughout Switzerland and France. It has a theological school at Geneva, supports numerous missionaries, pastors, and colportors, and is entirely dependent upon the funds yearly collected, not only in Switzerland, but in different parts of Europe, and from the United States of America. It is undenominational, having as its confession of faith substantially the creed of the Evangelical Alliance. It is the product of the revival of gospel truth which attended the labors of Robert Haldane (see art.). In the society's theological school, Gaussen, Malan, Pronier, and Merle D'Aubigné have taught. In the year from March, 1881 to March, 1882, the receipts were, from gifts and sales, 254,187 francs. In 1881 it celebrated its fiftieth anniversary, and issued a memorial volume, Récits et Souvenirs de quelques-uns de ses ouvriers. See its Annual Reports.

SOCIÉTÉ CENTRALE PROTESTANTE D'ÉVANGÉLISATION. This society, connected with the Reformed Church of France, was founded in 1852. Its centre is Paris, but it operates in all parts of France. Its object is to develop the faith of Protestants, and in every way advance the Protestant cause. It supports theological schools at Tournon and Batignolles, and numerous churches, pastors, and colportors. It has also fostered forty-two churches, that now they are independent of its help. During 1882 its receipts were 281,029 francs.

SOCINUS (Faustus) and THE SOCINIANS. Faustus Socinus, or Fausto Sozzini, was b. at Siena, 1539; d. at Lucalwice in Poland, 1604. Left an orphan at a tender age, his early education was neglected. Following the example of his ancestors, he at first devoted himself to the study of law, but corresponded with his uncle Lelio Sozzini about religious questions. In 1559 the misfortunes of his family forced him to leave Italy; and he went to Lyons, and then to Zürich, where he spent three years examining the manuscripts of his uncle. It was from there, as he himself says, that Socinus got the suggestion of some of the characteristic features of his later system. His literary activity was inaugurated with an exposition of the first part of the first chapter of John (1562), which appeared anonymously. From 1562 to 1574 he was again in Italy, and at the court of Francesco de Medici in Florence, who heaped honors and offices upon him. The most of the time between 1574 and 1578 he spent...
in Basel, occupied with the elaboration of his system and disputations. The latter were the occasion of two of his principal writings. — De Jesus Christo, in qua sola potestas, against the Nestorians; and De statu primi hominis ante lapsum, against the Florentine Pucci. In 1579 he went to Poland, where the name of his uncle was still held in honor, and remained there till his death. At Cracow, Socinus applied for admission to the society of Unitarians, but was refused, except on condition of his being baptized, the Unitarians being leavened with Anabaptist notions. Socinus, not accepting admission on these grounds, employed his powers and influence to have the law changed in this regard. He was active with his pen and at synods, and he lived to see his view accepted at the synod of Rakow in 1603. In 1588, he married into a Polish family of noble birth. He was not free from abuse and persecutions, and in 1598, while ill, was taken out of his bed by Cracow students who had been incited by Roman-Catholic priests, dragged half naked through the city, and scourged, but was rescued by a university professor, M. Mangius. On this occasion, all of his books, papers, and manuscripts were burned in the market-place.

In 1605, immediately after Socinus' death, the so-called Rakow or Socinian Catechism appeared in the Polish language, for which he had made preparations. It was completed, upon the basis of these and his writings, by Moscorovius, Schlichting, Schmoller, and Völkel. A German translation was made in 1608, and a Latin one in 1609, of which a second, third, and fourth edition appeared at Amsterdam in 1665, 1680, 1684. This catechism is a very good compendium of the Socinian theology. At Socinus' death there were a number of Unitarian congregations in Poland, made up largely of noblemen. Good schools were connected with them. The city of Rakow was the chief citadel of Unitarianism, and the excellent institution of learning was attended at one time by nearly a thousand students, three hundred of whom were of noble birth. The general synod of the Socinians met there every year. Many of their theologians and preachers were celebrated. Among these were Schmalz (d. 1622), who wrote fifty-two works in defence of Socinianism; Völkel (d. 1618), a student of Wittenberg, and for a time amanuensis of Socinus, whose work, De vera religione, is a systematic presentation of the Socinian theology; Ostorodt (d. 1611), who advocated the specific Anabaptist principles of refusing to do military duty, serve in public offices, etc. and Moscorovius (d. 1595), who, amongst other things, wrote the Defence of the Socinians, which he sent to the king. Among the more distinguished men of the succeeding generation were Crell (d. 1631), a very prolific author, whose biblical commentaries, two books De uno Deo patre (the keenest Socinian attack upon the doctrine of the Trinity), and other works, fill vols. iii. and iv. of the Bibliorum Polonorum; Schlichting (d. 1681), the author of a companion volume, the Irenicum Irenicum (1584), a full literary history of his sect, and Felbinger (b. 1616), and (d. at Amsterdam, 1680), who wrote the Bibliotheca Antitrinitariorum (1684), a full literary history of his sect, and Zwickert, the author of the Antitrinitarian System and disputations. The latter were the occasion of these harsh measures being the blasphemy of some of the students in Stoning a wooden crucifix outside of the precincts of the city. Rakow, forsaken of the Socinians, is now a poverty-stricken village. John Casimir, who ascended the Polish throne in 1648, treated the remaining Socinians who dared to show their faces at the approach of the king of Sweden as traitors; and at the diet of Warsaw (1658) it was decreed that the confession and promotion of Socinianism should be punished with death. Two years were allowed to intervene before the execution of the edict, and during that time many Socinians emigrated. A fresh edict in 1661 confirmed the preceding one. In Germany, Socinian doctrines were first taught by Ernst Soner, professor of medicine and physics at Aldorf, and about 1661 he published a Catechism of Socinianism, with success, till his death, in 1612. His principal writing is a treatise upon the eternal duration of future punishment. Aldorf became the heartstone of Socinianism, but the Council of Nürnberg forbade the publication of Socinian views there. Socinian synods were held in Kreuzburg in 1651 and 1656. In spite of the Polish exiles were permitted to remain for a while at Mannheim. In Germany the movement was always very weak and insignificant. In Holland it was more successful; and, in spite of persecutions, the Socinians increased. In 1585 the States-General demanded a pledge of the University of Leyden that it would not tolerate Socinian teaching. Some of the Polish exiles found their way to Holland. Among them three especially deserve mention: Felbinger (b. 1618), Sand (d. at Amsterdam, 1680), who wrote the Bibliotheca Antitrinitariorum (1684), a full literary history of his sect, and Zwickert, the author of the Antitrinitarian System and disputations, the former, Irenicum Irenicum, produced a great excitement. The Socinians finally were identified with the Remonstrants. For the history of the movement in England and the United States, see art. Unitarians.

The doctrines of Socinianism are not to be regarded as identical with the doctrines of modern Unitarianism, and are laid down in the writings of Socinus, the Rakow Catechism, and the works of the principal Socinian writers down to the middle of the seventeenth century. The genuine Socinians held firmly to the authority of the Scriptures and to a very positive supranaturalism. The Rakow Catechism begins with the question: "What is the Christian religion?" Answer. "The Christian religion is the way revealed by God for securing eternal life." Christianity is a special revelation. It is made known in the Scriptures, which, clothed with divine authority, is the only source of religious knowledge. The authority of the Old Testament is not to be measured by the same value, rests upon the testimony of the New Testament. Both the Testaments are inspired documents. The sacred writers wrote under the impulse and dictation of the Divine Spirit (divino Spiritu impulse coque dictante). The Socinians,
however, taught that only the essential parts, those pertaining to doctrine, were of immediate divine inspiration. The views concerning the relation of reason to revelation differ somewhat from those of orthodox Protestants. Reason is man’s spiritual eye; and, in all controverted matters, it is judge, and not the Pope or the believing Christian. The truths of revelation are above reason, but never contrary to it. Miracles are above reason, and credible. The doctrines of the trinity and divinity of Christ are contrary to reason, and therefore incredible. Wisowatry, in his Religio rationalis, went so far as to teach the agreement between the true philosophy and religion. Thus the latent rationalism in genuine Socinianism became more and more prominent.

In the department of theology, proper the usual attributes are attributed to God. His omniscience is defined in such a way that it does not conflict with the contingency of events and the freedom of the will. God does not know in such a way that whatsoever he knows will surely come to pass. If God’s knowledge, says Crell, were to make every thing necessary, then there would be no real sin, or guilt of sin. In the doctrine of the mode of the divine existence, it is taught that God is one. This proposition is based upon such passages as Deut vi. 4, Mark xii. 29, Gal. iii. 20, Eph. iv. 6, etc. The antithesis to the threefold personality of God forms the centre of the Socinian opposition to historical Christianity, and it is the special and single aim of many Socinian works to prove the doctrine of the Trinity irrational and unscriptural. The plural Elohim, Socinus explained, with Beza, as the plural of majesty. The thrice-repeated “holy” (Isa. vi. 3) is properly explained to be used for the sake of emphasis. In the case of the three men who appeared to Abraham (Gen. xviii. 2), it is shown that only one of them was called “Lord.” To the argument from passages in the New Testament in which the Son and Holy Spirit seem to be placed on an equality with the Father, as in the formula of baptism (Matt. xxviii. 19), it is replied that he in whose name believers are baptized is not necessarily God, but appears as a mediator; but the view that salvation was secured by his sufferings and death is declared as a mediator; but the view that salvation was secured by his sufferings and death is declared. The phrase “in the beginning” is declared to mean “in the beginning of the gospel,” or the Christian dispensation. The statement that “all things” were made by Christ (John i. 3; Col. i. 16) refers simply to absolute power, all things being made subject unto him.

Christ’s work is treated in the Catechism under his threefold office of prophet, priest, and king. As prophet, Christ ordained the Lord’s Supper, which is simply a memorial feast, a declaration of that which we already possess by faith. He also promised the Holy Ghost, who is not a person, but a power or activity of God, and eternal life. Looking at the priestly office, Christ is regarded as a mediator; but the view that salvation was secured by his sufferings and death is declared to be false and pernicious. The Scripture teaches very often that God forgives sins gratefully (2 Cor. v. 19, etc.), and the idea of satisfaction
at complete variance with a free gift (Eph. ii. 8, 9). It is the resurrection upon which the stress is laid; and Socinus expressly declares, that it is the head and ground of all our faith and salvation in the person of Christ (caput et tanquam fundamentum totius fidei et salutis nostrae in Christi persona). The obedience Christ rendered to the law was due from him, for God had commanded him to obey. But the guilt and punishment of one cannot be borne by another. Christ had to obey for himself, and could not obey or suffer for others. The word "redemption" in the New Testament does not contain the notion of satisfaction, but simply means emancipation. The reconciliation accomplished by Christ consists simply in this, that to us who were enemies of God he showed the way to become converted, and return to God. The meaning of the atonement is, that God in Christ has shown himself to be above measure gracious (propitius). Christ's high-priestly office consists in the help he gives us. He delivers us from the punishments by reason of the absolute power which he received from the Father, and which protects us. He delivers us from the bondage of sin by keeping us from all manner of sin. This he does by presenting to our thought his own person, which remained sinless in temptation. Predestination is nothing more than the divine decree to give eternal life to as many as one cannot be borne by another. Christ had to obey. But the guilt and punishment of one cannot be borne by another. Christ had to obey for himself, and could not obey or suffer for others. The word "redemption" in the New Testament does not contain the notion of satisfaction, but simply means emancipation. The reconciliation accomplished by Christ consists simply in this, that to us who were enemies of God he showed the way to become converted, and return to God. The meaning of the atonement is, that God in Christ has shown himself to be above measure gracious (propitius). Christ's high-priestly office consists in the help he gives us. He delivers us from the punishments by reason of the absolute power which he received from the Father, and which protects us. He delivers us from the bondage of sin by keeping us from all manner of sin. This he does by presenting to our thought his own person, which remained sinless in temptation. Predestination is nothing more than the divine decree to give eternal life to as many as his life and death, teaching and influence of, Socinus, were so remarkable, that although he was known as "the moral philosopher of Athens," and has always been known as "the parent of philosophy," he is also entitled to a prominent Divinity, the Creator and Disposer of the universe; not div-vxia, but rtrrpafia and rtdalpavia; not the pleasure which springs from the possession of riches, honor, power, and the gifts of fortune, but that well being which results from well doing in obedience to the will of God and with the blessing of Heaven. The true, the beautiful, and the good are all essentially identical with each other, since they all consist in the intellectual and the fitting; and that which is good for nothing is neither good nor beautiful nor true. Xenophon and Plato agree in making Socrates teach that he who knows justice is just, and the man who understands virtue is virtuous: in other words, he resolves all virtue into knowledge. But it is plain from both these writers that he used knowledge in a high and comprehensive sense unusual in ethical treatises, but strikingly analogous to that in which it is used in the Scriptures. He makes knowledge identical with wisdom, and ignorance with folly and sin, just as in the Biblical wisdom is wisdom, and sin is folly: the wicked have no knowledge, while the righteous know all things. He who is truly master of the science or profession of virtue will be truly virtuous. In this high sense, knowledge is virtue, since really to know is certainly to do, and to do is the only real or true virtue. Socrates believed in the existence of one supreme Divinity, the Creator and Disposer of the

SOCRATES. The life and death, teaching and influence of, Socinus, were so remarkable, that although he was known as "the moral philosopher of Athens," and has always been known as "the parent of philosophy," he is also entitled to a prominent place in the history of science and the kingdom of heaven," is among its most marked characteristics.

The chief good, our being's end and aim, according to the Socratic ethics, is happiness; not, however, that which most men call happiness; not erectia, but etipaia, not the pleasure which springs from the possession of riches, honor, power, and the gifts of fortune, but that well being which results from well doing in obedience to the will of God and with the blessing of Heaven. The true, the beautiful, and the good are all essentially identical with each other, since they all consist in the intellectual and the fitting; and that which is good for nothing is neither good nor beautiful nor true. Xenophon and Plato agree in making Socrates teach that he who knows justice is just, and the man who understands virtue is virtuous: in other words, he resolves all virtue into knowledge. But it is plain from both these writers that he used knowledge in a high and comprehensive sense unusual in ethical treatises, but strikingly analogous to that in which it is used in the Scriptures. He makes knowledge identical with wisdom, and ignorance with folly and sin, just as in the Biblical wisdom is wisdom, and sin is folly: the wicked have no knowledge, while the righteous know all things. He who is truly master of the science or profession of virtue will be truly virtuous. In this high sense, knowledge is virtue, since really to know is certainly to do, and to do is the only real or true virtue. Socrates believed in the existence of one supreme Divinity, the Creator and Disposer of the
SOCRATES.

universe, the Maker and Father of mankind, the Ruler and Governor among the nations, invisible, all-powerful, omniscient, and omnipresent, perfectly wise and just and good. His method of demonstrating the existence of such a being was strictly Baconian, the same argument which Paley uses in his Natural Theology: indeed, we almost seem to be reading Paley when we read the chapters in which Xenophon records his master's arguments in proof of the divine existence and benevolence, and of the same author, of those unwritten laws in the soul of man which execute themselves, and make it impossible for any man to be unjust, or impure, or licentious, without paying the penalty (which proves a greater and better than any human lawgiver), we seem to be sitting at the feet of Bishop Butler himself.

The doctrine of Socrates touching the inferior deities, whose existence he admits, and whose agency he recognizes, particularly in the providential care of human affairs, probably did not differ essentially from the Christian doctrine of the angels; though it marks the greater elevation of the Christian revelation and the Christian consciousness, that what the most enlightened heathen called gods, and worshipped, Christians consider as only ministers of God, whom to worship were idolatry.

We have not space to enlarge upon the teaching of Socrates respecting providence and prayer. He believed himself to be under the constant guidance of a divine voice, which always warned him when he was in danger of going or doing wrong, and thus, indirectly, always led him in the right way; and he taught that every man might have the same divine guidance; and he could not but wonder at the folly and madness of men who preferred a blind and ignorant guide to one who was unerring, and perfectly acquainted with the way in which they should go. Hence his one only and constant prayer was, that God would guide him, and give him not riches, pleasure, honor, power, which were as likely to prove a bane as a blessing, but what was best for him; since God only knew what was for his true and highest good.

Socrates held the doctrine of the immortality of the soul and the future life as strenuously as Plato did, but without those dreams and chimeras of its pre-existence and successive transmigrations by which the creed of the latter was disfigured; and, with these exceptions, he doubtless relied on the same arguments in proof of the doctrine which have been stated in the article on Plato and Christianity: and — what has been usually wanting in heathen philosophers, and too often in the lives of Christians also — it was the beauty and glory of Socrates' character, that his doctrine of providence and prayer and a future state was the controlling principle of his life. And so he died a martyr's death with a cheerful composure, in the full consciousness that it was God's will and the accomplishment of his mission, and that it was better for him to die than to live; not in the certainty, but in the belief, that death was not an evil, but the highest good and the richest blessing. "Bury my body as you please," he said to his friends, "but do not mourn as if you were burying Socrates. Think of me, rather, as gone to be with the wise and the good, and with God, the fountain of wisdom and goodness, in that world where alone wisdom is to be found." Such teachings, illustrated by a contentious, unselfish, heroic, missionary life, and sealed by a martyr's death — these are the main secret of his power, and these exhibit him in his true relation to Christianity. It would not be difficult, on the one hand, to point out defects in his teaching, and imperfections in his life, nor, on the other, to magnify the points of resemblance to, and encompass the founder of our holy religion. Such comparisons have been elaborately made by Priestley, for example, in his tract, Socrates and Jesus Compared, and by Baur, in his Sokrates und Christus, the second of those three treatises (Drei Abhandlungen), which were re-edited by Zeller in 1876. But the disparity is so great as to forbid comparison. The intimations of Rousseau, sceptic as he was, taught him this: "What prejudice," he says (Emile, bk. iv.), "what blindness, must it be to compare the son of Sophronius to the son of Mary! . . . If the life and death of Socrates were those of a sage, the life and death of Jesus Christ, those of a prophet; Socrates himself would have aspired to no higher honor than that of being a forerunner of Christ among the Greeks. That honor justly belongs to him; and his prophetic influence can easily be traced, like that of Plato, and largely through him and his followers, in the history and philosophy of the Greeks and Romans before and after Christ, while the power of his teaching and his life is still felt in the literature, the philosophy, and the religion of all Christian nations.

LIT. — The sources are, XENOPHON: Memorab. Socr., Apol. Socr., Symposium, and a passage or two in the Hellene; PLATO, especially Apol. Socr., Crit., Phade, and Symposium; and ARISTOTLE, especially the ethical treatises. See also PLUTARCH: De Genio Socr.; and DIIOGENES LAERTIUS: Lives of Philosophers. Of the moderns, GROTE (History of Greece, ch. xviii.) and ZELLER (Socrates and Socratic Schools) are particularly valuable. See also BUTLER: History of Philosophy; LEBER: Biographical History of Philosophy; BUTLER: Lectures on Ancient Philosophy; MAURICE: Ancient Philosophy; and Manual of Philosophy, by French Academy; graphic sketches of the philosopher, in R. W. EMERSON'S Representative Men (under Plato), T. STARR KING'S Substance and Show, W. S. TYLER'S Socrates as a Teacher, Bibl. Sac., vol. x., Andover. (Anonymous): A day in Athens with Socrates, N.Y., 1854. W. S. TYLER.

SOCRATES, the Greek church historian, was born in Constantinople about 380, and lived there as scholasticus. His work is a continuation of that of Eusebius, and encompasses the period from 306 to 439. It is a simple and natural report of facts, supported by rich extracts from the sources, and marred by comparatively few mistakes; but it is not distinguished by an artistic form, nor is the author above his time with respect to a critical spirit. It has been edited (Greek and Latin) by Valesius, Paris, 1659, together with the histories of Eusebius and Sozomen; by R. Hussey, Oxford, 1853, 3 vols., Greek text separately, with Introduction by W. Bright, Oxford, 1878. See DUPIN, in his Nouvelle Bibliothèque, iv., HOLZHAUSEN: De fontibus quibus S. et . . . usui sunt, Gottingen, 1825; and BAUR.
SOD'OM, the most important of four cities (Gomorrah, Admah, Zeboim, and Sodom) in the vale of Siddim, which were consumed by “brimstone and fire” out of heaven, on account of the great wickedness of their inhabitants (Gen. xix. 24). Lot lived there (Gen. xiii. 12, xix. 2), and there his daughters married (Gen. xix. 14). Chedorlaomer and his allies plundered the cities, but the captives and spoil were recovered by Abraham (Gen. xiv.). The fate of Sodom and the other cities of the plain is held up in the Bible as a warning (Deut. xxix. 23; Isa. i. 9, 10; Amos iv. 11; Matt. x. 15; 2 Pet. ii. 8–8; Rev. xi. 8), and so deeply impressed itself upon the neighboring peoples, that Strabo, in his description of the Dead Sea, (16, 2), which he erroneously calls the Sirbonian Sea, and Tacitus (Hist. 5, 7), relate, that, according to tradition, there once were cities and fruitful plains where then there was death. The question, whether these cities of the plain were upon the southern or northern end of the Dead Sea,—for the old opinion, that the sea covers the site of the cities, is given up as contradicted by geology,—is one of the most vexed in biblical geography. For the southern end the arguments are: (1) Tradition from the time of Josephus (Antiq. i., 11, 4; War, iv., 8, 4), Eusebius (Onomast. s. v.), and Jerome (Ep. cviii. 11; Comm. in Esa., xx. 8); (2) The mountain of salt at that end is called Jebel Ustum, apparently an echo of Sodom; (3) Pillars of salt detached from the great salt cliffs at that end have been called “Lot’s Wife”; (4) Abraham, standing near Hebron, saw the smoke of their burning (Gen. xix. 27, 28); (5) Numerous slime-pits, i.e., bitumen (Gen. xiv. 10) are found at that end; (6) The portion of the sea south of the Lisan Peninsula is very shallow, as if it were beyond its original limits. If the sea now covered the site of the cities, this would be the case. This view has been advocated by Robinson, Lynch, Porter, Baedecker, Schaff, and many others. For the northern end, the arguments are: (1) Lot chose the Plain of Jordan (Gen. xiii. 11), which must have been at the northern end, for in that case only could Abraham and Lot have seen it from Bethel; (2) Since the hill near Hebron was midway between the two ends of the sea, Abraham could just as well have seen the burning if it was at the northern end as if it was at the southern; (3) The presence of numerous slime-pits in the vale of Siddim, at the northern end; (4) The account of Chedorlaomer’s attack fits best with the northern site for Sodom. Prominent advocates for the northern site are Grove, Tristram, and Merrill.

The destruction of the cities of the plain was probably the result of natural causes under divine control. The explosion of gas would easily account for it all. The soil, soaked with bitumen, would easily convey the fire until all the cities were destroyed. SODOR AND MAN, an English bishopric (Sodor comes from Sorduregar, Southern Isles, corresponding to Norduregar, Northern Isles), is the name applied to the western islands of Scotland, especially to those contiguous to the Isle of Man; and hence the name of the bishopric. The income of the bishop is £2,000. SOHN, Georg, b. at Rossbach, Dec. 31, 1551; d. at Heidelberg, April 23, 1589. He studied theology at Marburg and Wittenberg, and was appointed professor at Marburg in 1574, and at Heidelberg in 1579, where he was a principal member and teacher of the Reformed Church. His works,—the principal of which are Synopsis corporis doctrinae Phil. Melanchthonis, De verbo Dei, Methodus theologica, etc.—appeared in a collected edition at Heidelberg, in 4 vols., 1581.

SOISSONS, a town of France in the department of Aisne, was the seat of a number of important synods.—I. The synod of 743 was convened by Pepin the Short, and presided over by Boniface, Archbishop of Mayence. Besides a number of secular lords, twenty-three bishops were present; and the canons issued by Caribon in 742 were confirmed, forbidding the clergy to hunt, to marry, etc., prohibiting unknown persons from performing ecclesiastical duties, enjoining the counts to suppress Paganism, etc.—II. The synod of 852 numbered twenty-six bishops, and Charles the Bald, who at that time was Archbishop of Rheims, Ebbo, had some time previously been deposed for participation in a revolt against the king,—a quite frequent accusation against the Frankish bishops,—and Hinemar had been made his successor. As Ebbo, however, shortly after, was appointed bishop of Hildesheim by Lewis the German, and confirmed by the Pope, he continued to ordain priests. But there was a canon forbidding the transference of a bishop from one diocese to another, unless with the consent of his brother-bishops; and the validity of Ebbo’s ordinances was now impeached on account of that canon. The synod declared them invalid.—III., IV., and V. The synods of 861, 862, and 866 treated the same subject.—VI. The synod of 1092 was convened to decide in the controversy between Anselm of Canterbury and Roscelin. The former accused the latter of tritheism, and the latter was compelled to recant. VII. The synod of 1121 was convened by the Papal legate, Bishop Conon of Prænestæ, to examine the writings of Abelard. As Abelard refused to attempt any defense of what he had written, he was compelled to throw his works into the fire with his own hands.—VIII. The synod of 1201 was convened by the Papal legate, Octavian, for the purpose of compelling the permission to a second marriage which the French bishop had given King Philip August, and compelling the king to take back his first wife, the Danish princess Ingeborg, whom he had repudiated.—IX. The synod of 1449, finally, was convened by the Archbishop of Rheims, John Juvenal Ursinus. It adopted the decrees of the Council of Basel concerning liturgy, and treated a number of misuses which had crept into the church. See Chr. W. Fr. Walch: Entwurf einer vollständigen Historie der Kirchenversammlungen, Leipzig, 1759. NEUDECKER.

SOLEMN LEAGUE AND COVENANT. See Covenant.

SOLITARIUS, Philip, a Greek monk who lived in the latter part of the eleventh century in Constantinople, wrote a work in verse and in the form of a dialogue, under the title diáμερα, “the mirror.” It is a representation of the ascetic views of the Greek mysticism of the time. It found
much favor was commented by Michael Psellus, and translated into Latin prose by the Jesuit, Jacob Pontanus, Ingolstadt, 1604; but the translation, which is also found in the Bibl. Max. patr. Lugd., vol. xxxi., is very incorrect. Of the Greek text, only a few fragments have been printed by Oudin, Lambecius, and Cotelierius. Gass.

**SOLOMON**, second son of David by Bathsheba, his successor upon the throne, and third king over Israel, who reigned forty years (1015-973 B.C.; according to Ewald, 1025-866). Compare 1 Kings i.-xi.; 2 Chron. i.-ix.; Joseph., Antt., VIII. 1-7. His early education was intrusted to the prophet Nathan, who called him Jedidiah, i.e., the beloved of Jehovah (2 Sam. xii.22,25). Through the influence of his mother, Nathan, and Zadok the priest, Solomon, at the age of twenty, was made king while his father was yet alive. Riding on the mule, attended by Nathan and Zadok, and by the king's special company of the thirty mighty men, and the body-guard under the command of Benaiah, he went down to Gihon, and was proclaimed and anointed king. Egypt at acts, showing moderation, prudence, and energy, were well adapted to gain for him the esteem and confidence of his people. The death of Joab, who had insidiously killed Abner and Amasa, and who had openly sided with Adonijah, combined justice with prudence, fulfilling at the same time David's dying counsels. Shimei also is killed at David's wish; Adonijah is put to death; Abiathar is deposed and exiled, sent to a life of poverty and shame, and the high-priesthood transferred to another family, that of Zadok. To the descendants of Barzillai he shows kindness. Such a firm and circumpect appearance secured to the new king general obedience. Soon he displayed signs of wisdom which made him known throughout the country; and, as it was the king's intention to walk in all the ways of Jehovah, the God of his father granted his desire, and endowed him with true royal wisdom. His name and his deeds made Solomon a prince of peace, under whose sceptre the people and the country prospered. But at the beginning and towards the end of his reign, in the south, north, and west some princes rose. Hadad the Edomite, who had fled into Egypt, when he had heard that David and Joab were dead, returned into his country, of which he takes possession (1 Kings xi.21,22,25). Rezon, also, gathered some men unto him, and took Damascus; but he had at last to yield to Solomon. The little kingdom of Gazer, or Geshur, between Israel and Philistia, rose also, but fell into the hands of the king of Egypt, who gave it to Solomon when he married his daughter. Solomon's success against the usurpers was sufficient to secure his authority, even beyond the confines of his own country; and for a long time peace reigned throughout his kingdom. In the beginning of his reign he married the daughter of King Bauchennes of Egypt. Many structures which Solomon had erected made his name very famous in the east and in the west. Like his father, he secured builders from Hiram, king of Tyre. For the lower menial work he used at first the "strangers," the remnant of the Canaanitish races; afterwars he used his own people, too, had to help in the work. The first great building was the magnificent temple, built after the pattern of the tabernacle, but executed in accordance with the plans which David had received from the hand of the Lord (2 Sam. xxviii.11, 19). After seven years and a half the work on the temple was completed. About the time of the feast of tabernacles, the temple was dedicated with great solemnities: the king himself addressed the assembly (1 Kings viii.). As the temple, like the Holy of holies, was intended to be the habitation of God, the "cloud," "the glory of the Lord," filled the house of the Lord. With the building of the temple a new organization of the order of the priests and Levites, which was made by David, undoubtedly took place. He appointed twenty-four orders for the service at the temple, and one same number for the choir of the temple-music. The second great building was his palace, which was built south of the temple (Neh. iii. 25). It consisted of many divisions, which served partly as magazines, partly as rooms for the king and his queens. The main building was a hundred cubits long, fifty cubits wide, and thirty cubits high. In the porch stood a great throne of ivory, and overlaid with the best gold. It stood on six steps, and twelve lions stood on each side of the same, while two lions stood beside the stays (1 Kings x.18-20; 2 Chron. ix. 17-19). The palace was connected with the temple by steps. A special seat was reserved for the king. That he also erected many other buildings, etc., we infer from 1 Kings ix. 1, 19; Eccles. ii. 4-6; Song of Songs viii. 11. He also fortified the capital, and many fortresses were built. In the organization of his army he imitated the Egyptians. He had a thousand and four hundred chariots and twelve thousand horsemen, whom he bestowed in the cities for chariots, or put them in small cities. The inner administration of the kingdom was also regulated. The highest officer was the chancellor; next to him was the "scribe," who also regulated the finances. Besides he had a captain over his body-guard. The king's enormous household was supplied with provisions by the provinces of his domain.

**Trade and commerce became also very flourishing under Solomon, and the revenues from these commercial enterprises by land and by sea enriched the royal treasury. Besides these direct revenues, the kings and princes of the subject provinces paid tribute in the form of gift, in money and in kind, "at a fixed rate year by year" (1 Kings x. 25).**

Thus Solomon's reign marks the entrance of Israel on a nearer intercourse with the Asiatic peoples. That such an intercourse was not without an influence upon the intellect of the Jewish people, is certain. A special wisdom, whose most prominent representative Solomon himself was, was cultivated. The Queen of Sheba, attracted by his wisdom, came to his court to hear him. He also cultivated poetry (he himself is said to have composed a thousand and five hymns, besides three thousand proverbs); and historiography, no doubt, found in him a great patron.

In spite of his greatnesses, Solomon had his blemishes. Nathan his teacher was dead, without leaving another person in his stead to protect and guard him. Solomon, by his own endeavors, had to have fulfilled the duties of the theocratic ruler, without exactly needing such a support as David...
SOPHIA, Church, now mosque, of. See ARCHITECTURE, p. 191.

SOPHONIUS, a native of Greece; made the acquaintance of Jerome in Palestine, and is mentioned in De viris illustribus (cap. 134). He translated parts of the Old Testament, and some of Jerome's works, from Latin into Greek. His name has excited most interest, however, in connection with the translation of De viris illustribus, which Erasmus and Fabricius ascribed to him, while Vossius simply considered it a Greek exercise of Erasmus. The translation is men
tioned by Suidas, however, but can hardly be the work of Sophronius. See Vallarsiis, in his edition of the works of Jerome, vol. ii. part 2, p. 818. — Another Sophronius, a monk from Damascus, is known from the Monothelite controversies as a violent adversary of the mediating attempts of the Emperor Leon VI. For a time he yielded to the admonitions of Sergius, patriarch of Constantinople; but when, in 834, he was elected patriarch of Jerusalem, he issued an Epistola encyclica (see Harduin: Acta Conc., iii.), in which he rejected all concessions to the Monophysites, and caused thereby the emperor to promulgate the edict. Other writings by him exist in manuscript. GASS.

SORBONNE, The, was originally simply a college for poor students, connected with an elementary school for the philological and philosophical education of ecclesiastics, but succeeded so well, developed so great an energy, and exercised so decisive an influence, that in course of time it came to be quite generally identified, not only with the theological faculty, but even with the university itself.

The origin of the university of Paris may be dated back to the time of Charlemagne; but a real Corpus Universitatis, with distinct faculties and nations, and a sufficient number of colleges, was not in active operation until the twelfth century. When John of Salisbury arrived in Paris (1136), he found two flourishing faculties in the university, — artes (rhetoric and philosophy, or rather dialectics) and theologia (Scripture, the Fathers, the councils, and canon law). After Gratian's compilation of decretals had been accepted and confirmed by Eugenius III., in 1151, a faculty of law was established; and its professors, though theologians, lectured not only on canon law, but also on civil law, especially after the discovery of the pandects of Justinian by the Saracens. The oldest college was founded by Robert de Dreux, a son of Louis the Fat, under the name of S. Thomas of Almain, founded a suitably site in the Coupe-gorge ("Cutthroat" Street), — a rather significant name; and there he built a magnificent college for his Con-gregatio pauperum magistrorum studentium in theologica facultate, which congregation was confirmed by Clement IV. in 1268.

After the example of the Franciscan and Dominican orders, a teacher of theology was also appointed at the Sorbonne; and the happy choice of the first teachers — William of Saint-Amour, Eudes of Douai, and Laurent l'Anglois — contributed much to increase the reputation of the establishment. Afterwards a considerable number of great doctors took up their abode in the college; and, when the regular lectures of the faculty were removed from the archiepiscopal palace to the Sorbonne, it was quite natural that people in general should identify the college with the faculty; so much the more natural as its theology really determined the character of the theology of the faculty. The general tendency of that theology was that which must underlie all true theology, — a perfect medium between faith and knowledge, religion and science, theology and philosophy; but, in pursuing that tendency, the Sorbonne always kept its doctrines pure, that is, in harmony with the teachings of the church, though without submitting in a slavish manner to ecclesiastical misuses or sacerdotal eccentricities. It was the Sorbonne which drove the scandalous Feast of the Fools out of the church; and it was also the Sorbonne which successfully opposed the introduction of the Peter's-pence and of the Inquisition into France. Among its other merits may also be mentioned, that it established the first printing-press in Paris, 1470; and, as an indication of the high rank it held in the world's estimation, it may be added that it represented the university of Paris at the councils.

The decadence of the Sorbonne began when it fell into the hands of the Guises, and became the handmaid of Ultramontanism; and the public soon discovered the antiquated and re-actionary tendencies of its activity. In 1624 it obtained an edict of the Parliament forbidding, under penalty of corporal punishment, and even death, to teach any thing against the accepted authorities. The edict was directed against Descartes; and the Sorbonne was so far from learning anything from Malebranche, Fénelon, or Leibnitz, that it wanted to have the edict renewed in 1671. The president of the Parliament, Lamoignon, found it difficult to refuse, until, one day, he found on his table Boileau's burlesque, Arrêt donné en la Grande Chambre du Parnasse. That decided the case. In 1751 appeared Voltaire's Le tombeau de la Sorbonne; and no voice was raised in its defence, when, in 1790, the state seized all its property, as belonging to the nation, and disposed of it for other purposes.


SOTER (pope 168-176 or 177), a native of Campania, is said to have written a work against the Montanists, which was refuted by Tertullian; but the work is lost, as is also his exposition of the Cen-thians, which was not uncommonly read in the congregations at Sunday service. The decrees bearing his name are spurious. NEUDECKER.

SOTERIOLOGY (ςθεριολογία, ουτάρης) is that branch of Christian theology which treats of the
The doctrine of salvation, so far as such salvation has been wrought out by the second person in the Holy Trinity. It is to be carefully distinguished from soteriology, or christology (v. Christology), which treats solely of the person of the Redeemer,—his incarnation, his divinity, and his humanity, and the combination of these two elements in his single and perfect personality. Yet it should be borne in mind always, that any adequate conception of his soteriological work must be based on right views, antecedently obtained and established, respecting the Christ as he is in himself,—the appointed and qualified Saviour of men.

Soteriology does not include the concurrent work of the Son of God in other spheres, such as creation, or providence, or moral administration. Nor does it include those aspects of salvation which involve, on the one side, the elective purpose and love of the Father, or, on the other, the interior ministry of the Spirit in the application of saving grace. While the Son is concerned with the Father in the original plan of redemption and in the selection of those in whom that plan becomes effective (v. Holy Spirit), his specific work lies rather in the execution of that plan, and in the actual securing of redemption to all who believe. While, again, the Son is concerned with the Holy Spirit in the conviction of sinners, and in bringing them, through regeneration and sanctification, into the full enjoyment of the salvation provided (v. Holy Spirit), his primary work is rather the provision itself on which, as a divine foundation, this subsequent work of spiritual restoration must be based. The Father creates, preserves, governs, plans, elects, as introductory; the Spirit enlightens, educates, sanctifies, and completes the saving process in the individual soul; the Son, acting as intermediate, represents, reveals, instructs, atones for sin, placates law, and lays a foundation in justice, whereby, under an economy of grace, every one who believes in him, the Father and the Spirit concursing, may be saved.

The most general conception of this specific work of the Son of God is expressed in the term mediation (v. Mediator, Mediation). His peculiar mission is to interpose, in the temner of grace and for the purpose of both forensic and spiritual reconciliation, between man as a sinner, and the Deity against whom man has offended, and with whom he is morally at variance. As a mediator, the Son of God, who was also the Son of man, was amply qualified, both by inherent endowment and through official appointment; and in his work of mediation he is actually successful in removing alienation, in restoring the lost harmony between God and the sinner, and in securing to man a complete and blessed and eternal at-one-ment with his heavenly Father. This generic work of mediation is generally described by Calvinistic theologians under the three specific forms indicated in the terms prophet, priest, and king (v. Jesus Christ, Three Offices of). It has been objected whether this distribution is in all respects desirable; whether, by the division of the one work into these three parts or offices, our sense of the essential unity of that work is not impaired; and whether the underlying idea of mediation is not weakened by such multiplicity of particular functions and relations. (Van Oosterzee: Christian Dogmatics, see cviii.) Is this central idea adequately expressed in these three forms? Do they contain neither more nor less than the underlying conception? And, where the distribution is made, are these three offices always kept in their proportionate place, and severally invested with their proper dignity and value in the one mediatorial work? Whatever answer may be given to these questions on exegetical or speculative grounds, there is no adequate reason for rejecting an analytic presentation which has gained such definite expression in current evangelical creeds (Heidelberg Catechism, Ans. 31; Westminster Confession, chap. viii.), and which has been so extensively adopted as a regulative guide in modern theology.

Studying soteriology in this triple aspect, we may first note the prophetical function of the Saviour, as including that entire revelation of saving truth which he, as the divine Logos, came among men to make (v. Prophet, Prophecy). All religious, and especially all inspired, teachers who were prior to him as revealers of sacred doctrine and duty, were 'prophets' (v. Prophets), in the sense before him; and all who followed after had it as their mission simply to elucidate and expand what he taught. Christ was the one perfect Logos, in virtue both of his eternal relationship within the Trinity (v. Trinity) and of his specific appointment as the Word of the Godhead to man. In him resided all the qualifications requisite to the complete fulfillment of this prophetic work, and from him came in highest form, and with most commanding power, all the truth which man needs to know in order to his salvation. This prophetical function may be subdivided into direct and indirect,—direct teaching through the formal enunciation of saving truths, and indirect teaching through the superadded power of example and personality. Christ, as teacher and prophet, becomes an enduring pattern also. In himself, as well as in his message, was light; and the light was the life of men. It may be interpreted, moreover, in consequence of the inclination of evangelical Protestantism to exalt the priestly work of our Lord as central, this prophetical mission has not been relatively too much ignored, and, more specifically, whether the biblical view of him as the true norm and example of our humanity has not been surrendered too much to the uses of those who altogether reject his priestly character and mission.

Concerning this priestly function, it is needless to repeat what has been said elsewhere (v. Atonement, Justification, Jesus Christ, Three Offices of). Priests, Priesthood, Offerings in the Old Testament, etc.). The essential fact in the case is the voluntary and vicarious surrender of himself by our Lord as a sacrifice before God for sinners, on account of their sin, and in order to expiate sin, and to render possible the reconciliation and restoration of man as sinful. As a sacrifice, Christ was inherently and judicially persons dedicated whether he remained without spot: as a priest, he was in every way qualified for the sacrificial work in which he was thus engaged; and his administration of the priestly office was voluntary, official, and acceptable. In him both the Aaronic priesthood and the peculiar
Soteriology.

2217 Soteriology.

The priesthood of Melchisedec were singularly blended. He was, in his own person, the absolute culmination of the priestly as well as the prophetic order and idea. As priest and as sacrifice he was perfect.

That this vicarious intervention and offering of himself in behalf of sinners and for sin was an essential part of the mediatorial work of our Saviour, is too clearly revealed in Scripture to be questioned by any who receive its testimony in the case as conclusive. It was not a merely arbitrary scheme, resting on no recognizable necessity: it was rather a scheme imperatively demanded by the ethical nature of both God and man, and by the character of the salvation which man as sinful needed. The exigencies of that moral government against which the sinner had rebelled, the requisitions of justice as an eternal principle in the Deity, and the needs of the soul itself in order to its spiritual recovery, alike required — as the Bible in multiplied ways asserts — such a sacrifice of himself, even unto death, on the part of our Redeemer. Without this, mediation would have been both inadmissible and ineffectual.

Whatever may be the precise method or methods in which that sacrifice in the divine economy becomes efficacious in satisfying justice, in placating law, in revealing grace, and making that grace potent, there can be no question in believing minds as to the fact. It must needs be that Christ to this end must suffer; and it must needs be that through his suffering, vicarious and substitutional, we are saved.

The nature and the extent of the atonement, as thus exhibited specifically in the priestly work of Christ, are matters respecting which wide differences of opinion have long existed within evangelical circles. Whether he personally assumed our guilt, and became, by the direct imputation of that guilt, a transgressor, deserving the infliction of actual penalty, or simply took our sin upon him as a weight to be carried and removed, meanwhile himself remaining sinless, alike in person and before the law; whether he endured the active and passive sufferings of that guilt literally made in his representative relation a curse for us, or simply suffered what might be equitably regarded as an equivalent for penalty remitted, and a sufficient ground for the bestowal of pardon and all other spiritual blessings; whether his work was an actual and special provision for the redemption of the elect only, or was rather a generic arrangement of which all men may, through grace, alike avail themselves, a salvation offered implying in the fullest sense a salvation provided; — these are questions respecting which evangelical minds have differed, and which need no discussion here. Whatever may be the views of believers as to either the nature, or the extent and scope, of this sacrificial work of Christ, all are agreed in regarding the fact itself as both unquestionable and vital. That our Lord suffered as well as taught, and that he suffered on account of our sin and in order to save us from it, and that through his suffering we are saved from both the condemnation and the power of evil, and that this salvation is immediate and certain, and will be complete at last, — these are the great facts of grace which lie at the basis of the evangelical system, and which constitute the foundation of all evangelical hope.

Justification is the divine act of pardoning sin, and accepting sinners as if they were righteous, on the ground generically of all that Christ has done in the Munus Triplex of mediation, and specifically on the ground of what he has suffered as well as done in our behalf as the High priest and sacrifice. The unconditional pardon of sin, with no appropriate regard for the nature of moral government and the claims of justice, would be an act unworthy of God. To accept the sinner as if he were righteous, and to adopt him (v. Adoption) into the family of God, and to make him an heir of spiritual privileges and blessings, without requiring from him repentance, and return to loyalty, as conditions, and with no provision for his deliverance from the legal penalties incurred by his sin, would be a transaction still more unworthy. And the only adequate warrant for such pardon, acceptance, and adoption, must be found, not in any worthiness inherent in the nature of man or any merit seen in his life, nor even in his faith and repentance viewed as concomitants or consequences, but simply in the mediatorial, and especially in the sacrificial, work of Christ only. Our justification is in him, and in him alone.

The kingly office of the Saviour is a necessary element in his broad work of mediation. He is king because he has been prophet and priest; he is also king inherently, as divine. His kingdom commences in the believing heart, and is essentially spiritual: it is an authority exercised in love, and for the purpose of salvation. His church, as composed of those who have thus submitted to him personally, is his gracious empire; and over that empire he is the supreme head, everywhere and always. Within that church there can be no authority to supersede, or even, in the papal sense, to represent him: all its laws, officers, administration, activities, are subject entirely to him. This kingdom was founded by him before his earthly advent; it has been extended through many lands and centuries by his grace and power; it will continue to increase its kingdom now incorporated in it, until it has filled the earth. The notion, that, as a kingdom of love, it will ere long be supplanted by a kingdom of power, in which Christ will visibly appear as an earthly monarch, subduing his enemies by irresistible strength, and exalting his saints with him to a species of temporal domination (v. Millenarianism), is at variance with the view here presented. Beyond this earthly empire of our Lord as already defined, we discern his princely exaltation even now, at the right hand of the Father, to be advocate and intercessor for his people. This advocacy and intercession are to continue until all who are his are finally brought together with him into what is literally the kingdom of heaven.

Returning from this survey of the specific functions or offices of Christ to the underlying idea of mediation, we are able to comprehend in one view the full doctrine of salvation as wrought out by him of mediatorial work and by his mediatorial agency of the forms of a subjective soteriology, which includes especially the work wrought within the soul of man by our Saviour through his spirit, and which is expressed in the terms regeneration and sanctification. But
objective soteriology, such as we are considering, is summed up rather in the triple phrase of Aquinas,—Christus Legislator, Sacerdos, Rex. To the soteriologist, such as we are considering, the Saviour is pictured as having gained by the last judgment. The idea of soul-sleep originated among the Arabian and Armenian sects, but found some favor in the west; traces of it occur in the writings of the Fathers. It was condemned by the councils of Lyons (1274), Ferrara (1439), Florence (1439), and Trent (1545—68); though Pope John XXII. (d. 1334) accepted it and openly advocated it. In the period of the Reformation it was revived by the Socinians and Arminians, and fully developed by the Anabaptists. Calvin wrote against it, but in his Tractatuum theopannychia, 1534, and in his Tract. var., vol. ii. See C. F. GöscheL: Zuer Lehrer von den letzten Dingen, Berlin, 1856, and Der Mensch nach Leib, Seele, und Geist, Leipzig, 1856. C. F. GÖSCHEL.

SOULE, Joshua, D.D., a bishop of the Methodoist-Episcopal Church South; b. at Bristol, Penock County, Me., Aug. 1, 1781; d. at Nashville, Tenn., March 6, 1867. He was converted in June, 1797, was licensed to preach the following year, and in 1799 was admitted into the New-England Conference. In 1804 he was appointed presiding elder, and served as such, with one year's exception, until 1816, when he was appointed Book Agent in New-York City. He was the author of the plan for a delegated general conference of the church, which was accepted at Baltimore in 1808. He was editor of the Methodist Magazine from 1816 to 1819. In 1820 he was elected to the episcopacy, but declined to accept the office on the ground that it had not been made, by the General Conference of that year, elective, rather than subject to the appointment of the presiding bishop. In 1820—22 he preached in New-York City, and in 1822—24 in Baltimore. In 1824 he was again elected bishop, and accepted, as the office of presiding elder had now been made again subject to episcopal appointment. After his election to the episcopacy, he resided for some time at Lebanon, O. In 1842 he went as a fraternal delegate to the British Wesleyan Conference. At the division of the church in 1844, he adhered to the Methodist-Episcopal Church South, and thereupon moved to Nashville, Tenn. He continued active in the discharge of his episcopal duties until about ten years before his death, which occurred in the eighty-sixth year of his age. He was a presiding officer of great executive ability. In the graver and more important councils of the church he had no superior for discreet judgment, and prudence in counsel. He was eminently fitted in mind and character for controlling wisely and successfully measures and men. As a preacher he was slow and deliberate, but always sound in doctrine, strong in argument, and vigorous in style. His discourses evinced both breadth and depth, and are said to have been at times overwhelmingly impressive. He was a man of remarkable strength, both of character and of intellect. W. F. TILLET.

SOUTH, Robert, b. at Hackney, a suburb of London, in 1638; d. in London, July 5, 1716. His father was a wealthy London merchant, who afforded his son every advantage for a thorough education. His preparatory studies were pursued in the Westminster School, where he became a king's scholar, under the famous master, Dr. Busby. South is said to have read the Latin prayers in the school on the day of the execution of Charles I., and is pictured for him by name; thus early showing that attachment to the established government and religion which ever afterwards distinguished him. In 1651 he was admitted as a student of Christ Church, Oxford, at the same time with John Locke. In 1655 he took the degree of bachelor of arts. During this year he composed a Latin poem congratulating Oliver
Cromwell on the peace which he had concluded between England and Holland. As this was a prescribed university exercise, it is not necessary to infer that South was ever a Cromwellian at heart. Indeed, he appears to have been unpopular, even at that early day, with the Puritan party there as power for when in 1657, he obtained the degree of master of arts, John Owen, then dean of Christ Church, opposed his application. South was ordained in 1658 by one of the bishops who had been deprived of his bishopric during the Protectorate. In 1660, the year of the restoration of the monarchy, South was elected orator to the university of Oxford, and preached before the royal commission a sermon entitled the Scribe instructed, which immediately placed him in the front rank of English preachers. He delivered the university oration when Clarendon was installed Chancellor of Oxford,—a discourse which so impressed Clarendon, that he appointed him his domestic chaplain. This led to his installation, in 1663, as the Prebendary of St. Peter's, Westminster. In the same year he took the degree of doctor in divinity; and in 1670 he was made a canon of Christ Church, Oxford. In 1677 South accompanied the son of the Earl of Clarendon, Lawrence Hyde, on an embassy to congratulate John Sobieski upon his election to the crown of Poland. He gave an interesting account of what he saw abroad in a letter to Pococke, the professor of Hebrew at Oxford, and a fellow-canon. Soon after his return to England, in 1678, he was presented to the rectory of Islip in Oxfordshire, the revenue of which, some two hundred pounds, he applied, half to the payment of his curate, and half to educating and apprenticing the poorer children of the parish. South soon became one of the king's chaplains, and preached a sermon before Charles II., marked by invective against Cromwell, and, what is not very common with South, violation of good taste. This recommended him to the monarch, who suggested his appointment to the next vacant bishopric. But South declined all such offers, both in this reign and in that of James II. While he was a strenuous opponent of the Equinoctial, he was a determined enemy of the Roman-Catholic. The concealed Popery of Charles and the open Popery of James met with no support, but with determined opposition, from South. His stiff loyalty led him to refuse to sign the invitation, drawn up by the archbishop and bishops, to the Prince of Orange to assume the throne, saying, that "his religion taught him to bear all things; and, however it should please God that he should suffer, he would, by the divine assistance, continue to abide by his allegiance, and use no other weapons but his prayers and tears for the recovery of his sovereign from the wicked and unadvised councils wherewith he was entangled." But subsequently, when James had formally abdicated the throne, and the crown was settled upon William and Mary, South gave in his allegiance to the new government. He would, however, accept no bishopric from the Episcopal with none of its ceremonial. In 1693 he had a controversy with Dr. William Sherlock, a fellow-churchman, and dean of St. Paul's, who, in his construction of the doctrine of the Trinity, fell into tritheism. South advocated the Nicene view with "great power of argument, and infinite wit and humor; more, indeed, than suited the solemnity of the subject."

The last part of South's life was clouded with sickness and debility which laid him aside from the active duties of his calling. His life was prolonged; and Dean Swift, it is said, waited impatiently, with other aspirants, for his decease, that he might claim his place and rectory. South died at the age of eighty-three, and was buried beside his old master, Dr. Busby, in Westminster Abbey.

South's distinction is that of a preacher, and he is second to none in any language. No one has combined and blended logic and rhetoric in more perfect proportions. Every sermon is founded upon a clear and clean plan that can be analyzed, and presented in its parts; and yet every sermon moves forward, from beginning to end, like a flowing stream, without break. He argues closely and rigorously; but the argument never interchanges with the fluency and impetuosity of the discourse. The fire of his intellect kindles into a flame all his materials, however heavy and unwieldy. Even such subjects as predestination and the Trinity are made popular and interesting by his powerful grasp and handling. And all this is heightened by his remarkable style. His mastery of English is almost unrivaled. The closeness and intimacy of the connection between the thought and the word is hardly excelled even by Shakespeare himself.

South was a Calvinist at a time when the drift of the High-Church Episcopacy, which he favored, was strongly towards the Establishment. Though a Puritan, and bitterly so, in regard to polity, both civil and ecclesiastical, he was a Puritan in theology. John Owen was not a higher predestinationist than he, and Richard Baxter was a lower one. It must have been from an intense conviction of the truth of this type of doctrine, that South, in the face of all his prejudices and of his ecclesiastical and courtly connections, defended it with might and main. For this reason, the great anti-Puritan has had, and always will have, warm admirers among Puritans and Nonconformists.

South's Sermons have often been reprinted; e.g., Oxford (1823, 7 vols.), Boston (1867-71, 5 vols.), London (1875, 2 vols.); and in these editions memoirs will be found. A volume of selections, with a memoir entitled The Wisdom of the Fathers, appeared in London, 1867. W. G. T. SHELD.

SOUTHWELL, Robert, poet and martyr; was b. at Horsham, St. Faith's, Norfolk, about 1562; and hanged at Tyburn, Feb. 22, 1595. He was educated at Paris, Douay, Tournay, and Rome; received into the Society of Jesus, Oct. 17, 1576,
SPAIN.

When not yet seventeen; ordained, 1584, and made prefect of the English college at Rome; sent as a missionary to England, 1586; chaplain to the Countess of Arundel; betrayed to the government, 1592, imprisoned for three years in the Tower, found guilty of "constructive treason," and executed. According to Cecil, he, though "thirteen times most cruelly tortured, cannot be induced to confess anything, not even the color of the horse wherein, on a certain day, he rode, lest" thereby his friends might fall into the same trouble. His poems were published shortly after his death, and a complete edition appeared 1586, edited by W. B. Turnbull. Some of them, since then widely copied, are of a very high order, and no less philosophic than Christian.

F. M. BIRD.

SOZOMENOS, Salamanes Hermias, a contemporary of Socrates; lived, like him, as a scholasticus in Constantinople, and wrote, like him, a history of the church from 328 to 439, edited by Valesius (1658), together with the histories of Eusebius and Socrates, and found in Dupin, Nouvelle Bibliothèque. He seems to have known and used the work by Socrates. What he adds of his own authorship is a modern invention, but his style is better than Socrates'.

SPAIN. Christianity penetrated into Spain from North Africa. It is uncertain whether St. Paul carried out his intention to visit Spain. The first Christians were found in Andalusia. The story of the martyrdom of the apostle James at Compostella dates from the ninth century. Towards the end of the fourth century the whole country was Christianized, and divided into ecclesiastical provinces. The Council of Elvira (306) was attended by nineteen bishops and twenty-six presbyters, under the lead of Hosius. The councils and synods were presided over by the oldest bishop, afterwards by the metropolitan, of the province. Communications with Rome began during the Priscillianist controversy, and became more frequent and intimate after the conquest of Spain by the Visigoths, in 456. The Goths were Arians, and adopted the Catholic faith, at the Third Council of Toledo in 589, the Spanish Church at once assumed a proud and reserved attitude with respect to Rome. The pallium was not asked for in Rome; but, when Gregory the Great sent it to Leander, the reason was simply that the latter was an intimate friend of his.

Towards the end of the seventh century Spain numbered sixty-six bishops. They were originally elected by the congregations, but afterwards appointed by the king on the presentation of the churches of the diocese, and finally by the king alone with the concurrence of the Archbishop of Toledo. They could be deposed only by a council, just as a minister could be deposed only by a synod. The oldest monasteries date from the sixth century. They had rules of their own, and multiplied rapidly after the victory of the Catholic Church. They stood at first under the absolute control of the bishop, but, on account of the frequent complaints, the episcopal authority was afterwards limited. The clergy were subject to the secular jurisdiction in all cases but the ecclesiastical ones, which were decided in the bishop's court. The general standard of the Spanish clergy seems to have been rather low; though several brilliant names occur, such as Orosius, Leander and Isidore of Hispalis, Idefons, and Julian of Toledo, and others.

During the rule of the Visigoth kings (456-711) the Jews were kept under strict ecclesiastical supervision, on account of their dangerous connections with their co-religionists in Africa; and, under the Arabian dominion (711-1492), all spiritual and political pressure was removed, and they prospered very much. They produced men of consequence in almost every department of life; and by their wealth and commercial talent they exercised great influence, even in the Christian states of the country, though they generally excited the hatred of the people by their avarice. As soon, however, as the Christians gained the ascendancy, persecutions were instituted; and in 1492, the year of the conquest of Granada, all Jews were expelled from Spain. Many were converted to Christianity, and remained in the country: but their conversion was generally nothing but a mask; and, whenever the Inquisition detected the fraud, it was cruelly punished.

Under the Roman domination, the Christians were allowed to retain their faith; though very heavy taxes were levied on them,—one-tenth of their revenue on those who submitted without resistance, and one-fifth on those who were subjugated by armed force. They were commanded not to speak disparagingly of the Koran and the Prophet, not to marry a Mohammedan woman, not to try to convert a Moaslem to Christianity, not to make alliances with the enemies of Islam, etc. They were requested not to wear the same dress as the Mohammedans, not to build their houses higher than the Moelem, not to let their bells be heard, nor their crosses be seen, in the street, not to drink wine or eat pork in public, etc. In the north-eastern part of the country, which, since the days of Charlemagne, stood under Christian rule, a peculiar liturgy, the so-called Mozarabic, was in use, until the Roman Liturgy was introduced in Aragonia in 1071, and in Castile in 1086. Between the first Council of Toledo, when the Goths adopted the Catholic faith, and the Third Council of Toledo (589), the Spanish Church at once assumed a proud and reserved attitude with respect to Rome. The pallium was not asked for in Rome; and, when Gregory the Great sent it to Leander, the reason was simply that the latter was an intimate friend of his.

The revival of letters in Italy in the fifteenth century was soon transplanted to Spain; and there, as everywhere, it effectively prepared the way for the Reformation. The Protestant doctrines found from the very first many adherents among the Spaniards, especially among the higher classes; and several Spanish translations of the Bible were published,—by Francisco Enzinas (Dryander) in 1548, Juan Perez in 1555, Cassiodoro de Leyva in 1568, and Cypriano de Valera in 1596. King Philip II., however, and Pope Paul IV., supported by the Inquisition and the Jesuits, finally succeeded in completely suppressing the movement. But the means they employed are among the greatest horrors history ever heard of. The first auto-da-fé took place at Aragonia in 1563, May 16, 1565; when Charles II. celebrated his marriage with Louise of Orleans in 1679, an auto-da-fé formed part of the solemnities, and for fourteen hours the young couple sat looking at the burning of twenty-three heretics. During the latter part of the eigh-
teenth and the first part of the nineteenth century, various moves were made in a more liberal direction. In 1780 the Inquisition performed the last auto-da-fe, and its office was reduced to the mere censorship of books. In 1835 the Jesuits were expelled, and all monasteries numbering less than twelve monks were closed. But with the concordat of 1851 a heavy re-action set in. The Virgin was made the national patron of the Spanish army in 1854; and in 1861 a number of persons engaged in the Protestant propaganda, which had its seat in Gibraltar, were seized, and condemned to the galleys. It proved impossible, however, for Queen Isabella to carry out the concordat: it finally cost her the throne. [The new constitution of 1876 grants toleration, and makes all civil and political rights independent of denomination. The number of Protestants is hardly 60,000, of a population of nearly 17,000,000.]


SPALATIN, Georg, b. at Spalt in the diocese of Eichstätt, 1484; d. at Altenburg Jan. 16, 1545. He studied at Erfurt and Wittenberg; was ordained a priest in 1507, and appointed librarian, secretary, and chaplain to the Elector Frederick the Wise in 1512, and superintendent of Altenburg in 1525. As he was an intimate friend of Luther and the other Reformers, and enjoyed the full confidence of Frederick the Wise and his successors, he exercised a very great influence on the course of the Reformation. See his life by Ch. SCHLEIEL, Jena, 1893 (Latin), and by J. Wagner, Altenburg, 1830 (German).

SPALDING, Johann Joachim, b. at Tribsees in Pommerania, Nov. 1, 1714; d. in Berlin, May 26, 1794. He studied theology at Bostock and Halle, and, at the age of 21, in 1737, he opened a school in Berlin in 1737, and of the Church of St. Nicholas in Berlin in 1744, from which last office he retired in 1788, after the promulgation of the Wölner edict. He early abandoned the old-fashioned, scholastically developed Lutheran orthodoxy of his time, and occupied a position between the Protestant and the Wolffian philosophy and the sentimentalism of the Pietists, from which standpoint he fought with vigor and success against the deism and atheism, which, from France and England, penetrated into Germany. His principal work, and the most characteristic expression of his school in the eighteenth century, was Über die Bestimmung des Menschen (1748), Über den Werth der Gefühle im Christenthum (1764), Über die Nutzbarkeit des Predigtans (1773), Vertrauten Briefe, die Religion betreffend (1784), etc., most of which were several times reprinted, and translated into French. He also left an interesting autobiography, published by his son, Berlin, 1804.

SPANGENBERG, Augustus Gottlieb, b. July 15, 1704, at Klettenberg, Prussia; d. Sept. 18, 1792, in the eighty-ninth year of his age, at Berthelsdorf, Saxony; was a bishop of the Moravian Church, and, next to Count Zinzendorf (q.v.), its most illustrious leader. He attended the grammar-school at Ilefeld, and the university of Jena, where an exegetical lecture of Buddeus, at which he happened to be present, induced him to give up the study of law, and devote himself to theology. He graduated in 1728 as master of arts, and soon after began to lecture in the university, and occasionally to preach. The free schools in the suburbs of Jena, established by a circle of pious students to which he belonged, enlisted his ardent support; and he was particularly active in training teachers for this work. In 1727 he met Zinzendorf, who made a deep impression upon him. Their acquaintance soon ripened into a warm friendship; and, on the occasion of a visit to Herrnhut (1730), Spangenberg formed a very close fellowship with the Brethren. His labors at Jena continued to be crowned with great success. After having declined various advantageous offers, he was induced, in 1732, to accept the position of adjunct of the theological faculty of the university of Halle, and superintendent of the schools connected with Francke's Orphan-House. But it soon became evident that he was not in sympathy with his colleagues. They took offence at some of his doctrinal views, at his association with separatists, and especially at the intimate connection which he persisted in keeping up with the Brethren. Complaints were lodged against him, and in 1733 he was dismissed from the university by a royal mandate. He immediately went to Herrnhut, and entered the service of the Moravian Church, laboring in various parts of Germany, in America, in the West Indies, and in England, where he organized (1741) the Society for the Furtherance of the Gospel among the Heathen; which association still exists. His work in America was particularly distinguished. After having been consecrated a bishop in 1744, he stood at the head of the Moravian Church in this country, with occasional interruptions, until 1792. He showed himself to be a wise ruler, a faithful pastor, an ardent evangelist. So prudent was the forethought with which he cared for his brethren, both in temporal and spiritual things, that they gave him the name of "Joseph," which he adopted, often signing official documents in this way. Nor was his work confined to his own church. The settlers in various Colonies, and especially the Indians, learned to know and revere him as a faithful messenger of the gospel. In 1762 he returned to Europe, took an active part in framing the new constitution of the Brethren's Church, and became the most prominent member
SPANGENBERG.

of its governing board. The enthusiasm of Zinzendorf, which sometimes led him beyond bounds, was supplemented by the prudence and wisdom of Spangenberg. Among his numerous writings the most important are *Idea Fidei Fratrum, oder Kurzer Begriff der christl. Lehre in den evangel. Brüdergemeinen*, Barby, 1762, translated into English by J. C. Tiele, and entitled *Exposition of Christian Doctrine*, London, 1774; and *Leben der Grafen von Zinzendorf*, 1775, in 3 vols., abridged English translation by Jackson, London, 1838.

Spangenberg composed many hymns, some of which are known and used wherever the German tongue is spoken; for instance, *Die Kirche Christi die Er geschicht* (Eng. trans., Moravian Hymnal, No. 612, "The Church of Christ, that he hath hallowed here"), and *Heil'ge Einfall, Gnadenwunder* (Eng. trans., abridged, Moravian Hymnal, No. 432, "When simplicity we cherish"). The two most important biographies of him are, *Leben Spangenberg's, Heidelberg, 1846, Eng. trans., London, 1855.*

BISHOP E. DE SCHWENKNEITZ.

SPANGENBERG, Cyriacus, b. at Nordhausen, June 7, 1528; d. at Strassburg, Feb. 10, 1604. He studied theology at Wittenberg, and was in 1563 appointed court-preacher to the Count of Mansfeld. As a passionate adherent of Flacius, he became implicated in the controversy concerning hereditary sin, and was in 1575 compelled to flee from Mansfeld, disguised as a midwife. Appointed pastor of Schützsee-on-the- Fulda shortly after, his stubborn advocacy of the Flacian views once more disturbed the peace of the congregation, and again drove him into exile, in 1590. He found refuge at Vacha in Hesse, but only for a time, finally returning to Strassburg. His writings are devotional, polemical, and historical.

See his life by J. G. LEUCKFELD, Quedlinburg, 1712.

SPANHEIM is the name of a family which has produced several noticeable theologians. — Friedrich Spanheim, b. at Amberg in the Upper Palatinate, Jan. 1, 1600; d. at Leyden, April 30, 1648. He studied at Heidelberg and Geneva, visited Paris and England, and was in 1631 appointed professor of theology at Geneva, and in 1641 at Leyden. He was a very prolific writer, and wrote in the controversy with Amyraut, *Disputatio de gratia universalis*, 1644; *Exercitationes de gratia universalis*, 1646; *Epistola ad Matthaeum Cotterium*, 1648; *Vindicia exercitationum*, 1649. — Friedrich Spanheim, son of the preceding; b. at Geneva, May 1, 1632; d. at Leyden, May 18, 1701. He studied theology and philosophy at Leyden, and was appointed professor of theology at Heidelberg in 1655 and at Leyden in 1670. He wrote in defense of Calvin against Descartes and Cocceius. His collected works appeared at Leyden, 1701-08, 8 vols.

SPARROW, William, an eminent theologian of the Protestant-Episcopal Church, United States; descended from a highly respectable Irish family; b. in Massachusetts, March 12, 1801. His parents returning to Ireland in 1805, he attended boarding-schools in the Vale of Avoca. Returned to America, 1817. In his seventeenth year was appointed principal of Utica Academy; student at Columbia College, New York, 1819-21; professor of Latin and Greek at Miami University, 1824-25; ordained in 1826; colaborer with Bishop Chase in founding Kenyon College; eleven years Milnor professor at Gambier; professor of systematic divinity and Christian evidences in the Theological Seminary of Virginia, 1840-74; for thirty years delegate to General Convention from Virginia, and chairman of standing committee. Died at Alexandria, Va., Jan. 17, 1874.

During the civil war (1861-64) he carried on the work of the seminary in the interior of Virginia. At its close his unique relations to both sections enabled him to exert important influence in restoring the church in Virginia to its former ecclesiastical relations. As he had by the fame of his powers raised the Virginia seminary to an important position, so now his hand was chiefly concerned in its restoration.

Dr. Sparrow was recognized as the ablest theologian and the most original thinker of the evangelical school in the Protestant Episcopal Church. His acute and powerful intellect, enriched by accurate learning, and strengthened by patient thought, moved with freedom among the profoundest questions of metaphysics and of theology. He bowed with unquestioning faith to the supremacy of Scripture, yet he welcomed modern criticism as an ally; and all his thinking proceeded on the conviction of the ultimate harmony of revelation and science. An earnest evangelical and a zealous Protestant, he was usually classed as Arminian in theology; yet he abhorred the narrowness of theological systems, and led his pupils up into the pure atmosphere of independent thought and rational inquiry. By the hundreds of young men who sat at his feet at Gambier and at Alexandria he was looked up to as a great teacher; and many of the best minds in the church have acknowledged their indebtedness to his suggestive and stimulating instruction.

He was an earnest Episcopalian, but he put doctrine before order: hence he felt himself at one with Protestant Christendom, and rejoined in the Evangelical Alliance as an expression of Protestant unity. He earnestly maintained the scriptural character of the Prayer-Book, but desired a revision, to remove ambiguities, and to relieve weak consciences. Accordingly, he sympathized with the difficulties of Bishop Cummins, he deprecated his secession, and remained firm in his adhesion to the church. Perhaps no man of his time in America did more to check the spread of the trasciantary theology.

He was also an earnest antagonist of the dogma of a tacit apostolical succession, holding it to be essentially unscriptural and anti-Protestant. To his great intellectual powers he added the influence of exalted piety, a character of great modesty and humanity, and a life of simplicity and self-denial. He sealed his deep interest in Christian missions by the cheerful surrender to the Chinese mission of a daughter of remarkable talents. His lifelong feebleness of health, combined with an almost morbid aversion to appearing in print, unhappily prevented his entering the field of authorship; but a number of his occasional sermons and addresses saw the light, and a posthumous volume of *Sermons* appeared in 1876, New York (T. Whittaker).

The spirit of his teaching and of his life is well
summed up in words of his own, graven on his tomb: "SEEK THE TRUTH, COME WHENCE IT MAY, COST WHAT IT WILL." See his Life and Correspondence, by Rev. W. W. New, D.D.; New York, 1876.

SPERE, Friedrich von, b. at Kaiserswerth in 1691; d. at Treves, Aug. 7, 1635. He entered the Society of Jesus in 1610; taught grammar, philosophy, and morals in the Jesuit college in Cologne; was there several years engaged in the persecution of witches, and led more than two hundred of them to the stake; and worked during the last years of his life as a missionary among the Protestants of Northern Germany. He published a book, Cautio criminalis, against the common method of trying witches, but is chiefly known as a religious poet.—Trutz Nachtigal, Cologne, 1849 (edited by Godecke and Tittmann, 1879), and Gulden Tugendbuch, probably published in the same year (last ed., Coblenz, 1850). Selections from those two collections of poems have been made by W. Smet and Karl Fürster. See Diel: Spec, Esquisse biographique et litteraire, 1873.

SPENCER, John, D.D.; Church of England; b. at Boston-under-Blean, Kent, 1630; d. at Cambridge, May 27, 1695. He was graduated M.A. at Corpus Christi College, Cambridge, 1652, and elected fellow 1655. Ten years later he became D.D.; on Aug. 8, 1667, master of his college, and in the same year archdeacon of Sudbury. In 1672 he was made prebendary of Ely, and dean of Ely 1677. His fame rests upon his De legibus Hebraorum ritualibus et earum rationibus, Cambridge, 1655, 2 vols. fol.; reprinted, The Hague (1686), Leipzig (1705), Cambridge (1727), edited by L. Chappelow; reprinted, Tübingen, 1732, ed. C. M. Pfaff. In the two editions last-mentioned the fourth book, left in manuscript by the author, for the first time appears. The object of this very learned book is to show that Jewish law and ritual are in origin independent of those of surrounding nations, and expressly designed to fix a gulf between the Jews and their neighbors. Yet Spencer has been accused by Witsius, in his Egyptiaca, and by Archbishop Magee, in his Atomen, of maintaining the hypothesis of the Egyptian origin of the Jewish ritual. Besides this famous work, Spencer wrote A discourse concerning prodigies, London, 1663, 2d ed. with Discourse concerning vulgar prodigies, 1665; Dissertatio de Urim et Thummim, Cambridge, 1669 (a comprehensive work upon several obscure Bible matters, e.g., Hebrew lustrations and purifications, circumcision, music, dancing, and burials).

SPENER, Philipp Jakob. Among the theologians of the Lutheran Church of the seventeenth century, Spener was the purest and most spotless in character, and the most successful in his work. He was born Jan. 13, 1635, in Rappoltstein, in Upper Alsace, and d. at Berlin, Feb. 5, 1705. But as both father and mother came from Strassburg, and he was educated in that city, Spener usually called himself a Strassburger. With justice he is counted among those who retained their baptismal grace, and in it harmoniously continued to develop their Christian life. This natural piety was nourished by congenial family associations, by his relations to the noble widow of the Count of Rappoltstein, and by his study of the ascetic productions of Armit, as also of Sonthhom, Bayly, Dykes, Baxter, and other English writers at that time much read along the Rhine. His principal instructor, and the spiritual forerunner of the Reformed Church as there represented, was the preacher at Rappoltstein, Joachim Stoll, who in 1645 became his brother-in-law. "I owe to him among men the first sparks of Christianity," says Spener. On Stoll, cf. Rohrich: Mittheilungen aus der evang. Kirche des Elsaesses, 1855, iii. p. 321.

After being thus prepared for the life of a pious youth in 1651 entered the university of Strassburg. According to his own statements, he lived a very retired life, devoting himself entirely to his books. His theological leaders were Dorsche, Dannhauer, Johann Schmid, Sebastian Schmid. The first-named, a strict Lutheran theologian, Spener called his "preceptor." The last-named was the most famous exegete of his day; and in Johann Schmid Spener saw his "father in Christ." In accordance with the custom of the day, a peregrinatio academica completed his course of studies. He first went to Basel to sit at the feet of the younger Buxtorf, at that time the most celebrated teacher of Hebrew. Then he spent a year in Geneva, which long stay tended to widen the mental horizon of the young Lutheran theologian; and he found much to praise in the organization of the Reformed Church as there represented. Labadie's fiery eloquence so influenced him, that he translated his Manuel de prière into German.

In 1661, in company with his pupil, the young Count of Rappoltstein, he paid a visit to Württemberg, and remained there five months. His qualities of mind and heart gained him many friendships in Stuttgart and Tübingen; and his permanent employment in Württemberg was only frustrated by a call to become pastor in Strassburg in 1665. He secured a situation which gave him leisure as a master to deliver various courses of lectures at the university on history and philosophy.

In 1668 he received a call to become pastor and senior in Frankfurt-am-Main; and, after consultation with his political and ecclesiastical superiors, he accepted this vocation, so honorable for a man but thirty-one years of age. He endeavored to awaken a consistent and live Christianity in the Frankfurt churches, but was prevented to a great extent by the senate and city government. Cf. Bedenken, iii. pp. 105, 215, iv. 66. He first attempted to revive a thorough system of catechetical instructions, which had badly fallen into decay. Mechanical memorizing was the first object of his attack; and, to effect his reformation in this regard, he published his Einfaltige Erklärung der christl. Lehre, 1677, and his Tabula catechetica, in 108 tablets, in 1683. In his sermons his chief object was to inculcate purity of doctrine; but he no longer considered himself bound to confine himself to the pericopes, his endeavors being to make his congregation acquainted with the contents of the whole Scriptures. Thence he brought about a more thorough preparation for the first reception of the Lord's Supper in connection with confirmation. He was successful, however, only in the country congregations. Cf. Bedenken, iii. 395. For a reformation of church discipline he could do little or nothing. His sermons, always warm and pious, though chiefly of a didactic character, yet they
SPENER

were marked by experience, and a deep knowledge of Scriptures; and his influence began to extend far beyond the boundaries of Frankfurt. Even his polemics against mechanical Christianity were not aggressive or challenging. Yet in 1669 a sermon on the false righteousness of the Pharisees caused a division between the earnest and the careless members of his flock, and in 1670 the former effected a closer union among themselves. The result was an organization, at first only of a few, for practical religious purposes. It met at first in Spener's study, and read different ascetic works, considered the last sermon, and the like. Soon assemblies were held in other houses also. In 1682 Spener succeeded in receiving permission to hold these meetings in the church, which somewhat changed their character.

Spener's days in Frankfurt were pleasant. He says, "In the honorable ministerium of Frankfurt, during the twenty years of his senior, the peace of peace kept us in brotherly harmony." His own character and nature contributed most to bring about this state of affairs. He continued to abide by his strict theological views, and thus did not as yet give any offence. In 1675 he published his famous Pia Desideria. In them he lamented the corruption of the Evangelical Church, and recommends six different remedies. His Desideria were an earnest word to his church, and found an echo in many hearts in Germany. Only in Strausburg did they meet with a cool reception. More injurious to Spener's reputation were his collegia pietatis. In them he propagated a religious purpose had before this already found favor, even with the heads of orthodoxy; but after their multiplication they also developed peculiarities looking toward a separation from the church, and thus "Pietists" gradually was regarded as the name of a sect. Among others, Spener's former friend, Menzter, the court-preacher in Darmstadt, now also became his enemy. Dilfeld, in Nordhausen, in 1679, published his Theosoplia Horbio-Speneriana, in which he maintained that regeneration was not necessary for true theology. Spener answers in his Gotteslehre, etc., and thus this ended it. He opposed the separatistic tendency among his followers, especially in his Die Klagen über das verdorbene Christenthum, Missbrauch und rechter Gebrauch, 1684.

Spener had thus labored with great success in Frankfurt for twenty years, when in 1689 a call to become court-preacher, and member of the consistory at Dresden, usually regarded at that time as the highest ecclesiastical position in Germany, was extended to him. This was done at the especial request of the elector, George III., who had seen and heard Spener in Frankfurt, and learned his upright character through personal experience. The latter modestly put a low estimate on his Frankfurt work, and had no great plans for his labors at the Saxon court. His departure from Frankfurt on the 10th of July, 1688, was a day of sorrow for the whole city.

The new position indeed offered the possibility of entering a collegium and at the same time as a stranger, and had obtained a situation which was the object of high ambition; and he had induced the consistory to censure the theological faculty for neglecting exegetical studies. When, then, the collegium philobiblicum, commenced in Leipzig in the purpose of studying the Scriptures in the original tongues, through Francke, Anton, Schade, and others, developed into German collegia biblica, in which laymen also took part, and which entered into closer relationship with Spener, Carpzov began to preach against the "Pietists." He was seconded by Alberti, formerly Spener's good friend; and when Spener's relative, Thomasius, published satires on the clergy, and especially on Carpzov, Alberti, and Pfeiffer,—Spener was accused of being responsible for these. In Dresden itself, Spener's zeal and conscientious firmness as confessor of the wild elector caused him trouble, and finally brought about his removal to Berlin. He attempted to reintroduce catechetical instructions extensively, instructed the children himself, and for this reaped ridicule and abuse. The elector soon lost his interest in his court-preacher, seldom listened to his sermons, and avoided confession. When Spener, in his concern for his prince's spiritual welfare, wrote a letter to him, the displeasure of the sovereign fell upon him. The prince declared that "he could not longer endure the sight of Spener, and would have to change his residence on his account." The sudden death of George III. soon after opened the way for Spener's acceptance of a call to Berlin to become a member of the consistory of Brandenburg, and probst of St. Nicolai. When the displeasure of the elector first became known, the opposition to Spener began to assume large proportions, especially under the leadership of the Leipzig Carpzov, who assisted himself to itself by an abusive pamphlet Imago pietismi. Spener's position in Berlin was in some respects more pleasant than that in Dresden. The Elector Frederick III. indeed showed no interest in his work; and his wife, Sophia Charlotte of Hanover, was an acknowledged sceptic, and hostile to him: but Spener's congregation was larger; and among the councillors of the throne he found at least one sympathetic person, Herr von Schweinitz,—vir pietate nulli secundus, as Spener says. Schade, his Leipzig friend, also soon came to Berlin; and in him he found a congenial soul. Here again, as in Frankfurt and Dresden, Spener immediately began his work with catechetical instructions, and the establishment of a collegium philobiblicum. He sought also to secure appointments for earnest pastors; and, chiefly through his influence, Breithaupt, Francke, and Anton, the later leaders of the pietistic movement, were made members of the theological faculty. In all his labors, troubles not only at Berlin, but also elsewhere, his voice was ever in favor of peace. His colleague Schade, through his inability to distinguish between use and abuse, had in blind zeal
Spener did in a thorough manner in his Der evangel. described by the eye-witness v. Canstein. Blank years later, however, Spener experienced the grief of seeing his former pupil, Frederick August ofenburg, his former assistant, was appointed his successor.

Righteousness, himself entered into his final rest, in conjunction with two other prominent theologians, to defend the Evangelica Church against the accusations of this new movement. This he answered in a becoming spirit. His principal work in this department is his Aufrichtige Über-einstimning mit der Augsburgischen Confession, directed against the Wittenberg faculty. These answers show learning, research, and a deep piety.

In an indirect way he was drawn into another controversy of the church. The movement inaugurated by Calixtus had assumed a Romeward tendency; and several prominent teachers in Kö nigseberg, and others, were strongly inclining in that direction. The elector authorized Spener, in conjunction with two other prominent theologians, to defend the Evangelical Church against the accusations of this new movement. This he did in a thorough manner in his Der evang. Kirche Rettung vor falschen Beschuldigungen, 1695; which work produced a marked effect. Two years later, however, Spener experienced the grief of seeing his former pupil, Frederick August of Saxony, join the Roman Church.

Spener did not live to see the victory in Berlin of the movement he represented. This took place when the king of Prussia in 1705 took as his third wife Sophia Louisa von Mecklenburg. Under the leadership of the court-preacher, Forst, prayer-meetings were held in the royal castle, in which the king at times would participate. Just after having finished his work on dogmatics, entitled Von der ewigen Gotttheit Christi, the noble teacher, who had been the guide for so many unto righteousness, himself entered into his final rest, Feb. 5, 1705. His death-bed scene and end are described by the eye-witness v. Canstein. Blankenburg, his former assistant, was appointed his successor.

Spener's wife, a lady from Strassburg, was one with him in mind and soul. Of his eleven children, eight survived him; but not all of these caused him joy.

In theological culture Spener was equal to any of his contemporaries. His sermons and polemical works show that he was a thorough exegete. In systematic theology he railed the best of his day, but did not depart from the formalistic and logical method of treating the dogmas, in common with all of his contemporaries, at that time. Of the defects in his style and rhetoric, he himself was conscious. It was his principle to submit to the confessions of the church. Calovius himself acknowledged that he had found nothing heterodox in Spener; and, in fact, such is the case: he is in perfect harmony with the great Lutheran theologians, Gerhard, Meissner, Meyfort, V. Andreas, etc., whom he constantly cites. Only the abuses in the church, such as confidence in the opus operatum, the misuse of the confessional, the one-sided doctrine of faith and justification, in contrast with the thorough theological discussions of previous decades, was entirely of a personal and rancorous character: no means were too low for the purpose. The masterpiece among these libels is the Christlutherische Vorstellung ... etc., published by the entire Wittenberg faculty in 1806. No less than two hundred and eighty-three heterodox views are here catalogued against Spener. This document, the production of the mentally weak senior of the faculty, Deutschmann, proved harmless fabrication; which fact Spener attributes to the influence of a kind Providence. This and the many other polemical writings, Spener answered in a becoming spirit. His principal work in this department is his Aufrichtige Über-einstimnung mit der Augsburgischen Confession, directed against the Wittenberg faculty. These answers show learning, research, and a deep piety.

In an indirect way he was drawn into another controversy of the church. The movement inaugurated by Calixtus had assumed a Romeward tendency; and several prominent teachers in Königsegb, and others, were strongly inclining in that direction. The elector authorized Spener, in conjunction with two other prominent theologians, to defend the Evangelical Church against the accusations of this new movement. This he did in a thorough manner in his Der evang. Kirche Rettung vor falschen Beschuldigungen, 1695; which work produced a marked effect. Two years later, however, Spener experienced the grief of seeing his former pupil, Frederick August of Saxony, join the Roman Church.

Spener did not live to see the victory in Berlin of the movement he represented. This took place when the king of Prussia in 1705 took as his third wife Sophia Louisa von Mecklenburg. Under the leadership of the court-preacher, Forst, prayer-meetings were held in the royal castle, in which the king at times would participate. Just after having finished his work on dogmatics, entitled Von der ewigen Gotttheit Christi, the noble teacher, who had been the guide for so many unto righteousness, himself entered into his final rest, Feb. 5, 1705. His death-bed scene and end are described by the eye-witness v. Canstein. Blankenburg, his former assistant, was appointed his successor.

Spener's wife, a lady from Strassburg, was one with him in mind and soul. Of his eleven children, eight survived him; but not all of these caused him joy.

In theological culture Spener was equal to any of his contemporaries. His sermons and polemical works show that he was a thorough exegete. In systematic theology he railed the best of his day, but did not depart from the formalistic and logical method of treating the dogmas, in common with all of his contemporaries, at that time. Of the defects in his style and rhetoric, he himself was conscious. It was his principle to submit to the confessions of the church. Calovius himself acknowledged that he
of Milton's "great argument." He graduated at Pembroke Hall, Cambridge, 1573; issued The Shepherd's Calendar, 1579; was intimate with Sidney and Raleigh; held offices, and received an estate in Ireland; was expelled and ruined by the insurgents in Tyrone's rebellion, 1598, and ended his life miserably in London. His works, whether read or not, continue to be printed and praised; and his rank among the poets of that great age is next to Shakespere. F. M. BIRD.

SPERATUS, Paulus, an active Reformer and much esteemed hymn-writer; b. at Rottweil, Franconia (whence the surname a Rubilis), Dec. 13, 1484; d. at Marienwerder, Aug. 12, 1551. He studied theology in Paris and Italy, but embraced the Reformation, and preached its ideas at Dinkelsbühl, Wurzburg, Salzburg, and Vienna, whence he was compelled to flee, in 1521, on account of a sermon against the monastic vows: Von dem hohen Gelübde der Tauff, Königsberg, 1524. Appointed preacher at Iglaug, he became middle-man between Luther and the Moravian Brethren, and made so deep an impression on the inhabitants, that he was arrested by Bishop Thurzo of Olmütz, and imprisoned of bail at the instance of Margrave Albrecht of Brandenburg. He went to Wittenberg, where he aided Luther in his collection of German hymns, and was in 1525 made court-preacher to Duke Albrecht of Prussia.

To this period belong most of his own hymns, original and translated; and in 1529 he was made bishop of Pomerania, in which position he was very zealous for the consolidation of the Protestant Church in Prussia. His life has been written by Cosacx (1881), [PRESSEL (1862), and Trautenberger (1869)]. D. SEDDMANN.

SPICE AMONG THE HEBREWS. By spice, especially aromatics are meant, which the Israelites used in common life. The common word for these aromatics is besamim: another term seems to be neshet (1 Kings x. 23). The terms rokach, rikuchim, merkachah, mirkachath, signify more especially salves prepared from aromatics; whilst merkach seems to be the general term for aromatic plants. In the garden of the Pislacial incense-liscus. It is extensively used in the East in the preparation of spirits, as a sweetmeat, as a masticatory for preserving the gums and teeth, as an anti-spasmodic in medicine. To the spices we may also add the cypress-branch (kopher, A. V., camphlre, but in the margin cypress, ant. iv. 14, iv. 13), carried by the Mohammedan women of Cairo to the markets. The perfume of the Himalayan Mountains. The Phcenicians imported this perfume to the West, and thus it came also to Palestine. Less precious than the Indian was the Syrian (especially well prepared at Tarsus), which was composed of oils, most of which also belonged to aromatic plants of the valeriana family. It was sold in small alabaster boxes (Mark xiv. 3), and was carried in smelling-bottles. It was used not only as salve, but also for seasoning the wine.

With such precious nard, Mary of Bethany anointed the Saviour six days before the passover (John xii. 1). This oil was also used for the purpose of preserving the dead. The name "nard" is of Sasanid origin, and points to the home of the plant: it denotes "giving an odor." Besides these different species, the Bible also mentions the following spices: Aloes (Num. xxiv. 6; Prov. vii. 17; Cant. iv. 14; Ps. xiv. 8; John xix. 38), a fragrant wood (hence aloes-wood) growing in India, where it is called agkhi. The Europeans call it ligum aquila [i.e., eagle-wood]. The wood is resinous, of a dark color, heavy. The Indians regard the aloes-trees as holy. Another aromatic wood is the algum, from Ophir (1 Kings x. 11 sq.; Cant. iv. 14; ii. 8, ix. 10); also almu, not "pearls," as the rabbis explain, but probably sandal-wood. Besides the wood we must also mention the bark of different trees growing in India, and which the Hebrews at a very early period counted among the spices; thus especially the cinnamon (Exod. xxx. 23, where it is enumerated as one of the ingredients employed for the preparation of the holy anointing oil). It also occurs Prov. vii. 17; Cant. iv. 14; Rev. xviii. 13. The home of the cinnamon is Ceylon. According to Nees von Esenbeck (Disp. de cinnamono, Bonn, 1829), the cassia was not a distinct species, but only a wild or original form of the Cinnamomum Ceylonicum. There are two Hebrew words rendered "cassia," — kiddah and ketisah, — which were among the ingredients of the holy incense, according to the rabbis. To these ingredients the Talmud adds also the koshet, the costus-root. Another ingredient was the "spikenard," also kaneh ha-tob; Exod. xxx. 23; Jer. vi. 20; Isa. xiii. 24), and karkom, or saffron, only mentioned in Cant. iv. 14. To the resinous and balmy spices already mentioned we may perhaps add the nekosa (Gen. xxxvii. 25, xliii. 11), some kind of gum; the ilmekh, or poplar (Gen. xxxvii. 25), by some regarded as the storax-tree; the mastic (Susan. v. 54), a tree growing in Greece, Asia Minor, and Palestine, — the Pistacia tientiscus. It is extensively used in the East in the preparation of spirits, as a sweetmeat, as a masticatory for preserving the gums and teeth, as an anti-spasmodic in medicine. To the spices we may also add the cypress-branch (kopher, A. V., campfire, but in the margin cypress, Cant. i. 14, iv. 13), carried by the Mohammedan women in the bosom. The powdered leaves, which are mixed with the juice of citrons, are used to stain therewith the hair and nails. The sirpad, in Isa. xv. 19, translated "bitter," is, according to Eichhorn, Ewald, the white mustard. Finally, we mention the gourd (kikayan, Jon. iv. 6-10), whose growth was miraculous: it is the Ricinus communis, or castor-oil plant. In the Talmud the kit-oil is mentioned, prepared from the seed of the ricinus.
SPIERA, Francesco, the unfortunate man, who, for worldly considerations, denied his Protestant profession, for which he consequently died in a condition of sudden despair and remorse; was b. at Citadella, near Padua, Italy, about 1498; d. there December, 1548. A lawyer and public official in his native city, greatly honored, rich, and ardently devoted to the pursuit of wealth, he accepted the message of the Reformation; and experiencing peace, comfort, and joy in a remarkable degree, according to his own account, he preached everywhere, on the streets and in private, to his fellow-townsmen. He studied the Scriptures carefully. His change of life produced a great excitement. He was accused by the priest of the town at Rome. When Spiera learned that he was about to be summoned to appear before the papal authorities, he lost courage, and went of his own free will, but only after a terrible struggle with his conscience, to Venice, to confess repentance to the papal legate, delia Casa. He subscribed a penitential document which the legate drew up, and read a similar document, denouncing the doctrines of the Reformation, in the church of Citadella, before two thousand people. No sooner, however, had he arrived at his own home than he was overcome by the most terrible fears of the judgment and eternal condemnation. He could not leave his bed, lost his appetite, attempted several times to take his own life, was carried to Padua, but brought back to Citadella, and died a few days afterwards in despair. These experiences, and the manner of Spiera's death, produced an intense excitement. Spiera believed he had committed the sin against the Holy Ghost, and refused all remission of it. He held he belonged to the Church of Rome. He was accused by the priest of the town at Rome. In his assurance that God had forsaken him, he had the most painful visions. Devils surrounded him, stuck needles into his pillow; a fly buzzed about his head, which was sent by Bethelzebub; and, in his terrible consciousness of sin, he often roared like a lion, causing those about him to tremble. He was accused by the priest of the town at Rome. In his assurance that God had forsaken him, he had the most painful visions. Devils surrounded him, stuck needles into his pillow; a fly buzzed about his head, which was sent by Bethelzebub; and, in his terrible consciousness of sin, he often roared like a lion, causing those about him to tremble.

Critiquing the history of Spiera, we come to the conclusion, that in spite of his preaching the gospel, and laying claim to the finest Christian virtues, he was never truly penitent for his profession, and laying claim to the finest Christian virtue, but did not accompany his profession by a forsaking of sin. Calvin and the other reformers took a deep interest in the case; and Calvin, who wrote a preface (December, 1549) to the account of Henricus Scotus, regarded his remembrance, as Henry IV., was not the son of Anton of Bourg, but of Merlin; and on his return to Geneva, where he embraced the Reformation. One of the reasons for this move was his relation to Catherine de' Gasperne, a married woman whom he had seduced, and who lived with him after the death of her husband. At Geneva they were married; and Spifame was ordained a minister of the Reformed Church, and appointed pastor of Issoudun. In 1562 he went to France as an agent of the Queen of Navarre, Jeanne d'Albret. But he made the queen his irreconcilable enemy by saying that her son, Henry IV., was not the son of Anton of Bourg, but of Merlin; and on his return to Geneva he was arrested. During the investigation, some forgery with respect to his own marriage was proved against him; and he was sentenced to death, and beheaded.

SPINOLA, Cristoval Rojas de, a Roman-Catholic apologist at Jewish descent; lived in Spain in the fifteenth century; entered the Franciscan order after his conversion; was for some time rector of the school of Salamanca, and became finally bishop of Orense in Galicia. His celebrated work, Foritudine fidei et concordia Judaeos, Saracenos, etc., was written in 1484, but not printed until 1484; especially the part against the Mohammedans is of great historical interest.

H. MALLET.

SPINOLA, Cristoval Rojas de, a Roman-Catholic unionist; d. March 12, 1695; a native of Spain, and general of the Franciscan order in Madrid; came to Vienna as confessor to the wife of Leopold I., a Spanish princess, and was made bishop of Wienersch-Neustadt in 1855. A peaceable union between the Protestant churches and the Church of Rome was the great idea of his life; and the religious indifference of the Protestant courts in Germany, the disgust of the higher classes at confessional controversies, the mild character of the school of Helmistadt, etc., made, for a time his exertions look successful. A conference took place in 1883. Spinola presented his Regula circa Christianorum omnium ecclesiasticum reunionem, and the Helmistadt theologians, their Methodus reformatam in annis, having both Emperor and the Pope in favor of the scheme, serious Roman Catholics considered Spinola a
a number of attributes to substance. Spinoza, however, considers substance only under the attributes of thought and extension. The cause of these two attributes is not in God, but in the human mind, which finds both thought and extension in itself. The attributes are independent of each other, and determine substance as the notion of attributes is not dependent on the notion of substance, which excludes every determination. Res cogitans and res extensa are the same thing, i.e., considered from different stand-points; but it is indifferent to substance how it is considered.

The notion of substance, being but one, seems to imply that substance = every thing existing, i.e., the world. But how can the finite proceed from the infinite? This question is senseless according to Spinoza, because the finite, as the finite, does not exist; for all determination is non esse, and the finite is only as being composed of single objects. Single objects do, therefore, not exist as such, but only as modifications and accidents of substance.

There is a threefold mode of considering things.

The first kind of cognition, which he calls opinio or imaginatio, is cognition through unregulated experience or signs, by which we connect certain ideas. The second kind of cognition, ratio, is cognition through the peculiarities of things, and notiones communes. The third kind of cognition is the intuitive knowledge of the mind, or true knowledge. Looking at the world through imagination, it appears to us as existing outside of God, and it would be absurd to say that God was composed of modes. It is false, therefore, to say of Spinoza that he taught God and the world were identical, because we can conceive of the world only as being composed of single objects. Single objects do, therefore, not exist as such, but only as modifications and accidents of substance.

As will is but a mode, it is self-evident that God cannot act with free will; everything follows from his necessity, i.e., his nature being his power. It is foolish to assume that God acts according to aims, for this means to subject him to something else. The basis of his being is the basis of his acting. The law of causality rules, however, in the natura naturata.

In like manner by a substantia conceived under the modes of thought and extension, single objects must be conceived, because they are modes of thought and extension. The world is either a material world, or a world of ideas. Being modes of the same substance, they must stand in

SPINOZA, Baruch de, b. at Amsterdam, Nov. 24, 1632; d. at The Hague, Feb. 21, 1677. His parents were Jews who had been driven from Portugal by religious persecution. His teacher in Hebrew was the celebrated rabbi, Saul Levi Marteira, who introduced him to the study of the Bible and the Talmud; besides, he studied Latin under the celebrated physician, Franz van der Ende. Differences between his views and the Jewish doctrine were soon noticed, and so he was expelled from the Jewish communion on account of "frightful heresies." He left Amsterdam, and lived in the vicinity from 1656 to 1660, then at Rynsberg and Voorburg, near The Hague. Finally he settled at The Hague; residing there to the end of his life, and supporting himself by grinding lenses. In 1673 he refused to take a call as professor of philosophy to Heidelberg, saying that he might be hindered there in his liberty of philosophizing.

Cleanliness and calmness are the main features of his character. He was never seen laughing, nor very sad, but kind and gentle to all. Free from hypocrisy, a man of few wants, he was the image of a true sage.

His writings are, Renati Descartes Principiorum philosophia, pars i. et ii., etc., Amsterdam apud Joh. Rieuwertsz, 1660; Tractatus theologico-politicus, Hamburgi apud Henricum Kranhart, 1670; Baruch de Spinoza's Opera posthuma, Amsterdam, apud Joh. Rieuwertsz, 1677, containing Ethica ordine geometrico demonstrata, etc., Tractatus politicus, Tractus de intellectus emendatione, Epistola; Baruch de Spinoza tract. de Deo et homine ejusque felicitate (recently discovered); The unfinished Essays of Spinoza, ed. Hugo Ginsberg, Heidelberg, 1882. We shall only consider here the Ethics and the Tractatus theologico-politicus as the most important works for philosophy and theology.

Spinoza, the second great philosopher in the course of the purely rationalistic development of modern philosophy, stands in very close connection to his great predecessor, Descartes. The fundamental notion of Spinoza's system is the notion of substance, which is thus defined: "By substance I understand that which is in itself, and which is conceived by itself; i.e., the conception of which does not need the conception of another thing in order to be formed. There is but one substance, which is identical with God. We cannot predicate any thing of it, as omnis determinatio est negatio, and the infinite cannot contain any negation, because it is the absolute affirmation of existence." All predicates used by Spinoza to define its nature are therefore but a circumlocution of the first definition.

In order to comprehend something of the infinite substance, we must look to the second important notion in the system,—the notion of the attributes. Substance cannot be comprehended by its mere existence, but only by attributes which are what reason perceives as constituting the essence of substance. The attributes, therefore, belong only to our mind, not to substance itself, which cannot admit any determination, i.e., negation. Our mind may therefore ascribe...
accordance, so that the order and connection of ideas is identical with the order and connection of things; for it is not a thing and an idea by an idea; not a thing by an idea, or an idea by a thing. This is true of all single modes, which are things or ideas according to the way they are considered. All things are therefore animated, but they differ in the grade of their animation. Body and idea, as contained in his Ethics, the principal work of Spinoza, which involve sadness, like compassion, meekness, or repentance. A passion ceases to be a passion, i.e., a state of suffering, as soon as we have a clear idea of it. Every man may thus free himself of his passions, because he is able to have a clear idea of the passions of his body. This is possible by looking at things as being necessary. He who knows his passions rejoices, and has at the same time the idea of God; i.e., he loves God. The highest good is the idea of God, results from the third kind of cognition—the cognition sub specie aeternitatis, by which we know God as an eternal being. God, being superior to all passions, can, strictly taken, neither love nor hate; and whosoever wishes to be loved by God wishes that God should cease to be God.

But, as our ideas are really thoughts of God, we may say that our love to God is a part of God's infinite love to himself. Our blessedness and freedom consist in this eternal love of God, and in this sense we may say that man is eternal (immortal). The idea of eternity has nothing to do with time or duration. Knowing things under the third forms of cognition, man will be free of his passions, and will not fear death, because his spirit is eternal. This eternal part of the spirit is the reason; the part disappearing, his imagination. Even if we knew nothing of our eternity, virtue and piety would be our aim, for blessedness is not the reward of virtue, but virtue in itself is blessedness.

These are the outlines of Spinoza's philosophy as contained in his Ethics, the principal work of his life.

The Tractatus theologicopoliticus, one of his earlier essays, was probably caused by his personal experience, and is very important as a defence of liberty of thought.

The difference of men is nowhere more distinctly shown than in their opinions, especially their religious opinions. It must be left, therefore, to the judgment of every individual to believe whatever he wants, as long as his belief produces good works; for the State has not to care for the opinions of men, but for their actions. Faith, religion, and theology have no theoretical importance or truth: their object is an entirely practical one, i.e., to bring those men who are not ruled by reason to obedience, virtue, and blessedness. It is the object of philosophy to give truth. Philosophy and theology have nothing in common. The reason for their difference is the following: God as the object of religion is a human being, i.e., he is represented in his relation to man; while God as the object of philosophy is not a human being, i.e., he is considered in relation to himself. Holy Scripture does not give a definition of God: it only reveals to us the attributes of justice and love. This is a clear proof that philosophical knowledge of God cannot serve as a model for human life. God is represented in Scripture to the imagination, or, every man will be gracious, etc. Philosophy, which deals with clear notions, cannot make use of these attributes. Theology has, therefore, no right to rule over philosophy, as the result of such a dominion will be fanaticism without peace. That will of course, undermine the foundations of the State, and the State should not allow the encroachments of theology.

His biblical criticisms and views on the person...
SPIRIT.

of Christ, contained in this essay, are also of great interest.

The logical fallacies and other defects in the system of Spinoza have been frequently pointed out. The principal objections to be made are the following: The idea of substance is notionless, and insufficient for an explanation of growth and life: the modes stand, therefore, in hardly any connection with substance, and thus do not fulfil what they are intended for. The practical philosophy, although grandly drawn, does not cover the whole realm of the social, artistic, and ethical life of man: nevertheless, the system, and especially the sublime idea of substance, has had the greatest influence upon modern philosophy.

Many others, owe very much to Spinoza. And the whole realm of the social, artistic, and ethical life of man: nevertheless, the system, and especially the sublime idea of substance, has had the greatest influence upon modern philosophy.

The old-roach of atheism and pantheism, so often made y ignorance, will drop the religious question altogether, and left to the states to manage it as they could best defend before God, until a council, ecclesiatical or national, should finally settle it. — II. The second diet was opened March 15, 1529, under very different circumstances. Francis I. was for peace, and the Turkish hordes had retired. The Roman-Catholic majority consequently decreed that the mass should be restored wherever it had been abolished, that a rigid censorship of books should be established, and that every preacher who did not recognize the real presence in the sacrament should be excluded from the pulpit. Against these decrees the evangelical minority entered a formal protest, whence their name, Protessants. — III. The third diet was opened Feb. 9, 1542; and the emperor confirmed the peace of Ratisbon (1541) in order to get the necessary subsidies against the Turks. — IV. The fourth diet was opened by the emperor in person, Feb. 20, 1544; and again the Turkish affairs compelled the emperor to concede toleration in religious matters. See SULIDAN: De stato religios, etc., Frankfort, 1786, xv. pp. 328-350; [C. JAGER: Die Protestation zu Speyer, 19 April, 1529, Strassburg, 1879 (28 pp.); J. N. J.: Geschichte des Reichstages zu Speyer im Jahre 1529, Hamburg, 1880.] NEUBERG.

SPIRIT, Holy. See Holy Spirit.

SPIRITUAL GIFTS. See Gifts, Spiritual.

SPIRIT, the Human, in the Biblical Sense.

The biblical terms for "soul" are גוח, פן; and for "spirit," נפש, נפש. We owe the conception of the human spirit, as, indeed, of spirit in general, to the Sacred Scriptures, to the religion of revelation. It is peculiar to these to speak of the human existence, particularly of his personal life. Where the Scriptures speak of the spirit of man in its widest acceptance, that is, of life (as in Job x. 12, xvii. 1; Ezek. xxxvii. 8; Zech. xii. 1), and ascribe to men and animals the same spirit of the human spirit. See SLEIDANZ De statu religii, etc., Frankfort, 1786, xv. pp. 328-350; [C. JAGER: Die Protestation zu Speyer, 19 April, 1529, Strassburg, 1879 (28 pp.); J. N. J.: Geschichte des Reichstages zu Speyer im Jahre 1529, Hamburg, 1880.] NEUBERG.

SPIRES, a city of Bavaria on the Rhine, is noticeable in church history as the seat of four diets concerning the Reformation. — I. The first diet was opened June 26, 1526. The situation was very trying to the emperor. Francis I. had just broken the peace of Madrid with the consent of the Pope, and the Turks were threatening in the East. Under those circumstances the emperor dropped the religious question altogether, and left to the states to manage it as they could best defend before God, until a council, ecclesiastical or national, should finally settle it. — II. The second diet was opened March 15, 1529, under very different circumstances. Francis I. was for peace, and the Turkish hordes had retired. The Roman-Catholic majority consequently decreed that the mass should be restored wherever it had been abolished, that a rigid censorship of books should be established, and that every preacher who did not recognize the real presence in the sacrament should be excluded from the pulpit. Against these decrees the evangelical minority entered a formal protest, whence their name, Protessants. — III. The third diet was opened Feb. 9, 1542; and the emperor confirmed the peace of Ratisbon (1541) in order to get the necessary subsidies against the Turks. — IV. The fourth diet was opened by the emperor in person, Feb. 20, 1544; and again the Turkish affairs compelled the emperor to concede toleration in religious matters. See SULIDAN: De stato religios, etc., Frankfort, 1786, xv. pp. 328-350; [C. JAGER: Die Protestation zu Speyer, 19 April, 1529, Strassburg, 1879 (28 pp.); J. N. J.: Geschichte des Reichstages zu Speyer im Jahre 1529, Hamburg, 1880.] NEUBERG.
it is never said that the spirit dies, but that the soul dies (Num. xxxii. 19; Judges. xvi. 30; Matthew. x. 28; Mark iii. 4). Only the soul is the subject of will and desire, inclination and aversion, pleasure and disgust (cf. Deut. xii. 20, xiv. 26; 1 Samuel. ii. 16; Job xxii. 13; Ps. xlii. 2, xliii. 1; Proverbs. xxii. 10; Isaiah. xxvi. 8; Micah. vii. 1, etc.); but soul and spirit are alike the subject of perception, self-consciousness. It must not, however, be overlooked, that consciousness, perception, willing, are attributed to the heart; and soul and spirit are spoken of only as they concern the hidden state to which these functions and phenomena belong, and because some weight would be laid upon it.

Again: the dead are spoken of as spirits (Luke xxi. 37, 39; Acts xxiii. 8 sq.; Hebrews xii. 1; 1 Peter. iii. 19), but the living as souls, for the soul as such outlasts death. Finally, and this is the nothing is farther from it than such a trichotomy.

SPIRITUALISM is a term, which, in its wider sense, is often applied to various forms of mysticism and quietism, as represented by Jacob Boehme, De Molinos, Mme. Guyon, and others; while in its narrower, but now more common, sense, it simply denotes a belief in a natural communication between this and the other world. A leading Spiritualist paper, Spiritual Magazine, established in London in 1860, defines Spiritualism as “based on the cardinal fact of spirit communication and influx;” as an “effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny;” as aiming, “through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relations of spirit to matter, and of man to God and the spiritual world.” In this sense of the term the phenomenon has attracted more physiological than theological interest; though its devotees pronounce it an indispensable weapon in the contest with the religious indifference, materialism, and atheism of our age.

Spiritualism, or, as it is sometimes called, Spiritism, dates back only to 1848. In that year it was discovered by Madame Hydes in Hydeville, Wayne County, N. Y., and which could not be accounted for in any ordinary way, conveyed intelligently in communications. In 1850 the two girls Margaret and Kate Fox came to New York; and soon "spirit-rapping," the moving of heavy bodies without any mechanical agency, involuntary writing, etc., were phenomena which everybody had witnessed, or heard discussed by witnesses. Still more powerful mediums — that is, persons of such sensitive organization that the spirits can act upon them or through them — appeared. One of the most remarkable of these was Daniel Douglas Home, a lad of seventeen years, who gave sittings before Napoleon III. in Paris, and Alexander II. in St. Petersburg. Greater things were now accomplished, — speaking in foreign languages; lighting of a phosphorescent light in the dark; producing of drawings, pictures, and photographs; and, finally, the complete embodiment of the spiritual, at least so far as to make him recognizable to friends and relatives. Numerous books were written for and against, and a multitude of prose-
SPITTA, Karl Johann Philipp, a distinguished German hymn-writer; was b. in Hanover, Aug. 1, 1801; d. in Burgdorf, Sept. 28, 1859. His mother, a converted Jewess, was left a widow in 1805. Sent to school, Spitta's studies were interrupted by the perusal of the works of Tholuck and De Spette.

From 1824 to 1828 he acted as private tutor at Lune, near Luneburg, and then continued his study of Latin and Greek in private, he again entered school in 1818, and in 1821 was enrolled in the University of Gottingen, where he studied theology. His faith wavered for a time, and he associated with the circle to which Heinrich Heine belonged. It was re-assured by the perusal of the works of Tholuck and De Wette. From 1824 to 1828 he acted as private tutor at Lune, near Luneburg, and then became co-pastor at Sudwald; and after holding pastores at Hameln (1830) and Wechholt (1837), he was made superintendent at Wittringen, Luneburg (1838), and at Burgdorf (1839). His success as a pastor and preacher brought him calls in 1844 and 1846 to Bremen, Barmen, and Elberfeld. In 1855 he was made doctor of divinity by the university of Gottingen.

The Lalstelists generally reject the doctrine of the Trinity, considering Christ simply as one of the great teachers of mankind, not in any essential point different from the founders of the other great historical religions. They also generally reject the doctrine of a personal devil, though they believe in evil spirits, ascribing to them a power over man which may amount to possession. But they all believe in a future life, and in a natural, not miraculous, communication between that life and life on earth. The idea of miracles they have completely discarded, and the miracles of Scripture they accept as natural though unexplained facts. Life on earth they consider as a preparation for the life to come; though ey believein evilspirits, ascribing to them a power over man which may amount to possession. But they all believe in a future life, and in a natural, not miraculous, communication between that life and life on earth. The idea of miracles they have completely discarded, and the miracles of Scripture they accept as natural though unexplained facts. Life on earth they consider as a preparation for the life to come; though under certain conditions of which we as yet have only very slight knowledge; but the motives which bring the spirits to reveal themselves to us are simply love and mercy, a desire to convince man of the existence of a future life.


SPITTA. Karl Johann Philipp, a distinguished German hymn-writer; was b. in Hanover, Aug. 1, 1801; d. in Burgdorf, Sept. 28, 1859. His mother, a converted Jewess, was left a widow in 1805. Sent to school, Spitta's studies were interrupted for a time, and he associated with the circle to which Heinrich Heine belonged. It was re-assured by the perusal of the works of Tholuck and De Wette. From 1824 to 1828 he acted as private tutor at Lune, near Luneburg, then became co-pastor at Sudwald; and after holding pastores at Hameln (1830) and Wechholt (1837), he was made superintendent at Wittringen, Luneburg (1838), and at Burgdorf (1839). His success as a pastor and preacher brought him calls in 1844 and 1846 to Bremen, Barmen, and Elberfeld. In 1855 he was made doctor of divinity by the university of Gottingen.

Spitta was a man of deep piety, and earnestness of faith. He excelled as a pastor. His father refused, upon his return, to write a letter of introduction to his eldest son, who was b. at Mid-Calder, near Edinburgh, 1565; d. in London, Dec. 26, 1839. He was educated at Glasgow University, and succeeded his father as parson at Calder, in 1593, when only eighteen. In 1801 he accompanied the Duke of Lennox as chaplain in his embassy to France, and in 1603 James VI. to England. In 1603 he was made archbishop of Glasgow, and privy-councillor for Scotland. In 1615 he was transferred to St. Andrews, so that he became primate and metropolitan. On June 13, 1635, he crowned Charles I. at Holyrood. In 1635 he was made chancellor of Scotland. He was the leader in the movement to introduce the Liturgy into the Church of Scotland, which occasioned the rebellion (1637). When the Covenant was signed (1638), he retired in disappointment to London. He wrote The History of the Church and State of Scotland (203—1625), London, 1655; best ed. in Edinburgh, 1847-51, 3 vols., with life of the author.

SPRING, William Buell, D.D., LL.D., b. in Andover, Conn., Oct. 10, 1795; d. at Flushing, L.I., N.Y., May 7, 1876. He was graduated with honor from Yale College in 1813; was tutor for
SPRING.

about a year in the family of Major Lewis (whose wife was the adopted daughter of Washington), at Woodlawn, near Mount Vernon; entered the Princeton Theological Seminary in the fall of 1816; was graduated in 1819, and immediately settled over the Congregational Church in West Springfield, Mass., as colleague with the Rev. Dr. Joseph Lathrop, who was in his sixty-eighth year of age, and had spent his whole professional life of sixty-three years in that parish. Dr. Lathrop died in the following year, and Mr. Sprague was left sole pastor. In 1829 he accepted the call of the Second Presbyterian Church of Albany to become its pastor; and here he passed the succeeding forty years of his life, and closed the period of active labor by resignation of his charge in 1869. He then removed his residence from Albany to Flushing, L.I., where he died in the eighty-first year of his age. In 1828 Columbia College conferred upon him the degree of D.D. from Princeton in 1869.

Among the preachers and public speakers of this country, Dr. Sprague attained very high eminence. In 1848 he delivered the oration before the Phi Beta Kappa Society at Harvard, in 1850 the annual address to the Yale alumni, and in 1862 the discourse to the alumni of the Princeton Seminary upon the semi-centennial anniversary of that institution. More than one hundred and fifty of his sermons and occasional discourses were published by request. He was a voluminous author. He published more than a dozen separate works, among which may be mentioned Letters from Europe (1828), Lectures on Revivals (1832), Life of Rev. Dr. E. D. Griffin (1838), Aids to Early Religion (1847), Words to a Young Man's Conscience (1848), Visits to European Celebrities (1853), Memoirs of the Rev. Drs. John and William A. McDowell (1854), Life of Rev. Dr. Jedidiah Morse (1874).

The great literary work of his life, however, which earned for him the title of "biographer of the church," was the Annals of the American Pulpit; begun in 1832, when he was fifty-seven years of age, of which nine large octavo volumes were published, from 1832 to 1842; and the concluding volume completed for publication, before his death. Vols. i. and ii. are devoted to the Trinitarian Congregationalists; vols. iii. and iv., to the Presbyterians; vol. v., to the Episcopalians; vol. vi., to the Baptists; vol. vii., to the Methodists; vol. viii., to the Unitarians; vol. ix., to the Lutheran, Reformed, Associate, Associate Reformed, and Reformed Presbyterian; and the unpublished volume includes Quakers, German Reformed, Moravians, Cumberland Presbyterian, Freewill Baptist, Swedenborgian, and Universalist.

The volumes are made up of biographical sketches of the leading characters of each denomination, from the earliest settlement of the country to the close of the year 1855. The work contains about fifteen hundred of these sketches; and to each sketch are appended, as far as practicable, letters of personal recollections contributed by writers who had intimately known the clergyman or layman of each denomination, and probably had a more extended acquaintance throughout the churches of this country than any other man of his time. His successor at Albany, Rev. Dr. A. J. Upson, in his commemorative discourse, referred to the Annals as follows:

"This book of our venerated friend is successful. It may have yielded no adequate pecuniary compensation; it may not be sold from the large existing libraries, nor sold at the book-stalls; but it is so peculiar, it fills its own sphere so completely, it can never be supplanted. It is a treasury of Christian examples. It is the testimony of a cloud of witnesses. It is a chronicle of the everlasting church. Its author has identified himself with God as his agent in fulfilling his promise, that 'the righteous shall be in everlasting remembrance.'"

Dr. Sprague was thus described by an old and intimate friend, Rev. Dr. Ray Palmer, in the Congregationalist of May 24, 1876:

"In his personal appearance Dr. Sprague was a very notable man. More than six feet in stature, with a straight, large-framed body, well proportioned, with a grand head and dark-brown hair (which was unchanged to the day of his death, in his eighty-second year), he was such as could be observed from the distance of a mile with ease. His bearing was natural, as of one entirely self-possessed, and the expression of his countenance pleasing; so that, while he impressed by his dignity, he yet attracted by a certain kindness and simplicity of manner which at once set even a stranger entirely at ease with him. In conversation one was sure to find him amiable, cheerful, rich in material derived from reading, travel, and intercourse with men, yet as ready to listen as to talk, and chiefly intent on imparting the utmost possible pleasure to his friend or visitor. He had come into personal contact with many distinguished men, both at home and abroad; and he liked to describe them, to relate anecdotes of their peculiarities, and to repeat what they had finely said, or eloquent passages from their writings. He did this with great felicity. No one could spend an hour with him, and not be conscious of having enjoyed a rare pleasure. Of all that makes a Christian gentleman he was certainly a rare example."

EDWARD E. SPRAGUE.
of machinery. During this period he took part in the formation of the American Bible Society (1816), American Tract Society (1825), and American Home Missionary Society (1820). From 1834 to the close of his ministry, there were no revivals; but his steady growth of influence in his power as a preacher. It was then that he used the press to extend his usefulness, and published a number of volumes of connected discourses. His congregation first met in Beeckman Street, but in 1836 removed to their present church, Fifth Avenue and Thirty-sixth Street. After 1861 he had a colleague. His ministry, both for length and power, is remarkable. His principal publications are Essays on the Distinguishing Traits of Christian Character, New York, 1813; Fragments from the Study of a Pastor, 1838; Obligations of the World to the Bible, 1839; The Attraction of the Cross, 1846; The Bible not of Man, 1847; The Power of the Pulpit, 1848; The Mercy-Seat, 1850; First Things, 1851, 2 vols.; The Glory of Christ, 1852, 2 vols.; The Contrast between Good and Bad Men, 1855, 2 vols.; Pulpit Ministration, 1864, 2 vols.; and Personal Reminiscences of the Life and Times of Gardner Spring, 1866, 2 vols.

SPRING, Samuel, D.D., b. in Norbridge, Mass., Feb. 27, 1746; d. in Newburyport, Mass., March 4, 1819, in the seventy-fourth year of his age. A graduate of Princeton College in 1771; a classmate and room-mate there with President James Madison. The friendship between these two men remained uninterrupted through life; although Spring was an ardent Federalist, and a determined opposer of Madison's administration. He began the study of theology with his particular friend, Dr. John Witherspoon, president of Nassau Hall. He continued the study with Dr. Joseph Bellamy, Dr. Samuel Hopkins, and Dr. Stephen West. With the three divines last named he became very intimate, as likewise with Dr. Jonathan Edwards, who had been Spring's tutor at Nassau Hall. He coincided, however, in his theological opinions, with his brother-in-law, Nathanael Emmons, more nearly than with any other man.

In 1775 he connected himself, as a chaplain of the Continental army, with a volunteer corps of eleven hundred men under the command of Benedict Arnold. With this corps he marched through the wilderness to Quebec. He stood with Col. Burr on the Plains of Abram when Gen. Montgomery fell. At Nassau Hall he had become interested in his college-mate, Aaron Burr. This interest was deepened as he became more intimate with Burr during the disastrous expedition to Canada. After the death of Hamilton, in 1804, Dr. Spring, although a distant relative of Burr, did not spare either the murderer or the murdered. Dr. Spring was pastor of the Second Congregational Church in Newburyport, Mass., for forty-one years and seven months. He was ordained Aug. 6, 1777; was a distinguished patriot during the war of the Revolution and that of 1812. He was eminently a doctrinal preacher, vigorous, dignified, commanding, subduing. He deserves the gratitude of the churches for the impulse which he gave to the cause of theological education between the years 1777 and 1819. To him, as much as to any one man, may be traced the origin of at least four important institutions of learning. To him and Eliphalet Pearson may be ascribed the idea of forming the American Theological Seminary. To him, more than to any one man, is due the formation of the Massachusetts Missionary Society,—a society which trained the principal men by whom the American Board of Commissioners for Foreign Missions was first conducted. To Dr. Spring or Dr. Worcester, or both united, is due the honor of having first suggested the idea of forming the American Board.

Twenty-six of Dr. Spring's published sermons are, some doctrinal, some political, some addressed to charitable societies, some to children. His most memorable theological treatises are his Dialogue on the Nature of Duty, 1784; his Moral Disquisitions and Strictures on the Rev. [Professor] David Tappan's Letters [in reply to the Dialogue], 2d ed., 1815. He also published The Youth's Assistant, or a Series of Theological Questions and Answers, 1818, and a large number of essays in The Massachusetts Missionary Magazine, of which he was an editor.

STABAT MATER are the first words of the famous hymn of Jacopone da Todi (d. 1306), and mean "The mother was standing." It is the most pathetic hymn of the middle ages, and, in spite of its adornment of the Virgin, is one of the softest, sweetest, and chastest lyrics in Christian literature. Suggested by the scene depicted in John xix. 25, it describes with tender feeling the piercing agony of Mary at the cross. It has furnished a theme for musical composition to Nanini (about 1620), Palestrina (whose music is the best, and is sung at Rome on Palm-Sunday), Astorga (about 1700), Pergolesi (about 1736), Haydn, and Rossini (whose composition, according to Palmer, may be compared to a mater dolorosa painted standing under the cross, and clad in a Parisian court-dress). The original is in ten stanzas (Wackernagel, i. 136, 142; More, ii. 147-154; Daniel, iii. 149-150; Warriner, iv. 143-154). It gives fifty-three German and several Dutch translations. It has been translated into English by Lord Lindsay, Caswall, Mant, Coles, Benedict, etc. One of the best translations, "At the cross her station keeping," is found in Schaff's Christ in Song, p. 169. Dr. Colles's translation, beginning "Stood the afflicted mother weeping," is also very excellent. See Jacopone da Todi and the literature there given.

Another Stabat Mater celebrates the joy of the Virgin Mary at the birth of Christ, as the former celebrates her grief at the cross, and may be called the "Mater speciosa" as distinct from the "Mater dolorosa." It was published in the edition of the Italian poems of Jacopone at Brescia, 1495, but attracted no attention till Ozanam published a French translation in his work on the Franciscan poets (Paris, 1832), and John Mason Neale, an English translator of that death (1860). It is not equal to the Mater dolorosa, and seems to be an imitation by another hand. It was discussed by P. Schaff in Hours at Home (a monthly magazine), New York, May, 1887, and translated again by Erastus C. Benedict, Hymn of Hildebert, etc., New York, 1856, p. 39.
STACKHOUSE, Thomas, Church of England, b. 1680; became vicar of Beenham, Berkshire, where he died, Oct. 11, 1732. He is remembered for his New History of the Holy Bible, from the beginning of the world to the establishment of Christianity (London, 1732, 2 vols. folio; frequently re-published and reprinted; best ed. by G. Gieig and Dewar, 1830), and his Complete body of divinity (1754, 3 vols., 2d ed., 1846). His other works are Der christliche Staat und sein Ferdims, an intimate friend of Hengstenberg, to a searching examination, published in the Henfenberg controversy in 1845.

STAHN, Friedrich Julius, b. at Munich, Jan. 16, 1802; d. at Brückenau, Aug. 10, 1861. He was of Jewish parentage, but embraced Christianity in his seventeenth year: four years afterwards, his whole family followed his example. He studied jurisprudence at Würzburg, Heidelberg, and Erlangen; and was appointed professor at Erlangen in 1832, and in Berlin in 1840. In Berlin he gathered crowds of students, not only of juridical students, but also, of educated people in general: as, for instance, in 1850, when he lectured on The Present Party-Position in Church and State; which lectures were published after his death by W. Hertz, Berlin, 1863. He also held the highest positions in the state-government of the church, and took a very active part in Prussian politics. His brilliant parliamen\ntary talent soon made him one of the most prominent leaders of the conservative party, both in political and ecclesiastical affairs. Democracy and free-thinking he understood, and was not afraid of; but he hated liberalism and rationalism. The former is revolution, he said; but the latter is dissolution. His ideas are clearly defined in his Die Pholosophie des Rechts, 1850, thoroughly revised in 1847, vol. 1., under the title, Geschichte der Rechtsphilosophie, vol. ii., Rechts- und Staatslehre. Of the fundamental problems of human life, he considered two solutions as possible, both philosophically and juridically, one on the basis of pantheism, and one on the basis of faith in a personal God who has revealed himself to man; one giving the absolute power to the mass of the people, the majority, and one organizing the State after the idea of the highest personality, as a sphere of ethical action. What lay between those two extremes he despised as destitute of character. But he did not consider the two possible solutions as equally good: on the contrary, from the depth of his conviction he cried out, "No majority, but authority!" Nowhere, perhaps, has he set forth his ideas more forcibly and more pointedly than in the two Sendeschreiben he published in the Hugenborg controversy in 1845.

In 1840 appeared his Die Kirchenverfassung nach Lehre und Recht der Protestanten, in which he subjects the three systems prevailing in the Lutheran Church—the episcopal, the territorial, and the collegial system—to a searching examination, recommending the first. The constitution of the Reformed Church has not found an equal treatment. He was an able defender of Lutheranism; and an intimate friend of Hengstenberg. In his Die Lutherische Kirche und die Union (1860) he went so far in his opposition to the union of the two Protestant churches as to declare that Luther at Marburg, refusing to join hands with Zwingli, was as great as Luther at Worms. Among his other works are Der Christliche Staat und sein Ferdims, an intimate friend of Hengstenberg, to a searching examination, published in the Henfenberg controversy in 1845.

STANHOPE, Lady Hester Lucy, daughter of Earl Stanhope, and niece of William Pitt, the great Earl of Chatham. She was born in London, March 12, 1776; d. at Jun in the Lebanon, June 23, 1839. She was the private secretary and confidante of her distinguished uncle, and a member of his family from her twentieth year until his death, 1806, when, unable to live in her accustomed style upon the twelve hundred pounds yearly stipend granted her as the ward of the nation, she retired to a fortress on the island of Mar Elias, near Jun, and eight miles from Sidon, where she lived until her death, exercising a remarkable influence upon the Arabs around. Her servants were Albanians; her house, a fortress which afforded shelter to the persecuted. She dressed like an emir, ruled despotsitically, practised astrology, and preached a creed compounded of Bible and Koran. She was eccentric to the verge of insanity. See her Memoirs, London, 1845, 3 vols., 2d ed., 1846; The Seven Years' Travels of Lady Hester Stanhope, 1846, 3 vols.

STANISLAUS, Bishop of Cracow, the patron-saint of Poland; was b. near Cracow, July 26, 1030, and, after studying canonical law at Gnesen and Paris, entered the clerical profession. He was a stern ascetic, distributed his property amongst the poor, and boldly denounced the cruelty and licentiousness of Boleslas II., king of Poland, whom he finally excommunicated. In revenge, the king had Stanislaus murdered while he was celebrating mass near Cracow, May 8, 1079. Miracles are ascribed to the bishop, both alive and dead. His death is celebrated May 8, and the day is called Stanislaus Day. He was canonized by Alexander III. in 1196, by Innocent III. in 1209, and, by Clement V. in 1311. His cultus was celebrated in the court of Rome in 1275, and in the council of Lyons in 1274. His feast is celebrated throughout Poland, and in various Roman Catholic countries. He is remembered in Poland by the town of Stanislaus, which is in the province of Posen. His day is May 8. See his life, which is celebrated by his many miracles, and by his love of the poor. In 1254 Innocent IV. placed him among the saints of Poland. His day is May 7. See her Memoirs, London, 1845, 3 vols., 2d ed., 1846; The Seven Years' Travels of Lady Hester Stanhope, 1846, 3 vols.
**STANISLAUS.**

Stanislaus vio, Cologne, 1616. Roppell: Greek, Latin, and Polish, Hamblin, 1840, i. 199 sqq. Neudecker.

**STANISLAUS, St.,** b. Oct. 20, 1550, at Kostcou, Poland; d. in Rome, Aug. 15, 1568. In his fourteenth year he went to Vienna; had a vision of two angels and the Virgin Mary, who admired his good character; he was embalmed in a volume of family memoirs. Their influence on him for good was very great, and to this is to be added the effect of intercourse with the Leycesters, and with their influence on him for good was very great, and to this is to be added the effect of intercourse with the Leycesters, and with his birthplace, he spent his childhood under the patronage of several authors. Rugby became to him a schoolboy at Rugby; and there he exhibited the amiableness and decision so well described in "Tom Brown," and under the formative power of Dr. Thomas Arnold, prince of schoolmasters, to whom he owed much of the mental and moral strength which distinguished him in the whole of his subsequent career. He early showed a fondness for history, and, as he records, "got through all Mitford and all Gibbon, and several smaller authors. Rugby became to Stanley a second home; and, when he had received the last of five prizes, his master said to him, "Think you, Stanley: we have nothing more to give."

He was elected a scholar of Balliol at Oxford in 1833, and signalized his undergraduate life by a prize-poem entitled The Gipsies. His father was made Bishop of Norwich in 1837; and there, of course, he was wont to spend his vacations; in no other way did he become connected with the old East-Anglican city. He undertook a tour in Greece in 1840-41, and there, as was his wont, studied nature on its poetical side and in its historical relations, and returned to the university full of knowledge and inspiration derived from the acquaintance he formed with the classic scenery amidst which he wandered. He soon commenced as college-tutor, and the attachment he inspired in the hearts of his pupils foretold what was to be the result of his social intercourse in after-years. His lectures on history and divinity awakened much attention, and gave promise of what he subsequently accomplished as a popular lecturer and author. Sermons and Essays on the Apostolic Age, in which he broke up new ground by dwelling on the individual peculiarities of the apostles, were published in 1846; but before that, in 1844, he made a mark on biographical literature by his Life of Arnold, a book said at the time to set everybody talking about the hero, rather than the author,—a sign of the wonderful success he had achieved. He was appointed secretary to the first Oxford Commission, which resulted in considerable improvements of university education; and, watching the progress of theological controversy, he wrote in 1850 an article on the Gorham Judgment, the harbinger of several successive criticisms on ecclesiastical questions, which he afterwards published.

He entered on the second stage of his public life. There he wrote his Commentary on the Epistles to the Corinthians and his Memorials of Canterbury; and, having already travelled in the East, he added to these his Sinai and Palestine. A tour in Russia was taken by him whilst he was a Canterbury canon, and this awakened in him a deep interest respecting the Eastern Church. Of this he availed himself in lectures on its history, after he entered upon the Regius professorship of ecclesiastical history at Oxford, in 1858. These lectures were published in 1861. It should further be recorded of his work at Canterbury, that there his influence was deeply felt by both clergy and laity; for he succeeded in breaking down walls of partition surrounding the intercourse of cathedral dignitaries, and brought together persons who had before stood aloof from each other.

In 1862 he accompanied the Prince of Wales during his tour in the East, and, after his return to England, published a volume of sermons preached to the royal party, from time to time, as they travelled over never-to-be-forgotten Bible lands. The death of Stanley's mother, to whom he was tenderly attached, occurred while he was absent from England. In 1863, soon after his return, he was appointed Dean of Westminster. That appointment was speedily followed by his marriage with Lady Augusta Bruce, who was "the light of his dwelling" to the day of her death. The fascination of her society, and the perfect sympathy she manifested in all his literary, religious, and social enterprises, contributed to the gatherings in the deanery which will ever live in the recollection of those who were privileged to enjoy them; and she also strengthened her husband to perform those illustrious labors which rendered him most distinguished among all the Westminster deans of ancient or modern times. This brings us to the third and last stage of Stanley's public life.

His residence in Westminster, which opened up to him a new and wide sphere of exertion, he employed for the purpose of improving and popularizing the abbey, of promoting objects connected with the welfare of the neighbourhood, and of advancing the interests of literature, charity, and religion in general. He really loved that ancient edifice, so grand and picturesque in itself, and so rich in its historical associations; and, when he had familiarized himself with its details, it was no common treat to wander through its aisles and chapels in the company of the first dispenser of munificence. The charity which he bequeathed to fill for the gratification of the poor as well as the rich. The hospital at Westminster and other local institutions found in him.
A warm supporter; whilst his garden-parties, in connection with the encouragement of floral cultivation amongst the humbler classes, were attractive, not only to the gentry and nobility around, but to many living at a distance. As a lecturer, an advocate at public meetings, and especially as an abbey-preacher, he commanded large audiences, and delighted those who listened to his original remarks. A Broad-Churchman, and too often throwing into the background truths which evangelical Christians love to hear, he interested all classes by his earnest devoutness, his catholic spirit, and his abstinence from all factious combinations. He was a zealous son of the Church of England; and, making no secret of his strong attachment to the principle of an Establishment, he nevertheless conciliated Nonconformists, and delighted to cultivate among them some intimate friendships. He was busy with his pen throughout the whole period of his residence in the deanery. His Lectures on the Jewish Church appeared in three successive volumes under the dates of 1863, 1865, and 1870. Historical Memorials of Westminster Abbey was published in 1868; Essays on Church and State followed in 1870. The History of the Church of Scotland, delivered as lectures in Edinburgh, issued from the press in 1872. A number of minor works, including controversial letters, sermons, and lectures, were the product of his pen in this last and most important period of his life; and the publication of his final volume, a rather large one, on Christian Institutes, occurred in 1881. The death of his beloved wife in 1875 was a bereavement from the effect of which he never fully recovered. For a short time he could accomplish but little; but, gradually recovering his energy, he devoted himself anew to works of charity, and occupied a conspicuous position in religious circles in France. His salon was the meeting-place of great men, as Guizot, Cousin, and others. He also endeavored to introduce Kant to the knowledge of the French. He was president of a number of religious societies. Among his works, most of which were written in French, are De vita immortalis sap., etc., Bern, 1857; La mission divine et la nature sublime de Jesus Christ, dediee de son caractere, Lausanne, 1790. A volume containing some of his writings, and introduced by a biography from the pen of Vinet, appeared in 1841 under the title Mélanges philosophiques, litteraires, historiques et religieux.

STAPHYLUS, a well-known Crypto-Catholic; b. at Osnabruck, Aug. 17, 1512; d. at Ingolstadt, March 5, 1564. He studied theology at Wittenberg; became an intimate friend of Melanchthon, and was, on his recommendation, appointed professor at Konigsberg, in 1546. As he felt unable to carry through the controversy which he had begun with Osiander, he resigned his position, went to Breslau, embraced Romanism, and entered the service of the Duke of Bavaria. The duke gave him a fief; the emperor, the title of nobility; the pope, a purse with one hundred gold crowns; and he was very active for the restoration of Romanism in Bavaria and Austria. Among his more political writings, the most noticeable are Epitome Martini Lutheri theologiae trimembria; Defensio pro trimembri M. L. theologiae, etc. He also wrote a life of Charles V., and published a Latin translation of Diodorus Siculus.

STARK, Johann August, a well-known Crypto-Catholic; was b. at Schwerin in 1741; studied at Göttingen; became an enthusiastic Freemason; was made professor of Oriental languages (1769) and theology (1770) at Königsberg; and died as court-preacher and councillor, in Darmstadt, in 1791. Johann Friedrich was b. at Brugg in 1708; d. in 1775 at Diesbach, near Thun, where he settled in 1750. He studied at Bern and Marburg, and became a devoted Wollian. He was a zealous and successful pastor. He wrote, amongst other works, Institutiones theologicae, polemicae, universae, Zürich, 1743, 5 vols. (4th ed. of vol. 1., 1757); Grundlegung zur wahren Reformation, 1746, 12 vols.; Sittenlehre, 1756-66, 6 vols. The first-named work is widely known as a most reliable compend. It is characterized by learning, insight, and a kindly spirit. Stasper is careful always to state the opponent's views correctly.—I. Johannes, brother of the preceding, was b. 1719; d. 1801; is more especially remembered by his version of the Psalms. Of the seventy-one psalms introduced into the Bern Hymn-Book of 1853, forty-one are his. He published Theolog. Analytica (Bern, 1763), seven volumes of sermons, etc.—Phipp Albert, one of the most distinguished ornaments of French Protestantism, was b. at Brest, Sept. 29, 1760; d. in Paris, March 27, 1840. In 1792 he was appointed professor of the fine arts, and subsequently professor of philosophy and theology. In 1788 he was appointed minister of education of Switzerland. His generosity enabled Pestalozzi to give his method a fair trial in the castle at Burgdorf. After conspicuous services for his country, he retired to private life in 1804, and soon after went to Paris to reside. In a time of religious indifference he retained his evangelical fervor, and occupied a conspicuous position in religious circles in France. His salon was the meeting-place of great men, as Guizot, Cousin, and others. He also endeavored to introduce Kant to the knowledge of the French. He was president of a number of religious societies. Among his works, most of which were written in French, are De vita immortalis sap., etc., Bern, 1857; La mission divine et la nature sublime de Jesus Christ, dediee de son caractere, Lausanne, 1790. A volume containing some of his writings, and introduced by a biography from the pen of Vinet, appeared in 1841 under the title Mélanges philosophiques, litteraires, historiques et religieux.
1816. Among his works are _Heilpforten_ (1775) and _Gesch. d. Arianius_ (1783—84). Accused of being a Crypto-Catholic, he defended himself in a work, _Über Kryptokatholicismus_, etc. (Frankfort and Leipzig, 1757), and was protected and honored by the court. His anonymous book, _Theologie_ (2d ed., 1759), was the occasion for renewed attacks, which the discovery, after his death, of a room in his house arranged for the celebration of the mass, and his order to be buried in cowl and in the Catholic churchyard, proved to be justified.

**H. MALLETT.**

**STATISTICS, Religious.** See Religious Statistics.

**STAUDEMAYER, Franz Anton,** a distinguished Roman-Catholic theologian; was b. at Donzdorf, Württemberg, Sept. 11, 1800; d. in Freiburg, Breisgau, Jan. 19, 1866. He studied at the Wilhelmstift, Tübingen, under Mohler; in 1827 was ordained priest; and, at Mohler's suggestion, a _History of Episcopal Elections_ (Gesch. d. Bischöfswohlnehmen, Tübingen), and accepted a call to Giessen, as professor of theology in the Roman-Catholic faculty. In 1837 he exchanged this position for a similar one at the university of Freiburg-im-Breisgau, where he had Hug for a colleague. Staudenmaier was not the equal of his teacher, Mohler, in originality and profundity, but not behind him in the extent of his learning. Among his works, several of which remained unfinished, are _Johannes Scotus Erigena u. d. Wissenschaf seiner Zeit_, Frankfort, 1884 (2d part never written); _Die christl. Dogmatik_, Freiburg-im-Breisgau, 1844—62, 4 vols. (not complete); _D. Cest d. Christenthums, dargestellt in d. Keil. Zeiten_, Mainz, 1834, 2 vols. (7th ed., 1866); _D. Wesen d. kath. Kirche_, Freiburg, 1845. He was a frequent contributor to the _Kirchenlexikon_ of Wetzer and Welte. See _Michelis: Staudenmaier's wissenschaftl. Leistungen_, Freiburg-im-Breisgau, 1877.)

**HAMBURGER.**

**STAUDLIN, Karl Friedrich,** a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are _Tugendlehre_, Götting, 1798—1800, 2 vols.; _Grundsätze d. Moral_, 1800; _Päfis. u. biblische Moral_, 1805; _Lehrbuch d. Moral für Theologen_, 1815, 3d ed., 1825; _Gesch. d. Sittenlehrе Jеsu_, 1799—1822, 4 vols.: _Kirchengesch. von Grossbritannien_, Göttingen, 1819, 2 vols.; _Theol. Encyklopädie u. Methodologie_, Hanover, 1821; _Geschichte und Lit. der Kirchengeschichte_, Hanover, 1827. His autobiography was edited by H. H. Staudenmaier.

**HAMMERGER.**

**STAUDENMAIER, Franz Anton,** a distinguished Roman-Catholic theologian; was b. at Donzdorf, Württemberg, Sept. 11, 1800; d. in Freiburg, Breisgau, Jan. 19, 1866. He studied at the Wilhelmstift, Tübingen, under Mohler; in 1827 was ordained priest; and, at Mohler's suggestion, a _History of Episcopal Elections_ (Gesch. d. Bischöfswohlnehmen, Tübingen), and accepted a call to Giessen, as professor of theology in the Roman-Catholic faculty. In 1837 he exchanged this position for a similar one at the university of Freiburg-im-Breisgau, where he had Hug for a colleague. Staudenmaier was not the equal of his teacher, Mohler, in originality and profundity, but not behind him in the extent of his learning. Among his works, several of which remained unfinished, are _Johannes Scotus Erigena u. d. Wissenschaf seiner Zeit_, Frankfort, 1884 (2d part never written); _Die christl. Dogmatik_, Freiburg-im-Breisgau, 1844—62, 4 vols. (not complete); _D. Cest d. Christenthums, dargestellt in d. Keil. Zeiten_, Mainz, 1834, 2 vols. (7th ed., 1866); _D. Wesen d. kath. Kirche_, Freiburg, 1845. He was a frequent contributor to the _Kirchenlexikon_ of Wetzer and Welte. See _Michelis: Staudenmaier's wissenschaftl. Leistungen_, Freiburg-im-Breisgau, 1877.)

**HAMMERGER.**

**STAUDLIN, Karl Friedrich,** a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are _Tugendlehre_, Götting, 1798—1800, 2 vols.; _Grundsätze d. Moral_, 1800; _Päfis. u. biblische Moral_, 1805; _Lehrbuch d. Moral für Theologen_, 1815, 3d ed., 1825; _Gesch. d. Sittenlehrе Jеsu_, 1799—1822, 4 vols.: _Kirchengesch. von Grossbritannien_, Göttingen, 1819, 2 vols.; _Theol. Encyklopädie u. Methodologie_, Hanover, 1821; _Geschichte und Lit. der Kirchengeschichte_, Hanover, 1827. His autobiography was edited by H. H. Staudenmaier.

**HAMMERGER.**

**STAUDENMAIER, Franz Anton,** a distinguished Roman-Catholic theologian; was b. at Donzdorf, Württemberg, Sept. 11, 1800; d. in Freiburg, Breisgau, Jan. 19, 1866. He studied at the Wilhelmstift, Tübingen, under Mohler; in 1827 was ordained priest; and, at Mohler's suggestion, a _History of Episcopal Elections_ (Gesch. d. Bischöfswohlnehmen, Tübingen), and accepted a call to Giessen, as professor of theology in the Roman-Catholic faculty. In 1837 he exchanged this position for a similar one at the university of Freiburg-im-Breisgau, where he had Hug for a colleague. Staudenmaier was not the equal of his teacher, Mohler, in originality and profundity, but not behind him in the extent of his learning. Among his works, several of which remained unfinished, are _Johannes Scotus Erigena u. d. Wissenschaf seiner Zeit_, Frankfort, 1884 (2d part never written); _Die christl. Dogmatik_, Freiburg-im-Breisgau, 1844—62, 4 vols. (not complete); _D. Cest d. Christenthums, dargestellt in d. Keil. Zeiten_, Mainz, 1834, 2 vols. (7th ed., 1866); _D. Wesen d. kath. Kirche_, Freiburg, 1845. He was a frequent contributor to the _Kirchenlexikon_ of Wetzer and Welte. See _Michelis: Staudenmaier's wissenschaftl. Leistungen_, Freiburg-im-Breisgau, 1877.)

**HAMMERGER.**

**STAUDLIN, Karl Friedrich,** a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are _Tugendlehre_, Götting, 1798—1800, 2 vols.; _Grundsätze d. Moral_, 1800; _Päfis. u. biblische Moral_, 1805; _Lehrbuch d. Moral für Theologen_, 1815, 3d ed., 1825; _Gesch. d. Sittenlehrе Jеsu_, 1799—1822, 4 vols.: _Kirchengesch. von Grossbritannien_, Göttingen, 1819, 2 vols.; _Theol. Encyklopädie u. Methodologie_, Hanover, 1821; _Geschichte und Lit. der Kirchengeschichte_, Hanover, 1827. His autobiography was edited by H. H. Staudenmaier.

**HAMMERGER.**

**STAUDLIN, Karl Friedrich,** a fertile German theological author; was b. July 25, 1764, at Stuttgart; was educated at Tübingen; called to Göttingen University, 1790; d. at Göttingen, July 5, 1826. He was a believing theologian. Among his many works are _Tugendlehre_, Götting, 1798—1800, 2 vols.; _Grundsätze d. Moral_, 1800; _Päfis. u. biblische Moral_, 1805; _Lehrbuch d. Moral für Theologen_, 1815, 3d ed., 1825; _Gesch. d. Sittenlehrе Jеsu_, 1799—1822, 4 vols.: _Kirchengesch. von Grossbritannien_, Göttingen, 1819, 2 vols.; _Theol. Encyklopädie u. Methodologie_, Hanover, 1821; _Geschichte und Lit. der Kirchengeschichte_, Hanover, 1827. His autobiography was edited by H. H. Staudenmaier.

**HAMMERGER.**
STEDINGERS. 2239

STENNETT.

(1518), etc. See ULLMANN: Reformers before the Reformation, [a new edition of his works by KNAAK, Gotha, 1867; KOLDE: D. deutsche Augustinerorden und Johann von Staupitz, Gotha, 1879].

H. MALLIT.

STEDINGERS, The, a heroic German family living on the banks of the Weser, near its mouth, which offered a strong opposition to the Reformation, and was the beginning of the thirteenth century. The conflict originated with the indignity of a priest to the wife of a nobleman, who, at the communion, instead of the host, put into her mouth a frog which she had given him at the confectional. Her husband, taking up the case, and only receiving denunciation from the priest, murdered him. The deed stirred up the priesthood; and Hartwig II., archbishop of Bremen, demanded not only the delivery of the murderer, but a large indemnity. Being refused both, he put the district under the ban, and in 1207 led an army against the refractory Stedingers, who were supported by the powerful Duke Otto of Lüneburg, the bitter enemy of Bremen. The war lasted for a number of years, until, the Stedingers being victorious, the case was brought before Pope Gregory IX. The Stedingers were accused of being not only heretics, but in league with Satan, whom they worshipped under the image of an idol of Ammon, to whom they offered their children. When a candidate for admission to their mysteries appeared before them, a large frog entered the room, which the members kissed, a shudder passing through their system with the kiss; and with the shudder the memory of the Christian faith completely disappeared. These and other calumnies were taken up by the Papal inquisitor-general, Konrad of Marburg, who persuaded the Pope in 1233 to issue the ban against the Stedingers as cursed heretics. A crusade was preached against them. They raised an army of eleven thousand, and successfully resisted the Archbishop of Bremen and his allies till May 27, 1234, when the battle of Altenesch completely broke their resistance. Half the army was destroyed, and many of the survivors fled to Friesland. The defeat was celebrated in the archiepiscopal church of Bremen by a yearly festival on the fifth Sunday after Easter. All the writers of the middle ages speak disparagingly of the Stedingers as heretics. It remained for the impartial historian since the Reformation to honor their resistance as a just opposition to the oppression of a presumptuous priesthood. See SCHMIDT: De expeditione cruciata in Stedingos, Marburg, 1723; RITTER: De pago Steding et Stedingia sac. XIII. heretici, Viteb, 1751; HELLER, R.: vom Kreuzzuge gegen die Stedinger, Stadt, 1755, etc.

G. H. KLIPPEL.

STEIELE, Anne, author of many popular and useful hymns; was the daughter of a Baptist minister at Broughton in Hampshire, where she was b. 1716, and d. November, 1785. She was always an invalid; her family appealed on her condition before the wedding-day. Her Poems on Subjects chiefly Devotional, by Theodosia, appeared in two volumes in 1760, and were reprinted, 1780, with a third volume of Miscellaneous Pieces in Verse and Prose: the profits in each case being devoted to benevolent uses. The whole were re-issued at Boston in two volumes, 1848, and most of them in one volume by D. Sedgwick, 1888. Her hymns, to the number of sixty-five, were included in Ash and Evans's Collection, 1769, and were found to be accordant with the best taste of that period, and remarkably adapted to public worship. Dr. Rippon (1757) used fifty-six of them, and Dobell (1806), forty-five. To probably a majority of the hymn-books published in England and America she is the largest contributor after Watts, Doddridge, and C. Wesley, often preceding the latter, and sometimes standing next to Watts, though occasionally outnumbered by Newton. This implies an amount of influence in leading devotion, in moulding thought and character, and in assuaging sorrow, which any one might be proud to gain, and which can be attained by very few. On the other hand, James Montgomery, a discerning critic, cataloguing her to the tenth rank in his Christian Psalmist (1825), and said nothing about her in the Introductory Essay. She certainly had more elegance than force, and was less adapted to stand the test of time than her masculine rivals. Her hymns are a transcript of a deeply sensitive, humane, and pious mind, with little intellectual variety or strength; but they have a free and graceful lyrical flow, and no positive faults beyond a tendency to repetition and too many endearing epithets. A fragment of one of them, "Father, what'er of earthly bliss," may last as long as any thing of Watts or Doddridge.

STIEHOFER, Maximilian Friedrich Christoph, b. at Owen in Württemberg, Jan. 16, 1706; d. at Weinsberg, Feb. 11, 1761. He studied theology at Tubingen; entered into connection with the congregation of Herrnhut; became court preacher at Ebersdorf early in 1734; joined the Moravian Brethren in 1748, but returned in 1749 to Württemberg, and held various minor pastoral charges, finally that of Weinsberg. He wrote a number of sermons and devotional books,—Tägliche Nahrung des Glaubens, 1743 (last edition, Ludwigsburg, 1858, with his autobiography); a commentary on Psalms; a collection of sermons on the life of Jesus, Francfort, 1764.

STEITZ, Georg Eduard, D.D., b. at Frankfort-on-the-Main, July 26, 1810; was pastor and d. there Jan. 19, 1879. He wrote Die Privatbeichte u. Privatabsolution d. luther. Kirche aus den Quellen des 16ten Jahrhunderts, Frankfort, 1854; Das römische Buss sacrament, 1854; and forty-one articles for the first edition of Herzog, most of which have been re-issued in the second edition, besides numerous contributions to the Studien u. Kritiken and elsewhere. He was a man of rare and accurate learning, and sound judgment. His articles on Herzog are among the most valuable. See JUNG U. DECHERT: Zur Erinnerung an Herrn Senior Dr. theol. G. E. Steit, Frankfort-on-the-Main, 1879.

STENNETT, Joseph, an English hymn-writer; was b. at Abingdon, Berks, 1806; d. at Knaphill, Bucks, July 11, 1755. He was pastor of a Baptist congregation in Devonshire Square, London, which he served till his death. He was the author of a reply to Russen's Fundamentals without a Foundation, or a True Picture of
STENNETT, Samuel, an English hymnist, and grandson of the preceding; was b. 1727, in Exeter, where his father was pastor of the Baptist Church; d. in London, Aug. 24, 1795. He assisted his father as pastor of the Baptist Church in Little Wild Street, London, and in 1758 became his successor, remaining with the church till his death. He was a fine scholar, and was made D.D. by Aberdeen University, 1763. He was a man of influence among the dissenters, enjoyed the confidence of George III., and had John Howard for a frequent hearer. Writing from Smyrna under date of Aug. 11, 1768, the great prison-reformer speaks of the pleasure he experienced in reviewing his notes of Stennett's sermons. Stennett's works (On Personal Religion, 1769, 2 vols., 4th ed., 1801, being the most extensive) were published with a memoir in 1824, 3 vols. Thirty-four of his hymns are given at the end. Five others have been found in Rippon's Selection. His best hymns are "On Jordan's stormy banks I stand," "Majestic sweetness sits enthroned," "Tis finished! so the Saviour cried."

STEPHAN, Martin, and the Stephanists. Martin Stephan (b. at Strasbourg, Moravia, Aug. 13, 1777; d. in Randolph County in the State of Illinois, Feb. 21, 1840) was of humble parentage, and early apprenticed to a weaver. In 1798 he went to Breslau, where he soon became intimate with the pietist circles, and finally contrived to enter the gymnasium. From 1804 to 1809 he studied theology at Halle and Leipzig in a peculiarly narrow way, but not without energy; and in 1810 he was appointed pastor of the congregation of Moravians in Amsterdam, which was the most strict type of orthodoxy. His success as a preacher and an organizer was very extraordinary. Though he severed his connection with the Moravian Brethren, and though the revival movement he started bore a decidedly separatistic character, his congregation grew rapidly, and gifted and serious men became exceedingly devoted to him. He maintained stations all through the valley of the Mulde; he sent out young missionaries whom he had educated; and he found followers, even in Wurtemberg and Baden. The separatistic tendency, however, of his work, and perhaps, also, the very success of his labor, brought him in manifold conflicts with the regular clergy of Dresden; and certain peculiarities in his personal habits and in his arrangements finally brought him into collision with the police. In the spring of 1838 the congregation for which he originally had been appointed pastor formally accused him of unchastity and fraud, and the mayor and city council ordered him to leave the city for Bremen. In Bremen he was joined by no less than seven hundred followers; and at the head of this congregation, "the Stephanists," he sailed for America on Nov. 18. But, if there previously had been something wrong in his conduct, it now became apparent that the root of the evil lay deep in his character. Before the vessel arrived at New Orleans, he had himself elected bishop, and made master of the emigration-fund; and at St. Louis, where the colony stopped for two months, he gave himself up entirely to a life of pleasure. A tract of land was finally bought at Wittenberg, Perry County, Mo.; and in April, 1839, the larger portion of the congregation, and the bishop, removed thither. Hardly one month elapsed, however, before the accusations from Dresden were renewed, but by other members of his congregation, and referring to later times; and, as the statements made were found to be correct, he was deprived of his dignity, and excommunicated. But the congregation, after passing through various vicissitudes and troubles, prospered, and became the nucleus of the "Missouri" type of High-Church Lutheranism, which adheres most closely to the symbolical books, and has its headquarters in the Concordia College at St. Louis. Among the writings of Martin Stephan the most important are Der christliche Glaube (a collection of sermons, Dresden, 1827) and Gaben für unsere Zeit (Nuremberg, 1834). See Von Polenz: Die öffentliche Meinung und der Pastor Stephan, Dresden, 1840; Veitse: Die Stephan'sche Auswanderung nach America, Dresden, 1840; and the elaborate art. by Kummer, in Herzog: Real-Encyclopädie, 1st ed. vol. xv. pp. 41-61.

STEPHEN, deacon of the congregation at Jerusalem, and first martyr of the Christian Church. It is only in our day that his influence upon the development of Christianity has been adequately brought out. All that we know of him is found in Acts vi., vii. He was chosen in an emergency deacon of the church; and no one doubts any more that he was a Hebrew, although this is not definitely stated. He did not confine himself to the duties of the diaconate, but devoted himself to preaching, and was especially successful in those synagogues of Jerusalem where the Greek language was used. In connection with him, we for the first time hear of discussions in the synagogues (Acts vi. 10). He was a Lutherman of the strictest type of orthodoxy. His success as a preacher and an organizer was extraordinary. Though he severed his connection with the Moravian Brethren, and though the revival movement he started bore a decidedly separatistic character, his congregation grew rapidly, and gifted and serious men became exceedingly devoted to him. He maintained stations all through the valley of the Mulde; he sent out young missionaries whom he had educated; and he found followers, even in Wurtemberg and Baden. The separatistic tendency, however, of his work, and perhaps, also, the very success of his labor, brought him in manifold conflicts with the regular clergy of Dresden; and certain peculiarities in his personal habits and in his arrangements finally brought him into collision with the police. In the spring of 1838 the congregation for which he originally had been appointed pastor formally accused him of unchastity and fraud, and the mayor and city council ordered him to leave the city for Bremen. In Bremen he was joined by no less than seven hundred followers; and at the head of this congregation, "the Stephanists," he sailed for America on Nov. 18. But, if there previously had been something wrong in his conduct, it now became apparent that the root of the evil lay deep in his character. Before the vessel arrived at New Orleans, he had himself elected bishop, and made master of the emigration-fund; and at St. Louis, where the colony stopped for two months, he gave himself up entirely to a life of pleasure. A tract of land was finally bought at Wittenberg, Perry County, Mo.; and in April, 1839, the larger portion of the congregation, and the bishop, removed thither. Hardly one month elapsed, however, before the accusations from Dresden were renewed, but by other members of his congregation, and referring to later times; and, as the statements made were found to be correct, he was deprived of his dignity, and excommunicated. But the congregation, after passing through various vicissitudes and troubles, prospered, and became the nucleus of the "Missouri" type of High-Church Lutheranism, which adheres most closely to the symbolical books, and has its headquarters in the Concordia College at St. Louis. Among the writings of Martin Stephan the most important are Der christliche Glaube (a collection of sermons, Dresden, 1827) and Gaben für unsere Zeit (Nuremberg, 1834). See Von Polenz: Die öffentliche Meinung und der Pastor Stephan, Dresden, 1840; Veitse: Die Stephan'sche Auswanderung nach America, Dresden, 1840; and the elaborate art. by Kummer, in Herzog: Real-Encyclopädie, 1st ed. vol. xv. pp. 41-61.
ing of the kind had ever been brought out by the apostles before. Stephen was not merely the protomartyr of the church. He was the first Christian preacher who fully understood the distinction which Christ taught between Judaism and Christianity, a forerunner of Paul; yes, perhaps, even more. Stephen was anointed to resistance. The Eastern Church, and not the planned work of the elder apostles. Stephen suffered a martyr's death for refusing to sacrifice to the heathen gods. His feast is August 2.

Tradition did not forget Stephen. The Fathers put him among the seventy disciples. The Apocalypse of Stephen will be found in Fabricius: Cod. Apocr.

STEPHEN, the name of ten popes.—Stephen I. (253–257), a Roman by birth, is of importance on account of his relation to the controversy concerning heretical baptism. The majority of the churches in Asia Minor and Africa had declared in favor of the view that heretics baptized by heretics should be rebaptized on their entrance into the orthodox church. The Roman practice, however, had been to admit them without the repetition of the rite, and with a simple exhortation to repentance. The Eastern Church, and especially Cyprian, strongly opposed this practice; and the councils of Carthage (255, 267) again sanctioned the opposite view. A synodal letter informed Stephen of this action, and a heated controversy was opened between him and Cyprian. He finally broke off communion with the African Church. Tradition relates that Stephen suffered a martyr's death for refusing to sacrifice to the heathen gods. His feast is August 2.

Stephen II. (II.), Pope from 752 to 757. Pushed by Athalaric, king of the Longobards, he called in the aid of Pepin the Little, who defeated the enemy in two campaigns (754, 755), and raised the Pope to the dignity of patricius, and possessor of the aequum and donis Spiritus Sancti, of which manuscripts are found in France, England, and Spain, has been printed only so far as it relates to the Cathari and Waldenses. (See Quenouille and Chajard: Scriptores ordinis predicatorum, i. pp. 190 sq.) In his youth he preached against the Cathari at Valence, and later became inquisitor. His account is one of the most reliable authorities on the heretics mentioned.

STEPHEN DE VELLAVILLA, Dominican at Lyons; d. 1261. His greatest work, De septem donis Spiritus Sancti, of which manuscripts are found in France, England, and Spain, has been printed only so far as it relates to the Cathari and Waldenses. (See Quenouille and Chajard: Scriptores ordinis predicatorum, i. pp. 190 sq.) In his youth he preached against the Cathari at Valence, and later became inquisitor. His account is one of the most reliable authorities on the heretics mentioned.

STEPHEN OF HUNGARY. See HUNGARY.

STEPHEN OF TOURNAY, b. 1135, at Orleans; d. as Bishop of Tournay, in 1203; sought to secure a decree from Rome requiring greater uniformity of doctrinal teaching. His principal work is said to have been the Summa de decreta, of which only the preface remains. Two addresses and a number of letters are preserved. Best edition by Molinet, Paris, 1874.

STEPHENS (French, Estienne; Lat., Stephanus) is the name of a distinguished Parisian family of printers, which had a profound interest in the establishment of his own in Paris from 1268 to 1520. He was on friendly terms with some of the most learned men of the day, — Budé, Briconnet, Le Fève d'Epates, etc., — and had among his proofreaders Beatus Rhenanus. Among his publications were Le Fève's editions of Aristotle, the Psalterium quinquevocum, and his Commentary on the Pauline Epistles. A. Henry left behind him three sons, — Francois, Robert, and Charles. François published a number of works between 1537 and 1648, which had no bearing upon theology. Charles studied medicine; wrote some works on natural history; in 1561 assumed control of the Paris printing-establishment, on Robert's departure to Geneva, and published a number of works till 1581, using the title "royal typographer" (typographus regius). He published a number of smaller editions of Hebrew texts and targums, which were edited by J. Mercier.
of the Vulgate, is not nearly as fine as the other
three, and is exceedingly rare. It was in this
edition that the versiculardivision of the New
Testament was for the first time introduced.
Stephens issued many Greek editions in his
four editions of the Greek New Testament
(1546, 1549, 1550, and 1551), the last in Geneva.
The first two are among the nearest Greek texts
known, and are called O mirificam—the third is a
splendid masterpiece of typographical skill, and
is known as the edito regia. The edition of 1551
contains the Latin translation of Erasmus and
the Vulgate, is not nearly as fine as the other
three, and is exceedingly rare. It was in this
edition that the versiculardivision of the New
Testament was for the first time introduced.
Stephens issued many Greek editions in his
four editions of the Greek New Testament
(1546, 1549, 1550, and 1551), the last in Geneva.
The first two are among the nearest Greek texts
known, and are called O mirificam—the third is a
splendid masterpiece of typographical skill, and
is known as the edito regia. The edition of 1551
contains the Latin translation of Erasmus and
the Vulgate, is not nearly as fine as the other
three, and is exceedingly rare. It was in this
edition that the versiculardivision of the New
Testament was for the first time introduced.
issued from his presses. At his death the history of the family stops.


ED. REUSS.

**STERCORANISTS.** (from the Latin stercora, "excrementa"), a term first used in 1654, by Cardinal Humbert against Nicetas Petoratus, and referring to a grossly sensualistic conception of the sacrament of the Lord's Supper, according to which the body of our Lord is eaten, digested, and evacuated, like any other food. The conception has been falsely ascribed to Origen, and also to Rhabanus Maurus; but it no doubt existed in the time of the latter. ZSCRÖLLER.

**STERNHOLD, Thomas,** b. probably at Hayfield, near Blakeney, Gloucestershire (or, according to another account, in Hampshire), about 1560; d. August, 1599; was groom of the chambers to Henry VIII. and Edward VI. He is said to have translated fifty-one psalms, of which nineteen appeared 1548, and thirty-seven the next year, immediately after his death. The work was continued by John Hopkins of the Woodend, Aure, Gloucestershire (B.A., Oxford, 1544; said to have held a living in Suffolk). The Whole Books of Psalms Collected into English Metre appeared 1582, and was bound up with innumerable editions of the Prayer-Book; making for two centuries or more the only or chief metrical provision of the Church of England. Since 1700 or so, it has been called the "Old Version," in distinction from its rival, Tate and Brady. Of its contents about forty-one psalms bear the initials of Sternhold (the only notable sample of his skill being a few stanzas of Psalm cxxxvi.), and sixty-four, those of Hopkins. The rest are by Thomas Norton, a lawyer who translated Calvin's Institutes, etc., and about 1600; William Whittingham, b. at Chester, 1524; d. at Oxford, 1565; and Robert Estlin, archdeacon of Ely. Kethe is memorable as the sister, and was from 1563 dean of Durham; and William Kethe, who was an exile with Knox at Geneva 1555, chaplain to the English forces at Brest and Paris, where he began to lecture upon systematic theology and the study of Persia; returning to Germany, was pastor in Canstatt and Tubingen, and became professor of theology at Tubingen in 1815. His department was the Old Testament till 1826, when he began to lecture upon systematic theology and apologetics. His Lectures on the Theology of the Old Testament were edited by Oehler after his death (Berlin, 1840). He wrote a number of articles for periodicals. He was an independent man, and thoroughly evangelical. "I will serve no other master than Christ," he said, "and I wish to belong to him more and more exclusively and fully." His style was involved and heavy, and obscured the matter. He attacked Strauss's Life of Christ, a few weeks after the appearance of vol. i., in a little tract (1835), which stirred up the wrath of Strauss to appear in the polemic, Herr Dr. Steudel oder d. Selbstäusserungen des verstandigen Superstitions. The whole argument is set forth in the full article on Steudel by Oehler (his son-in-law), in Herzog's Encyclopedia, first edition, vol. xv. pp. 75-81. 1

1 [He once began a prayer with this unique sentence: "O Du, der du den die menschliche Geschichte begleitende Re- ligion verkümmerteisen, Jesus in die Welt ge- und hatt.""]

**STEUDEL, Johann Christian Friedrich, professor of theology at Tübingen, and the last representative of the elder Tübingen school of theology;** was b. at Eslingen in Württemberg, Oct. 25, 1779; d. in Tübingen, Oct. 24, 1837. He studied at the Tübingen seminary; became vicar at Obereslingen; in 1806 rector at Tübingen; in 1808 went to Paris, where he continued his studies in the study of Persian; returning to Germany, was pastor in Canstatt and Tübingen, and became professor of theology at Tübingen in 1815. His department was the Old Testament till 1826, when he began to lecture upon systematic theology and apologetics. His Lectures on the Theology of the Old Testament were edited by Oehler after his death (Berlin, 1840). He wrote a number of articles for periodicals. He was an independent man, and thoroughly evangelical. "I will serve no other master than Christ," he said, "and I wish to belong to him more and more exclusively and fully." His style was involved and heavy, and obscured the matter. He attacked Strauss's Life of Christ, a few weeks after the appearance of vol. i., in a little tract (1835), which stirred up the wrath of Strauss to appear in the polemic, Herr Dr. Steudel oder d. Selbstäusserungen des verstandigen Superstitions. The whole argument is set forth in the full article on Steudel by Oehler (his son-in-law), in Herzog's Encyclopedia, first edition, vol. xv. pp. 75-81.
STEWARD, church-officer among the Methodists, whose duties are similar to those of deacons in the Presbyterian and Reformed churches, relating to the spiritual welfare of the sick and of the money of the church. See the appropriate sections in The Discipline of the Methodist Episcopal Church, and the art. "Steward," in McClintock and Strong.

STEWART, Dugald, Professor of moral philosophy, University of Edinburgh; was b. in Edinburgh, Nov. 22, 1733. He was the son of the professor of mathematics in the University of Edinburgh. The boy spent his winters in Edinburgh, his summers in Catrine, Ayrshire, where his father had a house. Dugald Stewart was educated at the high school of Edinburgh and at the universities of Edinburgh and Glasgow. From 1765 to 1789 he was a student in Edinburgh University, and was greatly influenced by Adam Ferguson, professor of moral philosophy, whose teaching completely swayed his philosophic thought throughout his after-career. When Dugald Stewart returned to Edinburgh, he began immediately his course as a public teacher in the university, on account of his father requiring his assistance with the duties of the chair of mathematics. He continued assistant from 1772, and was elected professor, in succession to his father, in 1775. In 1778 he lectured for Adam Ferguson while the latter was acting as secretary to the commission sent to America to negotiate as to pending disputes. The chair of moral philosophy was the one for which Dugald Stewart was eminently qualified; and to that chair he was elected on the resignation of Ferguson, in 1785, holding it till 1820, though during the last ten years of this period the duties of the chair were performed by Thomas Brown, who had been appointed his colleague in 1810, and who died before Stewart's. After Brown's death, Stewart resigned the chair, and John Wilson ("Christopher North") was elected. Dugald Stewart was the strenuous supporter, and elegant expounder, of Reid's philosophy, known as the "Scotch philosophy" and "the philosophy of common sense," being a defence of the certainty of human knowledge and belief against the scepticism of Hume. For an exposition of the philosophy of common sense, see article on Thomas Reid. Stewart's contributions to philosophic literature are numerous. His collected works, edited by Hamilton, were published in Edinburgh and Boston, in eleven octavo volumes. His Outline of Moral Philosophy, first published in 1793, containing a sketch of psychology and ethics, was long in circulation as a handbook for beginners in ethical science. An edition of it was prepared by Dr. McCosh of Princeton. Besides this, his works are the following: Dissertation on the Progress of Metaphysical, Ethical, and Political Philosophy (first published in Encyclopaedia Britannica); Elements of the Philosophy of the Human Mind, of which an edition was published in Boston; Philosophical Essays; Philosophy of the Active and Moral Powers; and Lectures on Political Economy. As a professor he was very highly esteemed by his students. Lord Cockburn, who writes enthusiastically of him as a teacher, describes his lecturing as "gentlemanlike, calm, and expository." On account of his careful treatment of political economy, as a theory and science, he attracted from England many who were destined for political life, including Lord Brougham, Lord Palmerston, and Earl Russell. Many who afterwards rose to eminence in public life acknowledged special indebtedness to him. The shrewd, sagacious, but somewhat cumbrous argumentation of Reid was thrown into a pleasing and attractive form by Stewart, through whose clearness of logic, literary taste, and power of eloquence, it secured a greatly extended influence. These two were the representatives of a philosophy which has largely governed the philosophic thought of Scotland since, and for a time exercised considerable influence in France through the teaching of Cousin and Jouffroy. Stewart, like Reid, was hesitating and unsatisfactory in his mode of stating the evidence for personal existence, making it matter of belief, rather than of direct knowledge. Thus he says, "We cannot properly be said to be conscious of our own existence; our knowledge of this fact being necessarily posterior, in the order of time, to the consciousness of those sensations by which it is suggested." In this way, he spoke of the knowledge of self rather as an acquired notion than as a fact of present consciousness. Stewart treated, with special fulness, of "conception" as a power of mind by which we are able to represent past sensations and perceptions. In his treatment of this subject his analysis was so careful as to recognize dependence on physical organism for this mental representation, in strict harmony with more recent physiological teaching. As the follower and expounder of Reid, Stewart was the resolute opponent of the theory that all knowledge comes from experience; maintaining, on the contrary, that intelligence itself is the source of all that is fundamental to intelligent procedure in dealing with the confused mass of our sensations and perceptions. Like Reid, he devoted special attention to the doctrine of external perception; making it his special aim to ascertain the amount of direct and certain knowledge we have of existence external to self. On account of growing infirmity, and in the midst of general regret, Dugald Stewart withdrew from active professional duty in 1810, and thereafter lived in comparative retirement at Kinneil House, Linlithgowshire, a residence placed at his command by the Duke of Hamilton. He died in Edinburgh, when visiting a friend, on the 11th of June, 1829. His body lies in a covered and completely enclosed massive tomb in the lower portion of the Canongate Burying-ground, Edinburgh, the same cemetery in which is the grave of Adam Smith, professor of moral philosophy in Glasgow, and author of the Wealth of Nations. So profound and widespread was the admiration of Dugald Stewart that, shortly after his death, a meeting was held in Edinburgh at which it was resolved to erect a monument to his memory. The result was the classic monument now standing on the Calton hill in the Scotch metropolis. H. CALDERWOOD.

STICHOMETRY. The data of stichometry consist chiefly of subscriptions at the close of manuscripts, expressing the number of lines which
are contained in the book that has been copied; of
marginal annotations from point to point, expressing
the extent of the previous text; or of quotations
and allusions which abound in various
writers, which indicate either the locality of some
passage in a quoted work, or the compass of the
whole or part of the works of a given author.
For example, at the close of Isocrates, Busiris, in
Codex Urbina, we have in the Archaic character
the number 2; while on the margin of the same
work, in the more recent character, we have on fol.
22, 10 (§ 25), before τοις ἀποδοσις, the number
2 (β); and on 25, 12 (§ 38), before γεγονος δ' των,
the number 3 (Γ); and these numbers represent the
second and third hundreds of lines measured
on some exemplar, either actual or ideal; Dioge-
nes Laëritius quotes a passage from Chrysippus,
cατα των χάλιων στίχοις; and Galen estimates the
extent of a certain portion of the works of Hip-
pocrates at two hundred and forty verses; τοῦτο
τοῦ μεθαλώτου τὸ μέγα τὸ εἰς τὸ γράμμα μέρος τὸ πρῶτο
αυτ' ἐν σ' στιχών ἔτιδε (Galen, in Hippocratem de nat.
com., xvi. p. 9).

Full collections of such data may be found in
Ritschl: Opusc. Philol., vol. i. pp. 74 sqq.; and
Birt: Das Antike Buchweesen, c. 4.

Every thing in these data suggests that the
numeration has reference to standard lines or copies;
and since the actual number of lines in the manu-
scripts never tallies with the stichometric record,
and we are unable to point to any copies which do
furnish an agreement, it is evident that there
is somewhere a common unit of measurement upon
which these subscriptions and quotations are
based: in other words, the στίχος must have an
element of fixity in it, even if it be not abso-
lutely fixed.

It is important, therefore, to determine in what
direction the meaning of the στίχος departs from
its normal indefinite sense of line, row, and verse.

The term στίχος is of itself extremely vague.
It may be nothing more than row or line; as, e.g.,
the LXX. use it for the rows of stones in the high
priest's breastplate; or, in a military sense, it may
represent the number of men in a rank or file of
soldiers, especially the latter; and so in other cases.
But in literature it is easy to demonstrate that the
στίχος is deflected in meaning in the direction of
a hexameter line. In the first place, such a unit
is convenient for the comparison of prose-works
with poetry; in the next place, we have actual
instances of prose-passages reduced to their equiva-

tent verse-lengths; in the third place, we may
actually find the term στίχος used of hexameter
poetry, in distinction from any other; and, finally,
we may actually divide any given work into hex-
ameter rhythms, and compare our results with the
transmitted numerical data. If we take these
points in order, we may say that the prose-unit is
more likely to be taken from poetry than the unit
of measurement for poetry is likely to be adopted
from prose; for this unit of poetry is usually
measured in a strictly constant, and no such con-
stant exists for a change of that unit. The only
question that would arise here is whether we
ought not to expect a variety of units of measure-
ment; as, for instance, an iambic unit in distinc-
tion from a hexameter unit. It is sufficient to
observe that points; that such vagaries of meas-
urement, if they exist, are extremely rare.

In regard to the actual reduction of a prose-

passage to its equivalent verse-length, we have
an important case in Galen (v. 688. ed. Kuhn),
where, having quoted a sentence from Hippocrates,
he continues: —

εἰ μὲν οὖσα ὁ λόγος ἐνεάνων τῷ μὲν λόγῳ δεκα-
έων ἦσαν ἐν οἷς δὲ ἑξάβολων κτλ.

If Galen then reckon thirty-nine syllables as
being equivalent to two hexameters and a half,
or, as he continues, eighty-two syllables to five
hexameters, the hexameter can hardly be different
from a sixteen-syllabled rhythm. We are invited,
therefore, to the assumption that stichometric
measurement is made by preference in syllables
of which sixteen go to the hexameter, or unit-
verse. The number 16 invites attention as being
the number of syllables in the first line of the
Iliad, and as being a square number, a peculiarity
which always had a certain attractiveness for early
calculators.

That the term στίχος deflects in the direction
of hexameter verse as against any other line of poetry
which might have been chosen for a proper unit
of measurement, will appear from Montfaucon
(Bibl. Cousin, p. 697), where there is quoted from
a tenth-century manuscript the following cata-
logue of poets:

πέρι ποιητῶν
δοκεῖ δὲ στίχων καὶ λόγων ἑρασαν,
"Ομηρος στίχων, Ἀπολλώνιος στίχων, Θεόκριτος ἡμών,
"Αριστος ἡμών, Νικαιάνδρος ἡμών, Μενάνδρος ἡμών κτλ.

This broad division of poets into writers by
στίχος and writers of iambics can only have result-
ed from a specialization of the meaning of the
term στίχος by constant use in a particular sense.

In the demonstration of the same point by actual
measurement, the most important researches are
those published by the late Ch. Graux, in the
Revue de Philologie, April, 1878, in which he
demonstrated, by an actual estimation of the number
of letters in certain works, that the στίχος repre-

sented not a clause, nor a number of words, but a
fixed quantity of writing. The average number of
letters to the verse he found to vary between nar-
row limits, generally thirty-four to thirty-eight
letters; and an enumeration of the letters in fifty
lines of the Iliad opened at random supplied him
with an average of 37.7 letters to the verse. This
very important identification of the στίχος with
the hexameter is the starting-point for a great many
new critical investigations as to the integrity of
transmitted texts, their early form, etc. Whether
the unit of measurement is a certain number
of syllables, or a certain number of letters, is not easy
to decide. We may be tolerably certain that the
measured line is, as above stated, a space-line, and
not a sense-line; but to discriminate between a
letter-line and a syllable-line is a more delicate
matter. If we adopt the former, we must probably
fix the unit at thirty-six letters, because this is the
nearest symmetrical number to the average hex-
ameter. We have very few instances, however, in
which the actual letters of a line are found to be
numbered; while we can readily trace the custom
of limiting a line by the division of the syllables,
in the earliest manuscripts. Moreover, we have
the actual measurement in the passage quoted
from Galen; and Pliny seems to allude to the cus-
tom of syllable-counting, when, in one of his epis-
articles, he demands an equally long reply from his correspondent, and threatens to count, not only the pages, but the syllables of each verse ("Ego non paginas tantum, sed versus etiam syllabasque numerabo."— Pliny, iv. 11). The preference must, therefore, be given to the syllable-line, though, perhaps, not entirely to the exclusion of the other. It is comparatively easy to reduce the average number of syllables per verse to thirty-six, but a toilsome enough process to estimate with equal accuracy the number of thirty-six-letter lines.

It is interesting to compare the relative sizes of the two line-units. M. Graux deduces 57.7 as the average hexameter in letters, and Diels (Hermes, xvii. Bd.) makes the average of the first fifty lines in Homer to be 15.6 syllables. A verse of sixteen syllables is then equivalent to about 1.074 verses of thirty-six letter each. In precisely the same way as M. Graux determined the average number of letters to the verse from the total stichometry in the manuscripts of Herodotus, Demosthenes, Eusebius, Gregory of Nazianzus, etc., we may proceed to examine the partial stichometry. This has been done for Isocrates by Fuhr (Rhein. Mus., Bd. 37, p. 468); for the Plato manuscripts, by Schanz (Hermes, xvi. p. 308); and for the Demosthenes manuscripts, by W. v. Christ, in a very able discussion entitled Die Atticusausgabe des Demosthenes, München, 1882.

The partial stichometry is of the highest value for the study of texts; and in every case the data which it supplies are found to accord very closely with our fundamental statements as to the palaeographical meaning of the word στίχος.

Some degree of confusion is introduced by the existence, apparently, in early times, of an alternative iambic verse of twelve syllables, as well as by the introduction of writing by Cola and Commata. The latter of these points has been an especial ground of combat, in consequence of the countenance which the custom seemed to lend to the theory of sense-lines in opposition to space-lines. The explanation of the matter seems to be as follows: when the earlier uncial form of writing was deserted for one more convenient for purposes of reading and recitation, the text was broken up into short sentences, named, according to their lengths, Cola and Commata; and in some instances an attempt was made, not only to number these Cola, so as to form a colometry similar to stichometry, and sharing the advantages which it offered for reference and book-measuring, but even to accommodate the arrangement of these Cola so as to reproduce the original number of verses. Thus we find the rhetorician Castor (Walz. Rhet. Gr., iii. 721) discussing the papyrology of Demosthenes against Philip as follows: τοῦτον τόν λόγον στίχον κατὰ κόλα καταστράτευσεν των πασιν τῶν κόλῶν χρόνου οὐκ ὑπάρχων τῶν ἐγχειρίων τῶν ἄρχων βέβαιος, ὡς ἠμέτρητος αὐτός ἡ δημιουργής τῶν λόγων. It seems also that this change of form took place first for those books which were publicly recited, or which had a semi-poetical structure; so that the oldest Bible manuscripts desert the continuous uncial writing in the Psalms, in the Prophets, in the Catholic Epistles, etc.; and St. Jerome proposed to imitate this peculiarly divided text in the prophets: 

"Sei quod in Demosthene et Tullio solo fieri, ut per cola scribatur et commata, qui utique prosa et non versibus conscripserunt... non quoque utilissimum legentium providentia, inter alia etiam scribendi generis distinctum" (preface to Isaiah).

We shall now turn to the stichometry of the New Testament, and in particular to the Epistles: here we shall show that the theory already advanced is completely confirmed, and that we have here a very powerful critical implement for the restoration of early New-Testament texts in the traditional data. As before, we have both total and partial stichometry. There is, however, a good deal of variation between the transmitted data, arising from various causes, such as variation in the text, variation in the unit employed in the measurement, difference in versions measured, and difference in the abbreviations employed. The greatest authority, however, for New-Testament stichometry, is found in the work of Euthalius, edited by Zacagni, Collect. Mon. Antiq. Eccles. Graec., Rome, 1899; Migne, Patr., Græc., tom. 55. Euthalius was a deacon of the Church of Alexandria, and afterwards bishop of Sulca, supposed to be a small city in Upper Egypt. He has frequently but erroneously been credited with the introduction of stichometry to the New Testament, and these verses which he measured have been by many persons identified with the colon-writing previously described. There is very little ground for any such ideas; and we shall find that the στίχοι mentioned by Euthalius are hexameters of sixteen syllables, a very slight allowance being made for certain common abbreviations. The work of Euthalius consisted in editing the Acts and Catholic Epistles, with a complete system of prologues, prefaces, and quotations: every book was divided into lections, and to every lection, as well as to the greater part of the prefaces, was appended its numerical extent. The verses were also marked on the margin from fifty to fifty.

We have thus a mine of stichometric information sufficient to test any theory in the closest manner. Moreover, the work has this importance, that Euthalius professes to have measured his verses accurately, and to have employed the best manuscripts; viz., those preserved in the Pamphilian Library at Cassarea. It thus appears that we have the right to set a high value on the measurements made, on the ground of antiquity as well as of accuracy.

We shall now test these results given by Euthalius for the lections of the Acts of the Apostles; and, taking no account of the abbreviations which might have been found in the text, we shall divide the text of the Acts in Westcott and Hort's New Testament into sixteen-syllabled rhythms. If we had allowed for abbreviation, the results would have been somewhat less, as we might subtract a syllable at every occurrence of the words έδωκα and έχρισα, and two syllables for each occurrence of εἰσῆλθε and έκβαινει, with perhaps a few other rarely recurring words, as various. Our data for Euthalius are taken from Cod. Escorial, ψ. iii. 6, as there are some errors in Zacagni's figures.

Allowing for one or two obvious corruptions, such as the dropping of the figure ρ in section 6, the agreement is very complete.

The lines in the table are nearly hexameters, so that the table affords a picture of the arrangement of an early bioluminar Codex:

---
STIEKNA.

STICHOMETRY. 2247

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>40</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>15</td>
<td>30</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>31</td>
<td>130</td>
<td>143</td>
</tr>
<tr>
<td>4</td>
<td>52</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>61</td>
<td>88</td>
<td>190</td>
</tr>
<tr>
<td>6</td>
<td>92</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>91</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>210</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>272</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>190</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>164</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>164</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>202</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>202</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>192</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Still more remarkable is the harmony between the measured text of Westcott and Hort and the Euthalian figures, when we allow for the abbreviations previously mentioned. We give the results for the Epistles in a form suitable for comparison. The first column represents the stichometric number supplied by Euthalius and Hort into sixteen-syllabled verses: and the second gives the result of the actual subdivision of the text of Westcott and Hort into sixteen-syllabled verses: and the third expresses the same result with the proper deduction made for four leading abbreviations.

From this it appears that the number of ꝲ好象 is sometimes in excess, and sometimes in defect, of the number of verses. What these ꝲ好象 are is a hard question. Some persons have identified them with the ꝲสอบ; — a supposition that will scarcely be acceptable. It is doubtful, moreover, whether the verses of the Gospels are measured by the same unit as we found employed in the Acts and Epistles. A fifteen-syllabled hexameter seems to agree best with the traditional figure. The Gospel of John, in the text of Westcott and Hort, is 2,025 abbreviated fifteen-syllabled hexameters, an almost absolute agreement with the result given above (2,024). For the other Gospels the matter must be left for more extended investigation.


STIEFEL (STIFEL), Michael, a distinguished arithmetician of the Reformation; was b. at Eisleben, April 19, 1486; entered the Augustinian convent there, left it for Wittenberg in 1520; stood on friendly terms with Luther; after holding several pastorate, was appointed in 1558 professor of mathematics at Jena, with a salary of forty florins (afterwards increased to sixty florins); d. in Jena, April 19, 1567. In 1506 he published Ein Rechenbiichlein rom End Christi, in which, upon the basis of the figures in Daniel, he set the day of judgment at eight o'clock in the morning of Oct. 19, 1533. His arithmetical studies and works (Rechenbuch von d. welschen and deutschen Fruechtkick, 1546, etc.) did much to promote the study of mathematics in Germany. Luther called Stiefel a "pious, learned, moral, and industrious man." C. Schwarz.

STIEKNA (or DE STEKEN), Conrad, also called Conradus ab Austria, one of the forerunners of John Hus; d. at Prague, 1386. Balbinus speaks of him as preacher in the Tein church, Prague. He zealously condemned the hypocrisy, simony, and licentiousness of the priests, which he described in dark colors. In his larger work, Accusationes Mendicanitum, he attacked with great heat the orders of begging friars, and did not spare the bishops. See Borns Balbinus: Epitome historiae rerum Bohemicae, Prag. 1677; Zütt: Lebensbeschreibungen d. drey ausgezeichneten Vorläufers d. berühmten M. J. Hus, Prag, 1786 (to be used with caution); Jordán: D. Vorläufer d. Hussenthum in Böhmen, Leipzig, 1846. Neudecke.
STIER, Rudolf Ewald, a distinguished German exegete; was b. at Fraustadt, March 17, 1800; d. at Eisleben, Dec. 16, 1882. Set apart for the study of law, he entered the university of Jena in 1816, but the year following enrolled himself among the students of theology. His ideals at this time were Jahn and Jean Paul, with the latter of whom he became close friends. In 1818 he went to Halle, where he was chosen president of the Halle Burschenschaft. It was not till 1819 that he truly gave himself up to Christ, and began the study of theology from the proper motive. The occasion of this change was the death of a young lady whom he loved. He then went to Berlin, and after completing his studies, successively held the position of teacher at Wittenberg, Karalene, and in the missionary institute of Basel. In 1829 he became pastor at Frankleben. The writer of this, at an inn, got the following answer to a question about Stier: "He is a mystic." On asking what that meant, he received the reply, "They are the preachers who live as they preach." In 1838 Stier was called to Wicthinghausen in the Wupperthal, from which he retired in 1846, and passed three years in literary activity at Wittenberg. He was then appointed superintendent at Schkeuditz, and in 1859 at Eisleben. If an Y theologist, from which he retired in 1846, and passed many changes were introduced. His principal work was the Words of the Lord Jesus (Reden d. Herrn, 1st ed., 1843, 3 vols.), [3d ed. 1865—74, 7 vols.; Eng. trans. by Pope, Edinb., 9 vols.; revised by Dr. Strong and H. B. Smith, N.Y., 1869, 3 vols.]. It is a storehouse of information and practical suggestion for ministers, among whom Stier has had a wide circulation. Stier bases his exegesis upon a firm faith in inspiration, and is dogmatic and mystical rather than historic and critical. I wrote to him, "You are a Christian cabalist;" to which he replied, "You are a pietistic rationalist." The Words of the Lord Jesus, like all his works, lacks in conciseness and point. Among his other exegetical writings are: Auslegung von 70 ausgewählten Psalmen, 1834—36; [Jesus nicht Pseudo-Isaias, 1851; D. Reden d. Apostel, trans. by Venables (The Words of the Apostles), Edinb., 1899; D. Reden d. Engel, 1890, English. trans., The Words of Angels, Lond., 1862]; Among Stier's other writings are a treatise on homiletics, Grundriss d. Kerygik, 1830, 2d ed., 1844; Formenlehre d. hebräischen Sprache, 1833, Berlin, 1849; Luther's Katechismus, etc., 6th ed., 1855. [See his Life, by his sons, Wittenberg, 1868, 2d ed., 1871.]

STILES, Ezra, D.D., LL.D., Congregational; b. at North Haven, Conn., Dec. 15, 1727; d. in New Haven, May 12, 1796. He was graduated at Yale College, 1746; tutor there, 1749 to 1755; studied theology, then called to the bar, 1758, but began preaching in 1755; was pastor in Newport, R.I., from 1755 to May, 1777, when the place was occupied by Indian war and dispersed. In September, 1777, he was elected president of Yale College, and shortly after professor of ecclesiastical history, and in 1780 professor of divinity. He published An Account of

STYLES, Ezra, D.D., LL.D., Congregational; b. at North Haven, Conn., Dec. 15, 1727; d. in New Haven, May 12, 1796. He was graduated at Yale College, 1746; tutor there, 1749 to 1755; studied theology, then called to the bar, 1758, but began preaching in 1755; was pastor in Newport, R.I., from 1755 to May, 1777, when the place was occupied by Indian war and dispersed. In September, 1777, he was elected president of Yale College, and shortly after professor of ecclesiastical history, and in 1780 professor of divinity. He published An Account of
Edward, b. at Cranborne in Dorsetshire, April 17, 1635; d. at Westminster, March 27, 1696. He was educated at Cambridge, where he obtained a fellowship in 1653. Just after the Restoration, he published his Irenicum, a weapon salve for the Churches wounds (1661), a moderate and healing treatise, very appropriate in that age of fierce ecclesiastical strife, and reflecting honor on the courage and catholicity of the author at that particular crisis. The following year appeared his Origines Sacrae, or Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures. In this work he criticised the history and chronology of heathen writers, undermining their credibility, and contrasting them with the authors of the Bible records. He dwelt upon the knowledge, fidelity, and integrity of Moses, and the inspiration of the prophets, as inferred from the fulfilment of their prophecies. Afterwards he treated of the being of God, the origin of the universe, the nations of mankind, and Pagan mythology; and it is interesting to find that he appears in harmony with modern geologists, by maintaining, not the universal deluge, but the partial extent, of the Deluge. Of course, in many points, the work is superseded by later productions; yet it remains a storehouse of learning, and displays much logical ability and lawyer-like habits of thought. This volume was followed, in 1665, by A Rational account of the grounds of the Protestant Religion, a timely publication, when Popery was favored by the court and by personages in the upper circles. Other attacks upon Romanism, from the same pen, were made in publications we have not room to specify: it is sufficient to say that Stillingfleet was perhaps the most learned and effective champion of Protestantism just before the Revolution. The Mischiefs of Separation, a sermon which he preached in 1680, and which was immediately published, gave unmistakable proof that he had abandoned the moderate opinions, and dropped the conciliatory temper, expressed in his Irenicum. This brought on him answers in the way of defence, written by Owen, Baxter, and other nonconformists. But he candidly acknowledged his mistake, being perfectly subdued by what John Howe wrote on the subject, "more like a gentleman," he said, "than a divine, without any mixture of rancor."

In 1695 a violent dispute went on among certain nonconformists, respecting Antinomianism; and some of the disputants appealed to Stillingfleet as a sort of arbitrator, a circumstance which showed that by this time he had recovered his reputation as a healer of strife. An active mind like his would not much dado with such questions and he could not refrain from taking part in the great doctrinal controversy of the age. A Discourse in Vindication of the Doctrine of the Trinity,
by Stillingfleet, was published in 1697. He was a metaphysician, as well as a divine, and criticized Locke's Essay on the Human Understanding the same year, following that up soon afterwards by a rejoinder to Locke's reply. He wrote also on other subjects, and gave "the best account," says Bishop Nicholson, "of the present state of our Bishopric." A collected edition of this author's works, with his life and character, was published after his death in 1869.

As bishop of Worcester, which he became in 1859, he took part in the commission for revising the Prayer-Book; and in his episcopal capacity he procured a stall in Worcester Cathedral for Bentley, the great classical scholar, who was the prelate's chaplain.

STOCKER, John, of Honiton, Devonshire, published in the Gospel Magazine (1776-77) nine hymns, which were reprinted by Daniel Sedgwick, London, 1861. Two of them, "Gracious Spirit, Dove divine," and "Thy mercy, my God," have been widely used.

STOCKTON, Thomas Hewlings, D.D., Methodist-Protestant; b. at Mount Holly, N.J., June 4, 1808; d. in Philadelphia, Oct. 9, 1868. Converted in the Methodist-Episcopal Church, he joined the Methodist-Protestant Church on its organization, and in 1829 was placed upon a circuit. He was stationed in Baltimore, 1830; chaplain to the House of Representatives, 1833-35, 1859-61, and of the Senate, 1862. He preached in Philadelphia, 1839-47; in Cincinnati until 1850, in Baltimore until 1856, in Philadelphia, over an independent church, until his death. He was one of the most eloquent preachers of his day. He compiled a hymn-book for his denomination (1837), and published some original poetry, and several volumes in prose. See his biography by A. Clark, New York, 1869, and by J. G. Wilson, Philadelphia, 1869.

STODDARD, David Tappan, Congregational missionary; b. at Northampton, Mass., Dec. 2, 1818; d. at Tabriz, Persia, Jan. 22, 1857. He was graduated at Yale, 1838, and at Andover Theological Seminary, 1841; sailed as missionary to Persia, 1843, and arrived there in 1845. He was a model missionary. His Grammar of the Modern Syriac Language was published in the Journal of the American Oriental Society, New Haven, Conn., 1853. See J. P. Thompson: Memoir of D. T. Stoddard, New York, 1858.

STODDARD, Solomon, Congregationalist; b. in Boston, Mass., 1643; d. at Northampton, Mass., Feb. 11, 1692. He was graduated at Harvard College, 1662; was chaplain in the Barbadoes for two years; preached at Northampton from 1669 until his death, when he was succeeded by his grandson, and colleague from 1727, Jonathan Edwards. From 1667 to 1674 he was first librarian to Cambridge. He is remembered for his theory that God's Spirit is the "means of regeneration," and that persons may and ought to come to it, though they know themselves to be in a "natural condition." He wrote The Safety of appearing at the day of Judgement in the righteousness of Christ, Boston, 1857 (2d ed., 1729; republished, Edinburgh, 1792, with Preface by Dr. John Erskine); The doctrine of instituted churches explained and proved from the Word of God, Boston, 1700, 34 pp., 4to; a reply to Increase Mather's The order of the Gospel, professed and practised by the churches of Christ in New England, Boston and London, 1716; An Appeal to the learned, being a vindication of the right of visible saints to the Lord's Supper, though they be destitute of a saving work of God's Spirit in their hearts, 1709; A guide to Christ, or the way of directing souls that are under the work of conversion, 1714; An answer to some cases of conscience, 1722; among other things, it discusses whether men have the right to live at an inconvenient distance from church; when the Lord's Day begins; whether the Indians were wronged in the purchase of their land. See art. CONGREGATIONALISM, p. 588; and DEXTER: Congregationalism as seen in its Literature.

STOICISM, the noblest system of morals developed within the pale of Greek philosophy, received its name from the place in Athens in which its founder, Zeno of Citium (about 308 B.C.) assembled his pupils, the Stoas, or colonnades. The metaphysical foundation of the system involves a final identification of God and nature, submerging both those ideas in that of an inevitable destiny. In its more austere forms, stoicism defines moral perfection as complete indifference to destiny. Man shall do that which is good, independently of surrounding influences and circumstances; and, having done that which is good, he shall feel happy, independently of the sufferings and misery which may result from his acts. In its later and somewhat mitigated forms, stoicism defined that which is good, virtue, as conformity to the all-controlling laws of nature, or even as agreement between the human and the divine will. Always, however, it placed action far above contemplation or enjoyment; and, by so doing, it exercised a great influence on the Roman mind. In Rome it found its most eloquent exponent, Seneca, and its noblest representatives, Marcus Aurelius the emperor, and Epictetus the slave; and by introducing the Stoics into Alexandria, and by establishing the institution of the Mysteries, in which this school of thought was identified with the secrets of the East, it prepared the way for Christianity. The best representation of the whole subject is found in Zeller: Philosophie d. Griechen, iii., Eng. trans., The Stoics, Epicureans, and Skeptics, London, 1869. See also RAYNISSEN: Essai sur le Stoicisme, Paris, 1856; DOURIE: Du Stoicisme et du Christianisme, Paris, 1863; H. A. WINKLER: Der Stoizismus eine Wurzel des Christenthums, Leipzig, 1878; W. W. CAPES: Stoicism, London, 1880; H. W. BENN: The Greek Philosophers, London, 1882, 2 vols., ii. 1-52. See also EPICURE, MARCUS AURELIUS, SKEPTICS.
STRAUSS, David Friedrich, b. at Ludwigsburg

STROWELL, Hugh, an eminent evangelical clergyman; rector of Christ Church, canons of Chester, etc.; was b. at Douglas, Isle of Man, Dec. 3, 1799; and d. at Salford, Oct. 8, 1865. A memoir by Rev. J. B. Marsden appeared 1868. He wrote The Pleasures of Religion, with other Poems (1832), Tractarianism tested (1845, 2 vols.), and A Model for Men of Business; and edited A Selection of Psalms and Hymns, containing the very popular "From every stormy wind that blows." His forty-six hymns were published by his son and successor, 1868. F. M. BIRD.

STRAUB, Walsafried (Walafridus Strabus, "the squinter"), d. July 17, 849; was, according to some writers, a Saxon by birth, according to others an Anglo-Saxon; studied at St. Gall, Reinach, and finally at Fulda, under Rabanus Maurus, and was in 842 made abbot of Reinach. He was a very prolific writer. His principal work is the so-called Glossa ordinaria, a huge exegetical compilation, the oldest printed edition, — without date or place, comprising four volumes in folio, — which for several centuries formed the principal source and the highest authority of biblical science in the Latin Church, and was used down to the seventeenth century. Another work of his, De exordiis et incrementis rerum ecclesiasticarum, printed in Historiae Scriptores officii divini, Cologne, 1568, is also of interest. It is a kind of handbook in ecclesiastical archaeology, treating in thirty-one chapters various ceremonies, altars, bells, images, etc. He also wrote poems and historical works.

ED. REUSS.

STRAPHAN, Joseph, was author of three hymns in Rippon's Selection, 1787. They have been more or less copied, and one, on Sunday-school work, extensively.

STRENS, David Friedrich, b. at Ludwigsburg near Stuttgart, in the kingdom of Wurttemberg, Jan. 27, 1808; d. there Feb. 8, 1874. He studied theology (1825-30) at the university of Tubingen, where he came under the influence of Baur, who had formerly been his teacher in the seminary at Blaubeuren. He took up first with the ideas of Schelling, and then with those of the mystic Jacob Boehme. He became profoundly interested in natural magic in its different forms. But the study of Schleiermacher dissipated his mysticism. Theology had, however, less attractions for him than Hegel's philosophy, which, indeed, combined the two. He passed his final examinations with distinction, and became assistant minister in a little village near Ludwigsburg. His simple discourses were enjoyed by his parishioners, and his pastoral duties were well performed; but after nine months he resigned (1831), since he found himself too much distracted by religious doubts to stay, and was for six months temporary priest at Maulbronn; then went to Berlin to hear Schleiermacher and Hegel. The latter died of cholera shortly after his arrival in 1832; he was called to Tubingen as rector of the seminary. He also lectured upon Hegel's philosophy in the university. His lectures were a brilliant success; but he soon found his position uncomfortable, owing to his opinions. He had planned a life of Jesus upon critical principles, and attacked with such ardor his great task, that in a year he wrote the book which has made him immortal, — Das Leben Jesu, kritisch bearbeitet.
STRAUSS.


He was removed from his position at Tübingen after the appearance of the first volume (see Wiezisacker, in Jahrz. für deutsche Theologie, 1875, 4th part), and transferred as provisional professor to Leipzig. In 1839 he retired to private life. The action of the authorities was wise, for his book raised a storm of opposition. He applied the mythical theory which had made such havoc with Greek and Roman history, and which De Wette had applied to the Old Testament, to the Gospels, with the result that all miracles were turned into myths (see Mythical Theory): all that remained was a Christ idea. There was no such thing as prophecy, an incarnation, or a miracle; for nothing which is supernatural can be historical. There was no God-man as a person. The Incarnate God is the human race. Humanity is the child of a visible mother, the invisible father. It is the race which works miracles by its use of natural forces. It dies, and lives again, and mounts to heaven, because, raised above personal existence, it is united with the heavenly and eternal spirit. In this work Strauss ignored critical study of the text. He considered the four Gospels as the altered oral tradition. He accepted, however, the synoptical discourses. His theory was confronted by the dilemma so masterfully put by Ullmann in his Historisch oder Mythisch? (Hamburg, 1838) that either the Christ was the invention of the apostle church, or the apostle church was founded by Christ. Neander, Tholuck, Luccie, Lange, and others successfully refuted his theory; and his book is of value only for its purely negative criticism.

In the second and third editions, and in his Streitschriften (Tübingen, 1837–38, 3 vols.), he endeavored to reply to the attacks made upon him, and conceded spiritual authority to the Founder of Christianity. It was his desire to make his peace with the theologians, which led him in 1838 to write the Zwei friedliche Blätter, Altona, 1839. In 1839 the radical party at Zürich nominated him professor of theology in the university, but a popular outbreak prevented his acceptance, although for the rest of his life he continued to draw a thousand francs yearly (half the salary). In 1839 he published at Leipzig Charakteristik u. Kritiken, 2d ed., 1844, embraced essays upon Schleiermacher, Dab, Kerner, animal magnetism, and modern possessions, etc. In the fourth edition of his Leben Jesu (1840), the first one printed in German characters, Strauss withdrew all the concessions of the second and third, and boldly threw down the glove to the theologians. His second chief work was Die christliche Glaubenslehre in ihrer geschichtlichen Entwicklung und im Kampf mit der modernen Wissenschaft dargestellt (Tübingen, 1840, 1841, 2 vols.), which has been characterized as resembling a theology in the same way that a cemetery resembles a city. Strauss maintains that the opposition between science and religion is hopeless. The latter is indeed an inferior form of thought, which no longer satisfies cultivated spirits. The first question he answers negatively. Strauss was now definitely relegated to private life, and wandered about through Germany, finding no permanent home. While living at Stuttgart he met the popular opera-singer Agnes Schebest, and married her in 1842. Two children, a son and a daughter, were born of this union; but it proved unhappy, and in 1847 they separated by mutual consent. Strauss then lived at Ludwigsburg. In 1836 he retired to private life. The next work was Der Romantiker auf dem Thron der Cäsaren, oder Julian der Abtrünnige (Mannheim, 1847), an ironical parallel between the restoration of heathenism attempted by the Emperor Julian and the restoration of Protestant orthodoxy by Frederick William IV. of Prussia. He was elected as a liberal to the Württemberg diet in 1848, by the citizens of Ludwigsburg, but disappointed their expectations by advocating anti-liberal sentiments, and resigned soon after, to their great satisfaction. In this connection, see his Sechs theologisch-politische Vorträge, Stuttgart, 1848. In the last years of his life he produced a number of literary works by which his reputation as a critic was enhanced, and four theological works, large and small, in all of which he plainly showed how widely he had departed, not only from tradition, but from the Christian religion. His literary works were Schubarts Leben in seinen Briefen, Berlin, 1849, 2 vols.; Christian Märklin, ein Lebens- und Characterbild aus der Gegenwart, Mannheim, 1851; Leben und Schriften Nikodemus Frischins, Frankfort, 1855; Ulrich von Hutten, Leipzig, 1857, 4th ed., 1878 (English condensed trans., London, 1874); Gesprächsbiiten, übers. u. erw., Leipzig, 1860; Hermann Samuel Reimarus, Leipzig, 1862; Voltaire, sechs Vorträge, Leipzig, 1870, 5th ed., 1878. The theological works were (1) Das Leben Jesu für das deutsche Volk bearbeitet, Leipzig, 1864, 4th ed., 1877 (Eng. trans., London, 1865, 2 vols.); (2) Die Halben und die Ganzen, Leipzig, 1865; (3) Der Christus der Glauben und der Jesus der Geschichte, Berlin, 1865; and (4) Der alte und der neue Glaube, ein Bekenntniss, Leipzig, 1872, 11th ed., Bonn, 1881 (Eng. trans. by Mathilde Blind, London and New York, 1873), with appendix, 1874. In the first of these four books, Strauss supplied the grave defect of his first Leben Jesu by prefacing the text with a critical study of the Gospels, particularly Matthew, to whose discourses he assigned historical importance. He granted that Jesus "stands foremost among those who have given a higher ideal to humanity," and that it was impossible to refrain from admiring and loving him. He also says we cannot do without Christianity, and it cannot be lost. In the second work, Strauss ridiculed Schenkel's liberalism as contrasted with Hengstenberg's whole-souled orthodoxy. In the third, he reviews Schleiermacher's life of Christ, then first published. In his fourth work he sets himself to answer four questions: Are we yet Christians? Have we still a religion? How do we look at the universe? How shall we regulate our life? The first question he answers negatively. He repudiates his former veneration for Christianity, and calls Christ's resurrection a "world-historical humbug." To the second query he replies, "we establish only the absolute dependence upon the universe; an absolute being cannot be conscious or personal." To the third, he says, the universe is "only a develop-
ment from a blind force or law, without any foreseen end." The fourth question is answered by saying, that we must live for "the good we find here, for science and art." There is no hereafter.

Strigel died of cancer of the stomach, after great sufferings born with stoical patience. The deaconess who nursed him in his last illness relates (according to good authority), that during his agony he repeatedly called out, "Lord, have mercy upon me!" But he was buried, by his own request, without religious rites of any kind.


STRIGEL, Victorinus, a pupil of Melanchthon, and an advocate of exorcism; was b. at Kaufbeuren, Dec. 29, 1514; d. at Heidelberg, June 28, 1569. He studied at Wittenberg, under Melanchthon; was professor at Erfurt, and in 1548 became the first professor and rector of the new school at Jena. Here he came into conflict with Flacius, whom he recommended for a professorship in 1567. It was a conflict between the Melanchthonian theology and strict Lutheranism. A public controversy, lasting fifteen days, between them was developed in 1569, and the result was woven "into the very texture of his mind." The only point discussed was the relation of the human will to divine grace in the work of conversion. In 1563 Strigel became professor at Leipzig; but in 1567 the lecture-room was closed to him on account of his moderate Lutheranism, and he became professor at Heidelberg. His principal work was Hypomnemata in omnibus libros N. T., etc., Leipzig, 1565. See Erdmann: De Strigelianismo, Jena, 1668, Hanover, 1675; Merx: Hist. vita et controvers. V. Strigeili, Tübingen, 1732; Otto: De Strig. libertatis mentis in eccles. luth. vindice, Jena, 1843. C. Schwarz.

STRIGOLNIKS. See Russian Sects.

STRONG, Nathan, D.D., b. in Coventry, Conn., Oct. 10, 1748; d. in Hartford, Conn., Dec. 25, 1816, in the sixty-ninth year of his age. Having been graduated at Yale College in 1769, he pursued the study of law for a time; was a tutor in Yale College in 1772, 1779; and, after a brief course of theological study, became the second pastor of the First Congregational Church in Hartford, Conn., Jan. 5, 1774. He found the church weak; he left it the strongest in the State. Some of the ablest men in the country belonged to it. He remained in this pastorate nearly forty-two years. During the first part of it, amid our colonial troubles with Great Britain, he published many political papers which exerted a wide and deep influence. He possessed one faculty which gave him great power in political discussions. His wit was woven "into the very texture of his mind." "Notwithstanding all his struggles against it," he could not entirely repress it; and he often let it fly like a javelin against the opponents of the Revolution. He never yielded to it in the pulpit: there he was uniformly and eminently solemn and impressive. In his controversies, however, with the infidels of his day, he did not restrain his instinctive tendency to sarcasm. Their safety lay in letting him alone. Like many other pastors, he suffered in his finances from the influence of the Revolutionary war. His salary became insufficient and uncertain. In order to relieve his failing exchequer, he invested a part of his patrimonial estate in a mercantile establishment, which afterward became bankrupt. Several circumstances connected with this loss, followed as they were by two severe bereavements, had a decisive influence on his ministerial character. During the last twenty years of his pastorate he became eminent as a revival preacher. In the best sense of the term he was a pulpit orator. His person was attractive and imposing, his eloquence was earnest and emphatic, his thoughts were clear, his sympathies ardent, his religious feelings profound. He had a wonderful memory, and a command of appropriate language. He was sometimes thought to be preaching extempore when in fact he was reading his manuscript, and sometimes he was thought to be reading his manuscript when in fact he was preaching extempore. His knowledge of human nature was remarkable. This gave him an exceptional degree of authority among the churches, and a rare degree of skill in conducting religious revivals. He was an indefatigable student; but his learning was developed in his intellectual character, and not in his references to books. His talents were versatile: his attainments were multifarious, and comprehensive. His method of writing was rapid: he did not stop to perfect his style; and accordingly, among the many works which he performed, he left no single one which will endure as a visible monument of his real greatness. He published two volumes of sermons,—one in 1785, and one in 1800. Both of them were designed and adapted to guard the purity of religious revivals. He was a pioneer in the cause of Christian missions. He has been considered the father of the Connecticut Missionary Society, the oldest of the permanent missionary societies in the land. He was the projector of the Connecticut Evangelical Magazine, the principal editor of it for fifteen years, and the sole editor of it for five of these years. His numerous contributions to it had a memorable influence on the religious welfare of what were then our "new settlements." He was also the projector of the Hartford Selection of Hymns. Several of these hymns were composed by him, as the chief editor of the volume published in 1799. The most elaborate of his productions is entitled The Doctrine of Eternal Misery reconcileable with the Infinite Benevolence of God (1798). The history of this volume is remarkable. In addition
to these writings he published fourteen sermons in pamphlet form, the first in 1777, the last in 1818.

JOHN STUYTE. by A. PARK.

STUYTE, John, a distinguished historiographer of the English Reformation; was b. at Stepney, Nov. 1, 1643; d. at Hackney, Dec. 11, 1737. After passing through St. Paul's school, he entered Jesus College, Cambridge (1662), from which he was transferred to Catherine Hall, where he took his degree. He was made a tutor of the Throstone Boys, Essex, in 1669, and of Low Leyton, Essex, the same year. Archbishop Tenison afterwards conferred upon him the sinecure of Tarring, Sussex, and he received the lecturership of Hackney, which he resigned in 1724. His principal writings are an edition of Lightfoot's Works, London, 1684, 2 vols.; Memorials of Archbishop Cranmer, 1694, new ed., Oxford, 1845, 3 vols.; Life of Sir Thomas Smith, 1698; Life of Dr. John Aylmer, Bishop of London, 1701; Life of Sir John Cheke, 1705; Annals of the Reformation, 1709-31, 4 vols.; Life and Letters of Archbishop Grindal, 1710; Life and Letters of Archbishop Parker, 1711; Life and Acts of Archbishop Whitgift, 1718; Ecclesiastical Memoirs, 1721, 3 vols. The most important of these works, which have been a storehouse for modern historians of the Elizabethan period, is the Annals of the Reformation, which, as the author says in his dedication to the king, "commences at the happy accession of Queen Elizabeth to the throne, when the great and divine work was taken in hand again of removing the gross superstitions and errors of Rome which had been restored by Queen Mary." Strype was a diligent collector of materials, faithful and minute, but lacked skill of arrangement. The complete works of Strype were issued at Oxford, 1830-40, in 27 vols.

Moses Stuart, b. in Wilton, Conn., March 26, 1780; d. in Andover, Mass., Jan. 4, 1852, aged seventy-one years, nine months, and nine days. When a lad of but twelve years, he became absorbed in the perusal of Edwards on the Will. In his fifteenth year, entering an academy in Norwich, Conn., he learned the whole Latin grammar in three days, and then joined a class who had devoted several months to Latin studies. In May, 1797, having been under the careful tuition of Roger Minot Sherman, he was admitted as a sophomore to Yale College. Here his tastes were pre-eminently for the mathematics. At his graduation, in 1799, he delivered the salutatory oration, at that time the highest appointment awarded to the class. One year after leaving Yale he taught an academy in North Fairfield, Conn., and in the following year was principal of a high school at Danbury, Conn. Having pursued the study of the law, he was admitted to the bar in 1802, at Danbury. His fertile and versatile mind, his enthusiasm and prodigious memory, gave promise of eminent success in the legal profession. From his legal study at this time he derived signal advantages through life. A few weeks before his admission to the bar, he was called to a tutorship in the Latin of Erasmus; 4th ed. in 1842; Commentary on the Epistle to the Hebrews, 1827-28, 2 vols. (2d ed., 1838, in 1 vol.); Hebrew Christomathy, 1829 (2d ed., 1832); Grammar of the New-Testament Dialect, 2d ed., improved, 1834; Commentary on the Epistle to the Romans, 1832, 2 vols. (2d ed., 1835, in 1 vol.); Notes to Hugo's Introduction from the Latin of Ernesti, 1836; Hints on the Prophecies, 2d ed., 1842; Commentary on the Apocalypse, 1845, 2 vols., pp. 1008; Critical History and Defence of the Old-Testament Canon, 1845; Translation of Rodiger's Gesenius, 1846; Commentary on Daniel, 1850; Conscience and the Constitution, 1850; Commentary on Ecle-
STUDIES.

siestes, 1851; Commentary on the Book of Proverbs, 1852.

In addition to the preceding works, he published fourteen pamphlets; thirty-four articles, containing fifteen hundred pages, in the American Biblical Repository; forty articles, containing four hundred and ninety pages, in the Bibliotheca Sacra; thirty-three important articles for other periodicals— in all more than three thousand printed octavo pages. EDWARDS A. PARK.

STUDIES, Simeon, is mentioned as a monk in the famous monastery of Studium in Constantinople, and as author of a number of noticeable religious hymns. See MüLLER (Studium com. Const., Leipzig, 1721) and Leo Allatius (De Symeonum scriptis, Paris, 1684), where another Simeon Studies, a theologian, and writer of homilies and hymns, is also mentioned.

STUDIES, Theodore, b. in Constantinople in 759; d. in the Island of Chalceis, Nov. 11, 826. He became a monk in the monastery of Studium in 781, and in 794 its abbot. He was an ardent champion of image-worship; wrote tracts, poems, etc., in its defence, and was four times sent into exile by iconoclastic emperors. See Jacob Simonides, Opera variæ, Venice, 1728, especially part v.

STURM, the first abbot of Fulda; b. in Bavaria in 710; d. at Fulda, Dec. 17, 779. He descended from a rich and distinguished family; joined Boniface on his second missionary tour through Central Germany; studied in the cloister school of Fritzlar, and was ordained a priest there in 733. As he took a prominent part in the foundation of the monastery of Fulda, he was by Boniface made its first abbot, and under his rule the institution became very prosperous. But after the death of Boniface, in 753, conflicts arose between his successor, Lullus, and the abbot of Fulda, first concerning the possession of the remains of St. Boniface, and then concerning the administration of the property of the monastery. As internal troubles were added, Sturm was summoned before King Pepin, and banished to the monastery of Jumincta; but the sympathy for him; and, in order to escape them, he ascended a column seventy-two feet high and four feet in diameter. The inventor of this monstrosity was Simeon, generally called the “Syrian,” or the “Older,” to distinguish him from other Simeons, also Stylites; b. at Sesam, in Northern Syria, in 390 or 391; d. at Telanessa, near Antioch, in 459. He became a monk. He entered first a monastery in the vicinity of his home, where he spent two years, and then the monastery of St. Eusebonas, near Teleda, where he spent ten years. But the asceticism of the monastery was not severe enough for him. He settled as anchoret at Telanessa, and one of the feats to which he trained himself was fasting for forty days in imitation of Moses and Elijah. He first lived in a hut; but the crowds of admirers which thronged around him disturbed him; and, in order to escape them, he ascended a column seventy-two feet high and four feet in diameter. On the top of that column he spent thirty years. From sundown to sunrise he meditated, generally bending forWARDS, in regular alternation, without intermission: from sunrise to sundown he preached to the people assembled at the foot of the pillar, advised them, and gave them what spiritual aid he could. He wrote sharp letters to Theodosius II., Leo I., and the Empress Eudoxia, and his admonitions were
followed: and when he died he was buried with all possible ecclesiastical and military pomp at Antioch. There was, indeed, something in his life which though it seems almost monstrous to the eyes of our time, impressed his own time as truly great, and he found many imitators. Stylites are mentioned as far down as the twelfth century. Simeon Fulminatus, who was hurled from his pillar by a thunderbolt, lived from 1143 to 1180. The champion of the whole class was Alypius, who spent seventy years on his pillars. At one time it was almost a fashion among rich people to maintain a stylite on a magnificent pillar: at others, the religious life of the congregations was, no doubt, invigorated and purged by the example of the pillar-saint.


Francis, a learned and indefatigable teacher of the order of the Jesuits; was b. at Grenada, Spain, Jan. 5, 1548; d. in Lisbon, Sept. 25, 1617. Following the desire of his parents, he began the study of law. Deeply impressed in his seventeenth year by a sermon of the Jesuit Borel, he determined to enter the order of the Jesuits, and began the study of philosophy and theology at Salamanca. At the close of his studies he discoursed upon Aristotle at Segovia, taught theology at Valladolid, and acted as professor for eight years in Rome. Obligated by sickness to return to Spain, he taught for eight years at Alcala, and one year at Salamanca, when Philip II. appointed him principal professor of theology at Coimbra. His lectures must have produced an immense sensation, if the half of the reports is to be believed. Some attributed his wisdom to divine inspiration (inspissam ei divinitus esse saptienniam), and called him "the second and another Augustus, the second and last of the apostles of the spirit," etc. In spite of this adulation, Suarez remained humble, flagellated himself daily, fasted three times a week, and never ate more than one pound of food a day. He was on a visit to Lisbon to compose a difficulty between the Papal legate and the royal councillors, when he died. His epistle ran, "The teacher of Europe, as also of the whole world, an Aristotelian in the natural sciences, an angelic Thomas in divinity, a Jerome in style, an Ambrose in the pulpit, an Augustine in polemics, an Athanasius in the explication of the faith, a Bernard in mellifluous piety, a Gregory in the exposition of the Scriptures, and, in a word, the eye of the Christian world, but in his own judgment, nothing (ac vero oculus populi Christiani sed suo solius judicio, nihil)."

The literary activity of Suarez was for the most part concerned with the treatment of the Aristotelian philosophy and the scholastic theology. His works appeared in twenty-three volumes, at Lyons, 1660; in twenty-four volumes, Venice, 1740. The Jesuit Noël made an excerpt from his works in two volumes, Geneva, 1730. The rich invention and casuistry with which Suarez spurs out the discussion of scholastic questions suited the taste of his time and his order. Especially famous was his Defence of the Catholic and Apostolic Faith against the Errors of the Anglican Sect (Defens. Edet Cath. et Apost. ad Anglican. Haereticos, Coimbra, 1618. He wrote the work against James I. of England, and at the suggestion of Paul V. Its main burden is, that the Pope has the right to depose and set up kings in virtue of his authority received from Peter. Applauded by Paul V. in a letter to its author, dated Sept. 8, 1613, it was burnt by the public hangman in front of St. Paul's, London; and by a decree of Parliament it received a like treatment in Paris, June 26, 1614. See Deschamps' Lat. Life of Suarez, Perpignan, 1671; Alemagne: Bibl. Script. S. J., Antw., 1643; Werner: Suarez u. d. Scholastik d. letzten Jahrhunderte, Regensburg, 1861. E. Friedberg.

SUBDINeACON. The primitive church knew only two classes of officers,—leaders (prostigmatn, pomnn, stigmata, episcopos, provetitores) and servants (dicoones); the former for the functions of worship, the latter for the administration of charities. But as the episcopate on one side developed from the diaconate, the functions of the latter were divided into the subdiaconate from the deaconate. The Roman-Catholic Church, however, while vindicating for the episcopal immediate establishment by Christ himself, has never hesitated to concede that the subdeaconate is a merely human institution (adinlotis causa). Its existence in the middle of the third century in the churches of Italy and Antioch is proved by the letter of Pope Cornelius to Bishop Fabius of Antioch (Eusebius: Hist. Eccl. VI. 43) and by the letters of Cyprian (3, 29, 30, etc.). In Spain it is first mentioned by the synod of Elvira 305 (can. 30); in the Orient, by the synod of Laodicea, 361 (can. 21-29). From Amalarius (De divin. offic. 1, 11) it appears, however, that in the middle of the ninth century it was not yet universally established. With respect to dignity it was reckoned among ordinias niores; though all its offices were of a subordinate character,—guarding the tombs of martyrs, correcting the discipline of the faithful, etc. It became more elevated, however, when Gregory the Great extended the law of celibacy to its members, and when Urban II., in 1091, admitted them to competition for the episcopal chair. See Morinus: De sacrac ordinationibus, iii. 12. E. Friedberg.

SUBINTRODUCTÆ is a term of canon law applied to women living in the houses of clerical persons for purposes of unchastity. When the unmarried state became identified with chastity, relations to subintroductory very soon sprang up, and gradually developed into actual concubinage. They were noticed by the councils of Elberich (305), Ancyra (314), Nicea (226), etc., down to the Council of Trent (Sess. 25, cap. 14).

SUBLAPSAriANism, a theory held by moderate Calvinists, according to which the fall of man was not decreed, though it was foreseen, by God; the purpose of that distinction being to avoid ascribing the origin of sin to God. Infra- and Supralapsarianism.

SUBORDINATIONISM. See Trinity.

SUCCESSION, Apostolical, means an unbroken series of ordination from the days of the apostles to our time. It is claimed, in the most absolute sense of the words, by the Roman-Catholic
Chic, which for that reason declares all other churches schismatic or heretic. But it is also claimed, though in a less dogmatic way, by the Greek, the Syrian, the Coptic, and the Armenian churches, and by various Protestant churches, especially the Church of England and the Protestant Episcopal Church in the United States.

SUCCESSION of Pseudo-Dionysius. As there is some resemblance between the theology of Bar Sudaili and that of Pseudo-Dionysius, the former may have borrowed the celebrated work of the latter as an ecclesiastic. After the death of Louis VI., in 1137, he was appointed regent during the minority of Louis VII., and again when the latter, in 1149, made a crusade to the Holy Land; and during his lifetime hardly any thing of consequence took place in French politics without his immediate intervention. His leading idea was the consolidation of the monarchy as a divinely established institution; and he strove to realize that idea, not only in spite of the resistance of the feudal lords, but sometimes, also, in spite of the opposition of the hierarchy. His life was written by Nettlement (1828), Combes (1837), and by a contemporary monk, in Guizot: Coll. des mémores, vol. viii.

SUGER, Abbot of St. Denis; b. probably in 1081, and in the neighborhood of St. Omer; d. at St. Denis, Jan. 12, 1151; the contemporary of St. Bernard and Abelard, and one of the greatest statesmen France produced during the middle ages. He was educated in the monastery of St. Denis, together with Louis VI.; and when the latter ascended the throne, in 1108, he immediately called the monk to his court, and made him his principal counsellor. In 1129 Suger was elected abbot of St. Denis; but he remained at the court, and continued to live as a man of the world, until, in 1127, he suddenly was seized by the reformatory movement of his time. He at once discarded all worldly pomp and vanity, and assumed the habits and practices of severe asceticism. But he also professed the unpopular views of the papacy, both as a statesman and as a churchman. As early as 1136, he had been appointed regent during the minority of Louis VII., and in 1149, he made a crusade to the Holy Land; and during his lifetime hardly any thing of consequence took place in French politics without his immediate intervention. His leading idea was the consolidation of the monarchy as a divinely established institution; and he strove to realize that idea, not only in spite of the resistance of the feudal lords, but sometimes, also, in spite of the opposition of the hierarchy. His life was written by Nettlement (1828), Combes (1837), and by a contemporary monk, in Guizot: Coll. des mémores, vol. viii.

SUGERUS (SCHWEIZER), Johann Caspar, the author of the Thesaurus Ecclesiasticus; b. at Zurich, June 26, 1629; d. there Dec. 29, 1684. After studying at Zurich, he finished his education at Montauban and Saumur. In 1644 he was made teacher in the schools of his native town, and was promoted to a professorship of Hebrew, and later (1660) of Greek. His philological works are valuable. They are, Syllae vocum N. T., Tig., 1648, 1659, edited by Hagenbach in 1744, under the title, N. T. Glossarium Graeco-Latinum, etc.; and especially Thesaurus eccles. e patribus Graciae ordinis alphabeticis exhibens quaeque phraese, ritus, dogmata, hæreses et hujusmodi species, insertas infinitas pone vocibus, logendi generis Graeci hacenius a lexicographis nondum vel obiter saltem tractata, opus viginti annorum labore adornatum, Annt., 1682, 2 vols., 2d ed., 1729; Symbol. Niceno-Constant. exposition et ex antiquitate eccles. illustratum, Utrecht, 1718. A. SCHWEIZER.

SUIDBERT, an Anglo-Saxon monk who in 690 accompanied Willibrord to Friesland as a missionary, and was placed by him in charge of the congregation when Willibrord went to Rome. On the return of the latter, however, Suidbert went into the land of the Bructerians, between the Ems and the Lower Rhine; and, when the congregation which he formed there was disturbed by the invasion of the Saxons, he founded a monastery and missionary school at the present Kaiserswerth, under the protection of Pepin. See Beda: Hist. Ecc., v. 19. The Vita in Act. Sanct. Boll., March 1, is a later and fully unreliable fabrication.

SULZER, Simon, b. at Interlaken, Sept. 22, 1580; d. at Basel, June 22, 1555. He grew up under very humble circumstances, but was enabled by the support of the government of Bern to study at Basel and Strassburg. After he finished his studies, he spent ten years in reconstructing the schools in the canton of Bern, and was in 1549 appointed preacher at Basel, and professor of theology. In the controversy between the Swiss and the German Reformers concerning the Lord's Supper, he occupied a peculiar position, as he held the views of Luther, and openly labored for their introduction in Switzerland. See Hunder-
SUMNER, John Bird, D.D., b. at Kenilworth, Warwickshire, 1780; educated at Cambridge, where he obtained a fellowship; assistant master at Eaton, rector of Maple Durham, 1820-28; canon of Durham, 1829; bishop of Chester, 1829; archbishop of Canterbury, 1848; d. in London, Sept. 6, 1862. He was the leader of the “evangelical party” in the Church of England, and earnestly opposed to Romanism and the Oxford movement. His primacy covered the restoration of “Catholic hierarchy” to England, the “Essays and Reviews” controversy, and the revival of the synodal power of the convocations. His publications include Apostolic Preaching, considered in an Examination of St. Paul’s Epistles, London, 1815, 9th ed., 1856; Records of the Creation, 1816, 2 vols., 7th ed., 1850; Evidence of Christianity, 1824, 9th ed., 1861; Practical Exposition [of the New Testament], 1838, 4 vols., at which the Methodist-Episcopal Church South was organized.

In 1848 he was appointed by the General Conference to assist the late Bishop (then Dr.) Wightman as editor of the Southern Christian Advocate, published at Charleston, S.C. While here, he started, and edited for four years, the Sunday-School Visitor. At the organization of the Southern Church he was elected general book editor, which office he continued to fill with eminent ability and with great acceptability till his death. In this capacity he edited over three hundred volumes. In 1855 he moved to Nashville, Tenn., where the publishing-house was located, and where he continued to reside until he died. He was chairman of the committee that compiled the hymn-book, which he edited. He was considered an authority in hymnology, having devoted much time to its study. He was for many years editor of the Nashville Christian Advocate, and of the Quarterly Review of the Methodist-Episcopal Church South. At the organization of Vanderbilt University he was elected professor of systematic theology; which position he retained until he became also dean of the theological faculty. He died, after only two days’ illness, during the quadrennial session, in Nashville, of the General Conference, where for the tenth consecutive time he had been elected and was acting as secretary. Surrounded by his brethren and colleagues, he died, as he had wished, at the post of duty, in the midst of his labors, ceasing at once to work and live. Possessed of encyclopedic knowledge, always abreast of the times, thoroughly Wesleyan and Arminian in his creed, but in hearty sympathy with all evangelical denominations of Christians, simple as a child in faith, consecrated, earnest, outspoken, an uncompromising enemy of sin and error in whatever form, he was an ornament to Christianity and an honor to the church of his choice.

Dr. Summers is the author of the following works: Commentary on the Gospels, Acts, and Romans, in 6 vols.; Commentary on the Ritual of the Methodist-Episcopal Church South; Christian Holiness; Baptism; Golden Censer; The Sunday-School Teacher, or the Catechetical Office of the Church; Seasons, Months, and Days; Talks Pleasant and Profitable; Refutation of the Theological Works of Paine; Way of Salvation; and some twenty other books on various religious and practical subjects. W. F. TILLET.
with the moon, "to rule the day" (Gen. i. 14; Ps. cxxvi. 8; Jer. xxxi. 55) and the year; i.e., the solar calendar has probably been once created by God (Ps. lxxxii. 16; Gen. i.), but is always under his command. In the end of the earth he hath set a tabernacle for the sun (Ps. xix. 4; Hab. iii. 11); from thence he appoints his way (Ps. civ. 19), or "commandeth, and it riseth not" (Job ix. 7), and at his command the sun stands still (Job xix. 12; 2 Kings xx. 11). He, and not the sun, is the God Sabaoth: before his glory the sun is no more light (Isa. ia. 19; Job xxv. 5). This is especially the case before the judgment of God (Joel ii. 10, 31, iii. 15; Isa. xiii. 31). For "the sun shall be ashamed, when the Lord of hosts shall reign in Zion, and in Jerusalem goes to the temple (Isa. lxii. 1). The sun is also the image of moral purity (Cant. vi. 10). Thus we read (Matt. xiii. 43) that "the righteous shall shine forth as the sun." But the sun is also the image of destruction (Ps. cxxi. 6; Job xxx. 25, xlix. 10; Rev. vii. 16). Even poetical personifications are found in the Bible. Thus, when the sun praises God (Ps. civ. 19, cxlviii. 3; Job xv. 16, xxv. 5, xxxviii. 7), or when the sun comes out of his chamber like a bridegroom, "and rejoiceth as a strong man to run a race" (Ps. xix. 5). But there will be a time when the sun shall be " ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxv. 31).

Worship of the Sun among the Hebrew Nations. — The worship of the sun was the most prominent and powerful agent in the kingdom of nature was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, without the intervention of any statue or symbol, or indirect. Among the Egyptians the sun was worshipped under the title of Ra. The chief seat was On (sun, light), the Greek, Heliopolis, and Hebrew, Beth-shemesh, [i.e., the house of the sun] (Jer. xiii. 13). To the temple at On belonged very many learned priests, one of whom became the father-in-law of Joseph (Gen. xii. 45). In Egypt the sacred day was the sun, and it was called Amun-ra, "the king of all the gods," and which belonged Khonsu-Hercules, the god of the pillars of the sun. The sun-god of the third order was Osiris. Among the Phoenicians the sun was worshipped under the title of Baal. At Tyre, Gaza, and Carthage, human sacrifices were offered to him. Among the Chaldeans the sun was worshipped under the title of Tammuz; and that the Arabsians worshipped the sun we know from Theophrastus (De plant., 5, 4, 5) and Strabo (10, 784). Still more propagated was the worship of the sun among the Persians (Aramese). Famous temples were at Ielisopolis, Emessa, Palmyra, Hierapolis. Sun-worship there was very old, and direct from the beginning; and even in later times, sun and moon were worshipped at Hierapolis, without the intervention of any image (Lucian: De Dea Syra, cap. 34, p. 904). Among the pure Semites, or Aryans, direct worship to the sun was paid from the beginning, and still later. Thus among the Assyrians, and afterwards among the Persians, whose sun-worship is one and the same. The idolatrous sun-worship of the Israelites, which first the time of Ahaz is mentioned in connection with the worship of the moon and stars, first originated from the Assyrians. The dedication of chariots and horses to the sun (2 Kings xxiii. 11) we also find among the Persians (Herod., i. 189; Xenoph., Cyrop., 5, 3, 6: Quint. Curtius, 3, 3). Besides that the Persians offered to the sun (Herod., i. 31), they also directed their adoration towards the rising sun with branches in their hands (Zend Avesta, ii. 204; Herod., iv. 15, 1; HYDE: De relig. Persarum, 350). Up to this day the Parsees worship the sun. The Manicheans also adopted the sun-worship from the Persians, referring it, however, to Christ (DUPUIS: Orig. de cultes, v. 244, vi. 267). In later times the sun was worshipped among the Persians under the form of Mithras, which finally became the Sol Deus invictus throughout the West, especially through the Romans.

The Sun in the Christian Church and Art. — The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ the new sun in the field of spiritual life was adored. Many Christian writers of older times speak of Christ as the sun of eternal salvation, to which the visible sun, with moon and stars, forms the chorus (CREUZER: Symbolik, ii. 221, iv. 456 [1st ed.]). For the representation of the sun in Christian art, comp. PIPER: Mythologie der christl. Kunst, i. 2, 116.

SUNDAY (Dies solis, of the Roman calendar, "day of the sun," because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The "sun" of Latin adoration they interpreted as the "Sun of righteousness." Sunday was emphatically the weekly feast of the resurrection of Christ, as the sun of eternal salvation, to which the visible sun, with moon and stars, forms the chorus. It was called the "Lord's Day," and upon it the primitive church assembled to break bread (Acts xx. 7; 1 Cor. xvi. 2). No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined; yet there is in Christian feeling a strong tendency to the observance of the day, in imitation of apostolic precedent. In the second century its observance was universal...
SUNDAY LEGISLATION.

The Lord's Day was a time of public worship, with its attendant administration of the Ecclesiastic. Experience abundantly demonstrates the wisdom of such weekly rest, and the blessedness of such a day of worship.


SUNDAY LEGISLATION. The institution of a weekly religious rest-day has existed, and its observance has been the subject of legislation, from very early times. Traces of such laws are found among the remains of Chaldæan antiquity. The Assyrians had laws for the observance of their sabbath similar to those by which the sabbath was maintained among the Jews. Civil legislation in behalf of the observance of Sunday, as distinguished from ecclesiastical or purely religious ordinances, commenced with the famous statute of Constantine (321): "On the venerable day of the sun let all magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their labor, because it often happens that another day is not so suitable for grain-sowing or for vine-planting, lest, by neglecting the proper moment for such operations, the bounty of Heaven be lost." Constantine subsequently prohibited lawsuits on Sunday, while expressly permitting such legal acts as the manumission of slaves and the visitation of prisoners. Theodosius the Great (386) prohibited the transaction of business on Sunday, as well as the shows or spectacles which had become customary on that day among the heathen Romans; to which succeeding emperors soon added the various other games and entertainments of the theatre and circus. The law of Leo and Anthemius (469) provides that "the Lord's Day be exempt from all compulsory process; let no summons urge any man; let no one be required to give security for the payment of a fund held by him in trust; let the sergeants of the courts be silent; let the pleader cease his labor; let that day be a stranger to trials; be the crier's voice unheard; let the litigants have breathing-time and an interval of truce; let the rival disputants have an opportunity of meeting without fear, of comparing the arrangements made in their various cases, and of arriving at compromise. If any officer of the courts, under pretence of public or private business, dares to despire these enactments, let his patrimony be forfeited."

These Roman laws are important as forming the basis of the English legislation on this subject, and consequently of the American Sunday laws.

The Lord's Day was embodied in the capitulæries, or general statutes, of the Frank emperors; and its observance, as prescribed by canonical authority, was enforced by severe penalties. During the French Revolution of the last century, when the Christian calendar was abolished, and the decade substituted for the week, each tenth day was made a rest-day, and its observance enforced by laws (17 Thermidor, An. vi.) which required the public offices, schools, workshops, stores, etc., to be closed, and prohibited sales except of food and medicine, and public labor except in the country during seed-time and harvest. On the restoration of the Gregorian calendar, Sunday was recognized in the Code Napoleon. A law of 1814 prohibited traffic, ordinary labor, etc., on Sundays and certain church festivals. In 1840 this law was repealed; a provision for the suspension of certain civil and judicial functions on Sunday, and in regard to the employment on that day of young children and minor girls in factories, alone remaining.

In England, Sunday laws have existed from a very early date. Ina, king of the West Saxons (about 608), forbade servile work on Sunday. Alfred (876) prohibited work, traffic, and legal proceedings. His example was followed in subsequent reigns. Edgar (968) prohibited "heathenish songs and diabolical sports," and markets and county courts, and made Sunday to begin at three o'clock on Sunday morning, and end at three o'clock on Monday morning light." The laws of Canute (1028-35) strongly insisted on the observance of the Lord's Day; prohibiting marketing, hunting, and the holding of the local courts, except in case of great necessity. After the Conquest, the tendency to greater strictness in the Sunday laws continued. The statute of 28 Edward III. (1354) forbade the showing of wools at the market-town. The 12 Richard II. (1388) forbade servants and laborers to play at tennis and other games, yet ordered them to have bows and arrows, and use the same on Sundays. The statute of 4 Edward IV. (1464) forbade cordwainers and cobblersto sell shoes on Sunday. Under Henry VI. the holding of fairs and markets on Sunday was prohibited. The laws of 5 and 6 Edward VI., prohibiting "lawful bodily labor" on Sundays, allowed husbandmen, fishermen, and others to work in harvest, or at any other times when necessary required. This act was repealed under Queen Mary, and was formally revived under James I. Subsequently (1614) James I. issued The Book of Sports, allowing after divine service on Sundays certain games.
and recreations, but expressly refusing this liberty to "Papists and Puritans." The issuing of The Book of Sports created intense dissatisfaction, and it soon became a dead letter. Parliament, in the first year of Charles I., passed an act "for the strict observance of Sunday;" and another law of Parliament in 1627 (3 Car. I.) enacted that no carriers, waggoners, or drovers should travel on Sunday. In 1633 Charles I., under the supposed influence of Laud, reissued his father's Book of Sports.

The statute of 29 Charles II. (1676) is the most important of the English laws on this subject, as that which, with some modifications, is still the law of the land, and which, as being in force at the time of the American Revolution, gave more or less color to the laws of the American Colonies and States. It prohibits on Sunday all worldly labor or business except works of necessity or devotion; but it permits the dressing of meats in families, and its sale in inns and eating-shops, and the crying of milk before nine a.m., and after four p.m.

The early American colonists brought with them the observance of Sunday both as a religious and as a civil institution, and enforced this observance by law. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia, required attendance at church. The Massachusetts law (1782) provided that such attendance was not required where there was no place of worship which the person could conscientiously attend. But, as the separation between Church and State became better understood, the Sunday laws were modified in conformity with this principle. The legislatures and courts have carefully distinguished between Sunday observance as a religious and as a civil institution, and enforce only the latter. The laws of the several States differ in minor details, but are alike in their main features. They forbid on Sunday common labor and traffic, except in cases of necessity and mercy, the public sale of goods, the travelling of horsemen, magistrates, or officers of any legal process except in case of treason, felony, or breach of peace; but it permits the dressing of meats in families, and its sale in inns and eating-shops, and the crying of milk before nine a.m., and after four p.m.

The spirit of modern Sunday laws is protection, not coercion. The need of civil intervention, especially to secure to the working-classes the seventh-day rest, becomes more and more imperative with the growth of industries and of the desire for rapid wealth. In evidence of this may be mentioned the petition, hitherto ineffectual, of working-men in Germany, for the help of legislation in obtaining a weekly rest-day. The Social-labor party of Germany, at their meeting at Goth in 1873, announced as one of their demands in the present exigencies of society the prohibition of Sunday work.

SUNDAY LEGISLATION.

SUNDAY SCHOOLS.

A Sunday school is an assembly of persons on the Lord's Day for the study of the Bible, moral and religious instruction, and the worship of the true God. It is a method of training the young and the ignorant in the duties we owe to God and to our neighbor. As the family and the church are institutions of divine appointment, so the Sunday school has been approved by divine blessings.

1. Biblical Authority and Form. — Godly instruction of the young and the ignorant has been in harmony with the divine government from the earliest history of the race. Although the word "school" does not occur in the Bible previous to the Babylonian captivity, instruction after the Babylonian method was clearly known and practised from very early times; and not long after the captivity, no less than eleven different expressions for "school" were current in the Hebrew speech. Glimpses of the essential features of the school method appear in the early era of biblical history. In patriarchal times the school, like the church, was in the family: the father was the teacher and the priest. Omitting a notice of the faithful religious instruction of the young by Abraham, Job, Jacob, Moses, and other patriarchs, and passing over the public training of children indicated by the passover service, by the reading of the law from Gerizim and Ebal in Josiah's time, and by the so-called schools of the prophets in the days from Samuel to Elijah, as well as the royal commission sent out by Jehoshaphat to re-establish religious instruction, and a similar movement in the time of Josiah, it will be sufficient here to notice simply the day school which gathered the people with the children, requiring the priests as teachers to explain the meaning of the law of God, not unlike the instruction in
the modern Sunday school (Neh. viii. 7, 8). See also "Allene's Alarm.""  

In the New-Testament period, religious schools connected with the synagogue were found in every city and considerable village in the land. These schools were one branch of an extended system of religious instruction. Lightfoot finds four kinds of schools and teaching among the Jews and Christians. (1) The elementary schools or classes, with a teacher for each class, and required four female teachers to receive and instruct the young and ignorant in religious truth, which is precisely the object of the Sunday school. See Catechetics.  

2. EARLY CHRISTIAN CATECHETICAL SCHOOLS.  

These schools were a continuation and improvement of the Jewish synagogal schools. Mosheim and others place their wide prevalence as early as in the first century, Neander at a later date. These catechetical classes and schools were intended to prepare neophytes, or new converts, for church-membership, and were also used to instruct the young and ignorant in religious truth, which is precisely the object of the Sunday school. See Synagogues.  

3. SUNDAY SCHOOLS OF THE REFORMATION PERIOD. — Luther founded regular catechetical instruction on Sundays as early as 1529, and this custom spread wherever the Reformation gained a foothold. Charles Borromeo, Archbishop of Milan, had a system of schools 1560–84, almost identical in form with the present Sunday school. Children were taught in two great divisions, — boys and girls, subdivided into smaller groups or classes, with a minister for each class, aided by a layman for boys and a matron for girls. These schools were introduced into all the churches of his diocese, and are continued on much the same plan now, but without the Bible. The labors of Spener, Francke, Zinzendorf, and the English Reformers, further prepared the way for the modern Sunday-school system. Legions of persons and places claim to have had Sunday schools previous to those in Gloucester. Among the many worthy of recognition, only the few following can be noted. Sunday schools were founded in Scotland about 1560, by John Knox; in Bath, Eng., 1650–68, by Joseph Alleine, author of "Alleine's Alarm;" in Roxbury, Mass., 1874; Plymouth, Mass., 1850; in England, by Bishop Frampton, about 1693; in Glasgow, Scotland, about 1707; in Bethlehem, Conn., 1749, by Dr. Joseph Bellamy; in Ephrata, Penn., 1739–40, by Ludwig Haecker, a school continuing for thirty years with gratuitous instruction, children's meetings, and having many revivals; at Brechin, Scotland, 1760, by Mr. Blair; at Catterick, 1768, by Rev. Theophilus Lindsey at Bedale, Eng, 1767, by Oberlin; at High Wycombe, 1769, by Hannah Ball; at Bright Pariah, County Down, Ireland, 1770–78, by Dr. Kennedy; at Bohemia, 1775, by Kindermann; at Bolton, Eng., 1775, by James Heyes; at Macclesfield, Eng., by Rev. David Simpson, 1778.  

4. MODERN SUNDAY SCHOOLS. — Sunday schools like those just noted were sporadic; there was need for a popular and general movement, bringing them into affiliation with each other, if not into an organized system. Of this great movement, Conrad Haiss is justly regarded as the founder. He was a citizen of Gloucester, Eng., and proprietor of the Gloucester Journal. Business calling him into the suburbs of that city in 1780, where many youth were employed in the pin and other factories, his heart was touched by the groups of ragged, wretched, and cursing children. He encouraged them to attend Sunday schools and to read in the Catechism such children as should be sent to them on Sunday. The children were required to come with clean hands and faces,
and hair combed, and with such clothing as they had. They were to stay from ten to twelve, then to go home; to return at one, and after a lesson to be conducted to church; after church to repeat portions of the Catechism; to go home at five quietly, without playing in the streets. Diligent scholars received rewards of books, Testament, bibles, copies of clothes; clothing: the teachers were paid a shilling a day. Raikes published a brief notice of his efforts in the *Gloucester Journal*, Nov. 3, 1783 (copied into the London papers), and, later, another notice in the *Gentleman's Magazine* of London, which attracted wide attention. William Fox, already interested in the improvement of the moral condition of London youth, saw the notice, opened a correspondence with Raikes, urged the plan at public meetings, and with the aid of Jonas Hanway, Henry Thornton, and other philanthropists, formed the Society for Promoting Sunday Schools throughout the British Dominions, Sept. 7, 1785. From 1785 to 1800 the society expended about four thousand pounds for teachers' wages. The scheme commended itself to popular esteem. Learned laymen and influential persons became its warm friends. Among them were Mr. (afterwards Bishop) Horne, Bishop Porteus, the Bishops of Salisbury and Llandaff, Rev. Thomas Scott, the poet Cowper, Adam Smith, the Wesleys, and Whitefield. It, however, met with determined opposition from professors of religion, who questioned its usefulness. The then Bishop of Rochester violently attacked the movement, and the Archbishop of Canterbury called the bishops together to see what could be done to stop it. In Scotland, sabbath-school teaching by laymen was declared to be an innovation, and a breach of the Fourth Commandment. Sunday schools continued to multiply, however, in face of opposition, rapidly extending throughout England, Scotland, Ireland, upon the Continent, and in America. Though the Gloucester schools founded by Raikes died out in a few years, they continued to multiply, however, in face of opposition, rapidly extending throughout England, Scotland, Ireland, upon the Continent, and in America.

Though the Gloucester schools founded by Raikes died out in a few years, they were soon followed by others instituted on an improved plan. Following a meeting at Philadelphia, Dec. 10, 1790, attended by Bishop White, Dr. Rush, Robert Morris, and others, the First-Day or Sunday-school Society, was formed Jan. 11, 1791, to give religious instruction to poor children on Sunday. Like the British society, it employed paid teachers. It spent about four thousand dollars in support of schools between 1791 and 1900. As early as 1791 it urged the Legislature of Pennsylvania to establish free schools. This society still continues its usefulness, granting to needy schools in Philadelphia books and other religious publications. It has expended in these donations about thirty-five thousand dollars.

The schools of Raikes, and those of the British society and the First-Day Society of Philadelpia, employed paid teachers. Their chief aim was to reach not the children of church-members, but of the poor and of those who neglected the church. The schools they established were purely mission Sunday schools. But paid teachers made the schools of Raikes, and those of the British society useful. Next to founding these schools, the most important step was the securing of instruction by unpaid teachers. Sir Charles Reed says that Oldham, Eng., claims to have had the first Sunday-school teacher who declined to receive pay, and began the gratuitous instruction. John Wesley in 1787 speaks of Sunday schools at Bolton, Eng., "having eighty masters who received no pay but what they received from the great Master." In the famous Stockport Sunday school in 1794, only six of its thirty teachers were paid.

In 1790 the Methodist Conference at Charleston, S.C., directed that teachers for Sunday schools for whites and blacks, with voluntary teachers. A Sunday school for Indian children was opened in Stockbridge, N.Y., in 1792, by a sister of Occum, the noted Indian preacher. The children working in a cotton-factory. In Passaic County, N.J., were given gratuitous instruction in a Sunday school in 1794; and Samuel Slater had a similar one for his factory-operators in Pawtucket, R.I., 1797. W. B. Gurney introduced gratuitous instruction into several Sunday schools in London, Eng., about 1796. He also used questions on Scripture-texts at Sunday schools, and, with the cooperation of Rev. Rowland Hill and others, formed the London Sunday-school Union at Surrey Chapel, July 13, 1803, to promote Sunday schools having unpaid teachers. A similar meeting at the same place in 1796 had founded the Religious Tract Society of London, which early provided literature for Sunday schools. Gratuitous instruction speedily became a popular feature in the scheme, and in a short time was generally substituted for the earlier plan of paid teachers.

Though the growth of the system had been remarkable before, so that, within five years after the beginning by Raikes, it was estimated that 250,000 scholars were enrolled in the schools then established, yet this new feature of voluntary teachers gave it a fresh impetus by adapting it to the needs of the poorest community in city or country. In America the movement was promoted by the visit of Mrs. Graham and Mrs. Bethune to England, who founded schools in New York on their return in 1803, and by the visit to Philadelphia of the Rev. Robert May, a missionary from London, in 1811, who had specimens of reward tickets, and urged improved methods in a letter to the Evangelical Society of London, which early provided literature for Sunday schools.

The rapid growth of Sunday schools, the American Sunday-school Union estimated that in 1827 the number of scholars enrolled in the Sunday schools of the different countries was 1,350,000. According to the census of 1851 the number attending Sunday schools in England and Wales was 2,407,642; in Scotland, 292,549. The number reported for Ireland in the returns of the Sunday-school Society, and by other authorities, was 272,112; making the total for 1851 in Great Britain and Ireland, including the British Isles, 2,987,980. The total estimated number of schools for England, Wales, and Ireland, for the same year, was 27,498; and of teachers, 325,450. The number of Sunday-school scholars in America at the same period was estimated at about 3,000,000. In 1861-62 the number of Sunday schools in Ireland was 3,235, teachers 25,562, scholars 278,890; while a competent authority estimated that in Roman-Catholic parishes in Ireland at 800,000. In 1862 J. Inglis estimated the Sunday schools in Scotland had 40,000 teachers and 480,000 scholars. A competent Welsh authority in the same year states...
SUNDAY SCHOOLS.

that 26.5 per cent of its population were in Sunday school, which would give a membership for Wales of about 295,000; and W. H. Watson of London claimed that there were nearly 300,000 teachers and 3,000,000 scholars in the Sunday schools of our land. The report of the Inter-Parliamentary Union for 1883 gave a membership for England and Wales of 1,222,222 teachers and 3,800,000 scholars, and, for the world, 7,177,165 scholars. The number reported at the Raikes centenary in 1880 for England and Wales was 422,222 teachers and 3,800,000 scholars, and, for the world, 1,559,823 teachers and 13,063,523 scholars. These statistics were gathered by voluntary organizations, and, though not giving satisfaction as to accuracy and completeness, are the best issued. (See statistics at end of this article.) A government census of Sunday schools was commenced in the United States in 1837, discontinued the effort in England. For the last fifteen or twenty years it has aided in supporting missionaries on the Continent for the establishment of Sunday schools in the various countries of Europe, and has expended in this Continental Mission nearly a thousand dollars annually for the past few years. Its chief work for eighty years has been the improvement of schools, the publication and distribution of juvenile religious literature, and the collection of Sunday-school statistics. It has on its catalogue a large number of books and publications, which it furnishes to schools connected with the society, in special cases, from one-half to one-third regular prices. The amount of its grants for 1883 was £2,974; its affiliated schools numbered 5,286, having 123,399 teachers and 1,182,199 scholars. Over 16,000 scholars from its schools were former scholars in the schools of the American Sunday schools. It maintains a circulating library, a museum, a reading-room, Hebrew and Greek classes, teachers' institutes for meetings, and competitive examinations for teachers and scholars.

A sabbath-school society was formed in Edinburgh in 1797, and one for the support of Gaelic schools to teach the Scriptures, in 1811. These employed paid teachers; later, voluntary teachers were introduced. The labors of Rowe and James Gall brought important improvements in the modes of instruction. The formation of various local sabbath-school unions at Edinburgh and Glasgow, the adoption of schools in the churches, holding conventions, employing missionaries, and the adoption of juvenile services, mark the progress of the work in Scotland. The Sunday-school Society for Ireland was formed in 1809. Among its publications, Hints on Conducting Sunday Schools had a wide sale, and was reprinted in America. The Church of England Sunday-school Union began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies. The Sunday-school Institute began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies.

Foreign Societies.—It is impossible, in this brief space to notice the many Sunday-school societies and organizations which have been formed to promote this cause. A brief description of some of the earlier and more important societies will illustrate the work conducted by all. The London Sunday-School Union—which was formed in 1803, for the improvement of teachers, the extension of Sunday schools, and to supply them with suitable literature at reduced prices— is sustained by members of different evangelical denominations, and conducted by a general committee of fifty-four, divided into various sub-committees. The members of the committee render their services gratuitously. It did not in its early history employ missionaries, but aimed to accomplish its object through the formation of local unions in Great Britain, more particularly in England, and also through affiliated schools. Influenced by the example of the American Sunday-school Union, it employed a missionary in the north of England for some years, but at his death, in 1837, discontinued the effort in England. For the last fifteen or twenty years it has aided in supporting missionaries on the Continent for the establishment of Sunday schools in the various countries of Europe, and has expended in this Continental Mission nearly a thousand dollars annually for the past few years. Its chief work for eighty years has been the improvement of schools, the publication and distribution of juvenile religious literature, and the collection of Sunday-school statistics. It has on its catalogue a large number of books and publications, which it furnishes to schools connected with the society, in special cases, from one-half to one-third regular prices. The amount of its grants for 1883 was £2,974; its affiliated schools numbered 5,286, having 123,399 teachers and 1,182,199 scholars. Over 16,000 scholars from its schools were former scholars in the schools of the American Sunday schools. It maintains a circulating library, a museum, a reading-room, Hebrew and Greek classes, teachers' institutes for meetings, and competitive examinations for teachers and scholars.

A sabbath-school society was formed in Edinburgh in 1797, and one for the support of Gaelic schools to teach the Scriptures, in 1811. These employed paid teachers; later, voluntary teachers were introduced. The labors of Rowe and James Gall brought important improvements in the modes of instruction. The formation of various local sabbath-school unions at Edinburgh and Glasgow, the adoption of schools in the churches, holding conventions, employing missionaries, and the adoption of juvenile services, mark the progress of the work in Scotland. The Sunday-school Society for Ireland was formed in 1809. Among its publications, Hints on Conducting Sunday Schools had a wide sale, and was reprinted in America. The Church of England Sunday-school Union began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies. The Sunday-school Institute began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies.

Foreign Societies.—It is impossible, in this brief space to notice the many Sunday-school societies and organizations which have been formed to promote this cause. A brief description of some of the earlier and more important societies will illustrate the work conducted by all. The London Sunday-School Union—which was formed in 1803, for the improvement of teachers, the extension of Sunday schools, and to supply them with suitable literature at reduced prices— is sustained by members of different evangelical denominations, and conducted by a general committee of fifty-four, divided into various sub-committees. The members of the committee render their services gratuitously. It did not in its early history employ missionaries, but aimed to accomplish its object through the formation of local unions in Great Britain, more particularly in England, and also through affiliated schools. Influenced by the example of the American Sunday-school Union, it employed a missionary in the north of England for some years, but at his death, in 1837, discontinued the effort in England. For the last fifteen or twenty years it has aided in supporting missionaries on the Continent for the establishment of Sunday schools in the various countries of Europe, and has expended in this Continental Mission nearly a thousand dollars annually for the past few years. Its chief work for eighty years has been the improvement of schools, the publication and distribution of juvenile religious literature, and the collection of Sunday-school statistics. It has on its catalogue a large number of books and publications, which it furnishes to schools connected with the society, in special cases, from one-half to one-third regular prices. The amount of its grants for 1883 was £2,974; its affiliated schools numbered 5,286, having 123,399 teachers and 1,182,199 scholars. Over 16,000 scholars from its schools were former scholars in the schools of the American Sunday schools. It maintains a circulating library, a museum, a reading-room, Hebrew and Greek classes, teachers' institutes for meetings, and competitive examinations for teachers and scholars.

A sabbath-school society was formed in Edinburgh in 1797, and one for the support of Gaelic schools to teach the Scriptures, in 1811. These employed paid teachers; later, voluntary teachers were introduced. The labors of Rowe and James Gall brought important improvements in the modes of instruction. The formation of various local sabbath-school unions at Edinburgh and Glasgow, the adoption of schools in the churches, holding conventions, employing missionaries, and the adoption of juvenile services, mark the progress of the work in Scotland. The Sunday-school Society for Ireland was formed in 1809. Among its publications, Hints on Conducting Sunday Schools had a wide sale, and was reprinted in America. The Church of England Sunday-school Union began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies. The Sunday-school Institute began training classes and institutes for Sunday-school teachers in 1844; and still supplies the one of its kind in the various local societies.
school Society of Philadelphia, formed in 1791, has been noticed. As early as 1808 the Evangelical Society was formed for promoting sabbath-evening schools in Philadelphia with voluntary teachers. The New-York Female Sunday-school Union and the New-York Male Sunday-school Union were formed in 1816, at the suggestion of Eleazar Lord, who had observed the working of the Sunday-school system in Philadelphia. The Sunday and Adult School Union in Philadelphia was formed in 1817, to unite all the Sunday and adult associations in that city and vicinity. In 1821 it employed a missionary, who organized upward of sixty schools. It also issued a large number of Scripture tickets, cards, tracts, and small reward-books. After seven years of marked efficiency and usefulness, it, with other similar unions, was merged in a national society,—the American Sunday-school Union, in 1824. The Adult Union was at that time the largest society of the kind in the country, having auxiliaries in all the States, with over 700 schools and 50,000 scholars. The object of the American Sunday-school Union, as stated at its formation, "is to concentrate the efforts of sabbath-school societies in different sections of our country, to strengthen the hands of friends of pious instruction on the Lord's Day, to disseminate useful information, to circulate moral and religious publications in every part of the land, and to endeavor to plant a Sunday school wherever there is a population."

Twenty-one years later, when its charter was obtained, it states the object: "to establish and maintain Sunday schools, and to publish and circulate moral and religious publications." It is an undenominational society, conducted by representative laymen from different evangelical denominations; employs missionaries, lay and ministerial; and clergymen likewise cooperate in its work as editors, secretaries, and literary contributors. The first year it reported 321 auxiliaries, 1,150 affiliated schools, 11,295 teachers, 82,697 scholars; and it estimated the number of Sunday-school scholars in the world at over 1,000,000. Among the more important measures which have been inaugurated and promoted by this Union are the employment of missionaries to form Sunday schools; a world's concert of prayer (monthly) for Sunday schools; a system of educational question-books; issuing cheap illustrated Sunday-school periodicals for children; providing suitable records and manuals for conducting and improving Sunday schools. Its missionary work is sustained by benevolent contributions; and the extent of it may be indicated by the report for the year ending March 1, 1883, showing 2,252 schools organized, with 406,000 teachers, and upwards of 3,100,000 scholars in these schools; and has expended in missionary work $2,925,000, of which over $800,000 were given in books and papers to needy schools. It has circulated by sale and donation, publications to the value of about $7,500,000.

The Massachusetts Sunday-school Union was formed in 1825 of delegates from different denominations, but disbanded, and the Massachusetts Sabbath-school Society instituted in 1832,—a Congregational organization, which was consolidated with the Congregational Board of Publication in 1868. It employs secretaries and agents, and issues publications to promote Sunday schools among Congregational churches. The Sunday-school Union of the Methodist-Episcopal Church was formed in 1827, and re-organized in 1844, and has been very efficient in publishing and distributing literature through the preachers attached to its denomination. It does not employ Sunday-school missionaries. The Presbyterian and Baptist boards of publication have Sunday-school departments; they employ colporters, who promote the extension of Sunday schools in connection with their churches, and distribute denominational literature. The (Dutch) Reformed Sunday-school Union soon after 1850 was merged in that of its publishing society. The Protestant Episcopal Sunday-school Union, and the Evangelical Knowledge Society, provide a denominational juvenile literature for schools in that church. The Foreign Sunday-school Association of New York, formerly auxiliary to the American Sunday-School Union, was incorporated in 1873, and labors to promote Sunday schools in foreign lands, chiefly on the continent of Europe.

Conventions.—Early in this century local Sunday-school conventions were held, especially from 1820 to 1830, in many of the Eastern and Middle States. In 1833, at the suggestion of the American Sunday-school Union, a national convention was held in New York, comprising two hundred and twenty delegates from twenty-four States, and Territories out of the twenty-four States and four Territories then comprising the United States. A second delegated national convention was held in Philadelphia in 1833, at which full reports and papers were presented as arranged for by the previous convention in New York. The chief work accomplished by these early national meetings was to discover and agree on the principles of a system of religious education. That of 1833 also adopted the recommendation of the American Sunday-school Union, that a systematic and simultaneous canvass of the entire country be made, to obtain scholars, and enlist parents in this work, on the 4th of July following. It also approved of a Uniform Series of lessons already introduced. A third national convention was held in Philadelphia in 1839, "marking a revival of interest in Bible study, and in religious training of the young." A world's convention was held in London in the year 1842, at which prayerfully discussing the methods and progress of the cause were presented. The fourth national convention in America was held at Newark, N. J., in 1869, attended by five hundred and twenty-six delegates representing twenty-eight States and
SUNDAY SCHOOLS.

seven countries; the fifth, at Indianapolis in 1872, marked by the adoption of the present International Series of Uniform Lessons, and the appointment of a general statistical secretary; the first international (sixth national) convention, at Baltimore in 1875; the second, at Atlanta in 1878; the third, at Toronto in 1881; and the fourth, at Louisville in 1884. Besides these, there have been State and local conventions in every part of the United States and the Dominion of Canada, which have given added impetus to the movement, and disseminated useful knowledge in regard to the methods of conducting, and teaching in Sunday schools, and imparted more of unity to the cause. Upon the local conventions, which were very prevalent from 1860 to 1870, the "institute" has been widely grafted,—a modification of the convention, aiming to give instruction specially to teachers, rather than simply to create enthusiasm. The wide influence of conventions on the cause may be inferred from the statement that over five thousand were held in the United States in the year 1893. The "institute," exhibiting advanced methods of teaching and conducting Sunday schools, began its career in 1865. This form of meeting had likewise been adopted in England for many years previous to that date. Out of these institutes and conventions have come the "summer assemblies," among the most noted of which is that of Chautauqua, conducted by the Rev. J. H. Vincent, D.D., which has normal courses of study, lectures on teaching, a "literary and scientific circle" of about sixty thousand members, and classes in Hebrew, Greek, and other languages.

Organization.—The modern Sunday school commonly has three departments, corresponding to three grades of instruction,—the primary or infant, the intermediate, and the advanced. In the intermediate grade the scholars are arranged in classes of from six to ten, with a teacher for each class: in the advanced grade the classes are somewhat larger. In the infant department, until recent years, it was usual to have only one or two teachers for the entire department, even when it consisted of from one hundred to two hundred pupils. The class system is being more widely introduced into the infant or primary grade of the best schools in America. The entire school is in the charge of a superintendent, with an assistant, a secretary, treasurer, and a librarian: the latter gives out the books from the circulating library in connection with the school, charging them to the teacher or scholar, and recording their return at each session. There are church and mission schools. Sunday schools are not intended to be a substitute for, but a supplement to, family and pulpit instruction. Schools in connection with a church are sustained and directed by the church. Mission schools are often established by Christians of different denominations in neglected portions of the country and of large cities. Sunday schools in the United States hold one session each Sabbath; many of them hold two sessions. A few schools in the cities still hold two sessions, and this custom yet prevails widely in England.

Modes of Instruction and Literature.—The schools founded by Raikes were chiefly for the lower classes in the community, who were ignorant, and hence were taught the elementary branches of reading and writing, with oral instruction in the Catechism. Reading, and memorizing texts in the Bible, followed. Cramming the memory with large portions of Scripture and the Catechism seems to have been a hobby in Scotland, England, and America, for some time. Rev. J. Inglis states that children committed and repeated seven hundred texts every week, until limited to two hundred per week; and R. G. Pardee asserts, that, in the opinion of New-York physicians, it developed a brain-disease in children. James Gall, by his End and Essence of Sabbath-school Teaching and his Nature's Normal School, aimed to introduce a more sensible lesson system in Scotland, which was also used in some schools in America as early as 1830. Stowe's training system, giving prominence to pictorial methods of instruction, also aided in reforming this excessive use of the memory. The reform in America was completed by the introduction of the Uniform Limited Lessons, prepared in 1825, and adopted by the American Sunday-school Union and its three hundred or four hundred auxiliaries in 1826. This form of meeting was at once a popular scheme of study for the whole Bible,—one and the same lesson for all, from of seven to fifteen verses, questions and comments in at least three grades, and reviews. It was national in its purpose. In 1829 Mr. Gall urged his lesson system upon teachers in England; and in 1830 regular lessons were furnished, with notes for the use of teachers. Following the wide use of the Uniform Series of Lessons of 1826 to 1832 and the Union Question-Books, in many American schools teachers "appealed to the imagination, and resorted to stories and anecdotes." In 1840 the London Sunday-school Union issued a List of Lessons for general adoption, adding lesson notes in 1842, which it claims to have continued uninterruptedly till the present time, now using the International Series. Mimpiss's Graduated Simultaneous Instruction for Sunday Schools, founded on the gospel history, and issued in 1844, was an attempt to have one lesson for the whole school; but it had only a limited use. In America, previous to 1863, where the series of "Union Questions" were not used, each school selected its own lessons (or had impromptu lessons); a method of instruction not inaptly termed the "Babel series" of lessons. Schemes of lessons for Sunday schools, with notes, were issued in the Sunday-school Teacher of Chicago, in 1865; and in 1867 B. F. Jacobs suggested uniform lessons anew. The desire for such a series increased, until in 1871 a meeting of Sunday-school publishers was held in New York, at the suggestion of the executive committee of the National Sunday-school Convention, which agreed upon a tentative scheme of uniform lessons for 1872. At the Indianapolis convention in that year, a lesson committee was appointed to arrange a course of lessons for seven years, covering the whole Bible, and which was recommended to all Sunday schools throughout the country. This committee was reappointed and enlarged in 1878, to select a second seven-years' course, and again in 1884 to make a third seven-years' course of Bible-lessons. In 1875 the lessons were reported to be in use in the United States of America, Great Britain, most of the
SUNDAY SCHOOLS.

2267

SUPERSTITION.

countries of Europe, in Syria, Hindostan, India, and China, in Mexico, Australia, and the Sandwich Islands: and in 1841 it was claimed that this system of study had "created a literature of its own., and has quickened thorough and intelligent Bible-study in the whole English-speaking world. Comments on the text of these lessons have multiplied like the leaves of the forest, publishers issuing notes, questions, and lesson-leaves, and even secular papers give regular weekly comments upon the Sunday-school lesson. The most learned pastors, professors in colleges and seminaries, have contributed the results of their ripest study and scholarship in exposition of these lessons; and Christian publishers vie with each other in producing the best and cheapest helps thereon. In England other series of lessons are used concurrently with the International Series; while schools of the Established Church, and of the Episcopal and some other churches in America, adopt different series of lessons.

When the modern Sunday-school movement began, a century ago, juvenile religious literature did not exist. The Pilgrim's Progress, Watte's Divine and Moral Songs, a few catechisms and similar books, comprised the religious works specially prepared for children at that day. The earliest Catechism in the English language was issued in 1420; one by Cranmer, in 1549; and a Short Catechism in Latin and English, in 1553; the Westminster Catechism, in 1647; and Watte's First and Second Catechisms, in 1729-30. Luther also issued his catechisms in 1529. The early books of instruction in Sunday schools in England and Ireland were chiefly spelling-books and reading-books having portions of Scripture. Later, texts of Scripture on small cards, called "red and blue tickets," were given out as rewards to scholars, and also small books. Sometimes, as a reward, the teacher or superintendent would loan books to a scholar to read. Gradually a juvenile religious literature was developed by the desire of Sunday scholars for reading, and the circulating library in connection with each school was introduced, owing largely to the earlier work and issues of the American Sunday-school Union and its successors. It is impossible to state the number of books, lesson-helps, and periodicals, now issued. Dr. John S. Hart in 1870 estimated the number of publishing-houses and religious societies engaged in issuing Sunday-school library books at not less than thirty-six, of current Sunday-school library books at 7,000, and that theretaff rate of issue for several years had exceeded one a day, reaching 434 in 1868. The number of books, periodicals, and lesson-helps for Sunday schools, has vastly increased in the last decade by the introduction of the international lesson system and other improvements, and is so extensive that it would be hopeless to attempt to gather statistics respecting them. Among the representatives journals specially devoted to Sunday schools, the foremost are The Sunday-school Times, in America, edited by H. Clay Trumbull, D.D.; The Sunday-school Chronicle, issued by the London Union; and the English Sunday-school Almanack which are weekly journals. The Sunday-school Journal (Methodist), the Baptist Teacher, the Westminster Teacher, the Sunday-school World (Union), the Church Sunday-school Magazine of London, the Wesleyan Sunday-school Magazine, and the Sabbath-school Magazine of Glasgow, Scotland, are among the prominent monthly teachers' periodicals now issued.

SUNDAY-SCHOOL STATISTICS OF THE WORLD.

Based upon reports presented to the Berlin Convention, London, Eng., 1871, and estimates for territory not represented, rendered for the United States, British America, and the United States and British International Convention, Louisville, Ky., 1871, further corrected for the United States, Canada, Ireland, Scotland, and New Zealand, to January, 1874.

<table>
<thead>
<tr>
<th>COUNTRIES</th>
<th>Schools</th>
<th>Scholars</th>
<th>Teachers</th>
<th>Total Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America</td>
<td>93,305</td>
<td>7,088,833</td>
<td>1,058,726</td>
<td>8,172,551</td>
</tr>
<tr>
<td>Canada</td>
<td>4,005</td>
<td>376,754</td>
<td>41,084</td>
<td></td>
</tr>
<tr>
<td>Newfoundland</td>
<td>241</td>
<td>17,572</td>
<td>1,540</td>
<td>19,112</td>
</tr>
<tr>
<td>Other portions</td>
<td>1,000</td>
<td>55,000</td>
<td>6,000</td>
<td>61,000</td>
</tr>
<tr>
<td>Europe</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>England and Wales</td>
<td>5,200,751</td>
<td>369,431</td>
<td>57,241</td>
<td></td>
</tr>
<tr>
<td>Scotland</td>
<td>351,000</td>
<td>32,313</td>
<td>41,235</td>
<td></td>
</tr>
<tr>
<td>Ireland</td>
<td>206,637</td>
<td>25,153</td>
<td>32,796</td>
<td></td>
</tr>
<tr>
<td>Norway</td>
<td>6,000</td>
<td>1,000</td>
<td>4,000</td>
<td>7,000</td>
</tr>
<tr>
<td>Sweden</td>
<td>1,500</td>
<td>15,000</td>
<td>16,000</td>
<td></td>
</tr>
<tr>
<td>Denmark</td>
<td>500</td>
<td>4,000</td>
<td>4,000</td>
<td></td>
</tr>
<tr>
<td>Germany</td>
<td>2,500</td>
<td>25,000</td>
<td>25,000</td>
<td></td>
</tr>
<tr>
<td>Holland</td>
<td>1,250</td>
<td>141,040</td>
<td>20,000</td>
<td>161,440</td>
</tr>
<tr>
<td>Belgium</td>
<td>2,500</td>
<td>21,000</td>
<td>19,000</td>
<td>20,000</td>
</tr>
<tr>
<td>France</td>
<td>1,500</td>
<td>45,000</td>
<td>46,000</td>
<td></td>
</tr>
<tr>
<td>Switzerland</td>
<td>1,500</td>
<td>45,000</td>
<td>46,000</td>
<td></td>
</tr>
<tr>
<td>Italy</td>
<td>7,500</td>
<td>12,500</td>
<td>8,000</td>
<td>11,000</td>
</tr>
<tr>
<td>Spain</td>
<td>100</td>
<td>8,000</td>
<td>8,000</td>
<td></td>
</tr>
<tr>
<td>Portugal</td>
<td>20,000</td>
<td>2,000</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td>Other portions</td>
<td>1,000</td>
<td>1,000</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Asia</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Persia</td>
<td>64</td>
<td>3,000</td>
<td>272</td>
<td>3,272</td>
</tr>
<tr>
<td>India, Japan, and other portions</td>
<td>35,000</td>
<td>1,500</td>
<td>36,500</td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>156,745</td>
<td>8,335</td>
<td>165,100</td>
<td></td>
</tr>
<tr>
<td>South America</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Great Britain</td>
<td>1,500</td>
<td>3,000</td>
<td>3,000</td>
<td></td>
</tr>
<tr>
<td>Australia</td>
<td>408,701</td>
<td>42,629</td>
<td>411,330</td>
<td></td>
</tr>
<tr>
<td>New Zealand</td>
<td>1,000</td>
<td>15,000</td>
<td>16,000</td>
<td></td>
</tr>
<tr>
<td>Hawaiian Islands</td>
<td>15,000</td>
<td>1,500</td>
<td>16,500</td>
<td></td>
</tr>
<tr>
<td>Other portions</td>
<td>25,000</td>
<td>1,500</td>
<td>26,500</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>15,775,093</td>
<td>1,013,431</td>
<td>15,878,524</td>
<td></td>
</tr>
</tbody>
</table>

EDWIN W. RICE

(Editor of the American Sunday-school Union).

SUPEREROGATION. The doctrine of works of supererogation (opera supererogatoria) is based on the distinction irreconcilable of meritorious works and works erangelica. The former it is the duty of every man to obey, but the fulfilment of the latter establishes a merit. The former has never been an article of faith in the Roman-Catholic Church; the Council of Trent is silent upon the matter. But in the practice of the church it has played a most disastrous part as the true foundation of the doctrine of indulgences, which art. see.

SUPERSTITION. The derivation of the Latin term superstition is doubtful. Cicero can hardly be right when he says (De nat. deor., ii. 28), "Qui toto dies precabatur et immolabant, ut sui sibi libri superserit estens, superstitiones esse appetebat." Lactantius is also wrong when he says (Inst. div., iv. 28) those are called superstitious who revere the..."
Superstition.

Superstition has assumed as many forms as there have been false conceptions of the Deity, and its relation to the world. It has three phases when regarded as modifying the conception of the Deity. (1) It mixes up imperfect notions with true ones of God and his activity. From this point of view all non-Christian religions are superstitious. Fetishism is crude superstition. The dualistic systems of Asia are more intellectual, but no less superstitions. (2) Superstition has also represented fate as a force above or at the side of God. This idea is found almost everywhere in heathenism, as a monotheistic element in the midst of polytheism. (3) Superstition has assumed as many forms as there have been false conceptions of the Deity, and its relation to the world. It has three phases when regarded as modifying the conception of the Deity. (1) It mixes up imperfect notions with true ones of God and his activity. From this point of view all non-Christian religions are superstitious. Fetishism is crude superstition. The dualistic systems of Asia are more intellectual, but no less superstitions. (2) Superstition has also represented fate as a force above or at the side of God. This idea is found almost everywhere in heathenism, as a monotheistic element in the midst of polytheism. (3) Superstition has also represented fate as a force above or at the side of God. This idea is found almost everywhere in heathenism, as a monotheistic element in the midst of polytheism.

Superstition always involves a supernatural element. It has often happened that men have combined genuine knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, Louis Napoleon, and the Emperor Alexander, all alike consulted Marie Lenormand, a French necromancer, who died June 25, 1843. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic séances more frequently than the masses have.

Superstition has always involved a false and erring faith. It is a misunderstanding of the bearing of supernatural forces upon the visible world, and of visible forces upon the supernatural world, and contradicts reason and revelation. Superstition always involves a supernatural element. It has often happened that men have combined genuine knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, Louis Napoleon, and the Emperor Alexander, all alike consulted Marie Lenormand, a French necromancer, who died June 25, 1843. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic séances more frequently than the masses have.

Superstition is always a false and erring faith. It is a misunderstanding of the bearing of supernatural forces upon the visible world, and of visible forces upon the supernatural world, and contradicts reason and revelation. Superstition always involves a supernatural element. It has often happened that men have combined genuine knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, Louis Napoleon, and the Emperor Alexander, all alike consulted Marie Lenormand, a French necromancer, who died June 25, 1843. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic séances more frequently than the masses have.

Superstition is always a false and erring faith. It is a misunderstanding of the bearing of supernatural forces upon the visible world, and of visible forces upon the supernatural world, and contradicts reason and revelation. Superstition always involves a supernatural element. It has often happened that men have combined genuine knowledge with superstition, which is also as much incident to unbelief as to an unreasoning belief. Voltaire, a man of much learning and of unbelief, was more than once deterred from following his inclinations by the fear which bad omens inspired. Robespierre, Napoleon, Josephine, Louis Napoleon, and the Emperor Alexander, all alike consulted Marie Lenormand, a French necromancer, who died June 25, 1843. Our cultivated classes, who pride themselves upon their knowledge, have patronized spiritualistic séances more frequently than the masses have.
of God; founded brotherhoods, for which he wrote rules; and called many individual converts back from the world. His collected works, which give no consistent system, most of the materials having been derived from other mystics, consist of three parts,—on the eternal wisdom, on the eternal truth, and a narrative of his own inner history. They appeared at Augsburg in 1182; last ed. by Diepenbrock, Ratisbon, 1829 (2d ed., 1835).

The book, Von den neuen Felsen, often ascribed to Suso, is by Ruhnken Mertswin. C. SCHMIDT.

SUTTE. See Brahmanism.

SUTTON, Christopher, b. in Hampshire, Eng., 1565; entered Hart Hall, Oxford, 1582; soon transferred to Lincoln, of which he proceeded M.A., 1589; held several livings, and was prebendary of Westminster, 1605, and of Lincoln, 1618; d. 1629. He was pious, eloquent, and admired. He wrote Disci morti (Learn to die), Lond., 1600, frequently reprinted in the following condition, with memoir, 1839, Oxford, 1850; Disci vivere (Learn to live), Lond., 1808 (modern edition, 1853); Godly meditations upon the most holy sacrament of the Lord's supper, 1622, 13th ed., 1677 (modern edition, with preface by John Henry Newman, Oxford, 1844, again 1890). See sketch in Wood: Athen. Oxon., Bliss edition, vol. ii. pp. 456 sq.

SWAIN, Joseph, a hymn-writer of marked talent; was b. at Birmingham, 1761; and d. in London, April 14, 1796. He was originally apprenticed to an engraver. Removing to London, he was baptized by Dr. Rippon, 1783, and from June, 1791, was a successful Baptist minister. His Walworth Hymns, 1792, while abrupt and unequal, are strong, fervid, spontaneous, and marked by frequent bursts of a really poetic imagination. They have been most extensively used by extreme Calvinists, but some of them may be found in almost every collection. By F. W. BIRD.

SWEDEN. Christianity was first preached in Sweden by Ansgar. No doubt the Swedes, like the Danes and the Norwegians, had long before that time become acquainted with Christianity on their commercial and piratical expeditions, but only in a vague and indefinite way. Ansgar made several attempts to convert them. In 829, he was consecrated Bishop of Sweden, and went thither with his nephew Nithard. But even Ansgar's authority was not sufficient to keep the irritated heathens within bounds. They broke into Gautbert's house, and murdered Nithard. The chapel was destroyed, the bishop fled, and, when Ansgar soon after died, the cause of Christianity seemed lost in Sweden. On his second visit Ansgar came with letters of recommendation from the emperor, with great pomp and costly presents; and, having won the favor of the king, he succeeded, at a great assembly of all the freemen of the people, in obtaining toleration for the Christian religion. Ansgarf, a Christian Dane, was settled at Birka, the chapel rebuilt, and a congregation formed anew. In Sweden, however, as in Denmark, the real introduction and actual establishment of Christianity was effected from England. It was the Anglo-Saxon Siegfried, and the English and Danish monks in his company, who, in the reign of Oht Skotkonung (d. 1024), began the work of converting the Swedish people. It was completed during the reign of Eric the Saint (1150-60), when the first monasteries—Alvastra, Nydala, and Warnhem—were founded. Originally Sweden belonged to the archiepiscopal see of Hamburg-Bremen; but in 1163 it obtained its own metropolitan (settled at Upsala), with the suffragan sees of Skara, Linköping, Strängnäs, Westerås, Wexio, and Abo.

In Sweden the Roman-Catholic Church struck deeper roots than in either of the other two Scandinavian countries, perhaps because the Swedes are a more imaginative and impulsive people, with ready enthusiasm for anything grand and magnificent. Nevertheless, after the great political revolution in 1623, the Reformation worked its way among the people, without meeting any considerable opposition. Gustavus Vasa found the church in a miserable condition, and addressed himself to Pope Adrian VI. with complaints, and proposals of reform; but he received no answer. He then undertook to reform the church himself; and in the two brothers Olaus and Laurentius Petri, and their friend Lars Anderson, he found the fit instruments by which to work. The Swedish translation of the Bible appeared in 1526. At an assembly at Oeresbro in 1529, all the reforms which had been introduced by the government on the advice of Luther were sanctioned by the Swedish clergy. Laurentius Petri was consecrated the first evangelical bishop of Sweden. Under Eric XIV. (1560-68) the country was opened as an asylum for all persecuted Protestants. Very soon, however, controversies broke out between the Lutherans and the Reformed; and the Roman Catholics were not slow in availing themselves of the opportunities of the situation. Johan III. (1568-92) actually leaned towards Romanism. The Jesuit Antonio Possevino arrived in Sweden under the guise of an imperial ambassador, but in reality as a papal legate; and the king is said to have secretly but formally embraced Romanism. After his death the assembly of Upsala (1589) took the necessary precautions for the preservation of the Evangelical Church; but how long a Roman-Catholic party continued lingering in Sweden may be seen from the fact that Queen Christina, the daughter of Gustavus Adolphus, became a convert to Romanism, 1636.

The protracted though never violent contest with Romanism had a double influence on the Swedish Church: on the one side it retained more of the hierarchical organization of the Church of Rome than either the Danish or the Norwegian Church, and on the other it also became more exclusive and intolerant. But the abolition of the Reformation the clergy did not lose their political power: they continued to form the fourth estate of the diet of the realm until the revision of the constitution in 1865-66. And how this power was used may be inferred from the fact, that, down to 1868, the rejection from Lutheranism to any other denomination was punished with exile, and confiscation of property. Full religious liberty, that is abolition of all connection between civil rights and religious faith, was not
introduced until 1877. The consequences are, that, of the 4,578,001 inhabitants of Sweden (in 1879), only an insignificant percentage belongs to other denominations, while the internal state of the Lutheran Church in Sweden by no means can be pronounced healthy. In the present century widespread religious movements (the Read-ers, the followers of Eric Jansen, etc.) have occurred among the lower classes; showing not the least trace of sectarianism, but giving ample evidence that the spiritual wants of the masses are not duly administered to. They wanted no other theology than that developed by Lutheran orthodoxy, but they wanted more practical religion than that offered by the Swedish Church; and it can hardly be doubted that the emigration, which of late has assumed such dimensions as to frighten the government, is caused as much by the barrenness of the Swedish church as by the poverty of the Swedish soil. It is also a significant fact that during the last ten years the number of theological students has decreased so much, that it has not always been possible to provide every parish with a pastor. See ANQU: Svenariska Kyrkoreform. Historia, Upsala, 1840, and its continuation; also the arts. ANGAR, Anderson, Petrul, and the literature there given. Also A. NICHLSON: Apolatolical Succession in the Church of Sweden, London, 1880; J. WEIDLING: Schwedishe Geschichte im Zeitalter der Reformation, Gotha, 1882; C. M. BUTLER: The Reformation in Sweden, New York, 1883.

SWEDENBORG, Emanuel, was b. in Stockholm, Sweden, on the 29th of January, 1688, and d. in London on the twenty-ninth day of March, 1772. His father's name was Jesper Swedberg; his mother's, Sarah Behm. He was well born. He descended from families of successful and opulent miners, and combined in his nature the energy, insight into the qualities of material substances, and the practical good sense, which such an employment, followed from generation to generation, would tend to produce. But little is known of his mother. His father was a clergyman, who gradually rose to be chaplain of the court, professor in the university of Upsala, and superintendent of the Swedish churches in America, London, and Portugal. In 1719 the family of Bishop Swedberg was ennobled by Queen Ulrica Eleonora with the name of Swedenborg, which entitled the family to seats in the Swedish parliaments and to a seat in the cathedral. In 1710 Bishop Swedberg was summoned to assist him in his engineering works and in his mechanical inventions, and to give him a seat and a voice in the Royal Society. Bishop Swedberg was simple in his habits, direct in his action, and courageous to attack evil and error wherever he found it; in king or subject. He was a zealous reformer, a prolific writer, and constantly on the alert to correct abuses, and provide improved methods of instruction. He was a sturdy, devout, wise, practical man. Such was the parentage which had its influence in determining the mental and spiritual qualities of Swedenborg.

He was well educated. But little is known of his early life. The following account, written by himself, gives us a glimpse of the qualities and natural bent of his mind. "From my fourth to my tenth year," he says, "I was constantly occupied in thought upon God, salvation, and the spiritual experiences of men; and sometimes I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith; saying that the life of faith is love, and that the love which imparts life is love to the neighbor, also that God gives faith to every one, but only those receive it who practise that love." Nurtured by such a love, and penetrated by the influences of a pure home and a cultivated society, by which his native endowment became imbued with pure and true principles of life, he spent his early years. These influences and principles formed the groundwork and best part of his education.

In 1709, at the age of twenty-one years, he graduated from the university of Upsala with the degree of doctor of philosophy. In the following year he set out on his travels, at that time an essential part of a young man's education. His mind had now taken a strong bent towards mathematics and the natural sciences, especially in astronomy and mathematics. But this was not an aimless desire, looking only to the gratification of his thirst for knowledge. He always, even in these early years, regarded knowledge as a means to a practical end. This was a dominant quality of his mind. He even turned his lodgings to use in gaining practical knowledge; living with a watchmaker for a time, afterwards with a cabinet-maker, and then with a mathematical-instrument maker, that he might learn from them arts which would be useful to him and to his country. But he did not let his thirst for knowledge absorb his whole thought and affection. When he found that his intense devotion to study prevented him from being as "sociable as is desirable and useful to him, and as his spirits were somewhat exhausted, he took refuge for a short time in poetry, that he might be somewhat refreshed by it, but with the intention of returning to his mathematical and physical studies. Although he was more discoveries than any one else in his age."

He now spent five years abroad; passing his time in London, Holland, Paris, and Germany. His mind was open to every phase of human life. He examined the customs, habits, and character of the people, and the influence of their institutions and industries upon them. He returned home with his mind enlarged and enriched with knowledge gained by observation, experience, and intercourse with learned men, and teeming with new inventions and plans for giving them a practical test.

In 1716, a year after his return from his travels, he was appointed by Charles XII., king of Sweden, assessor extraordinary in the College of Mines. This office gave him "a seat and a voice in the college, whenever he was present, and especially whenever any business was brought forward pertaining to mechanics;" though he was particularly directed in the royal commission "to attend Pollheimer, the councillor of commerce, and to be of assistance to him in his engineering works and in carrying out his designs." This appointment brought him for a time into personal relations...
with the king, who was fond of mathematics, and to whom Swedenborg rendered great service by constructing machines by means of which two galleys, five large boats, and a sloop were conveyed overland a distance of fourteen miles.

Swedenborg now devoted himself entirely to the duties of his office. Though he did not require oversight of the practical workings of the mines so much as inquiry into the nature of the elements the miners dealt with. He began to study the nature of heat and the constitution of matter. In the pursuit of this purpose he made several visits abroad, examined the mines and the methods of working them in other countries, and gained knowledge from every source to which he could get access that would throw light upon the subjects he was investigating, and be of any practical value to his country. He continued in this office for more than thirty years, to the satisfaction of his countrymen and the scientists of his time, and being a welcome guest in the highest social circles; and, though absorbed in the great work which he believed had been committed to his hands, he did not forget the children and those who served with him. He was a sincere and devout Christian. Though living in a sceptical age, there is no evidence that he ever doubted the existence of a Supreme Being, and his direct control of human affairs: even his scientific works contain many
devout acknowledgments of his dependence upon him for every faculty and every blessing of life. His nature was large, round, full, and complete. It is a significant fact, that at the present time, more than a century since his decease, his life and works, both scientific and religious, are receiving more attention than ever before. A brief statement of his theology can be found in the article on the New-Jerusalem Church.


Chalucky Gillis (New Church Minister).

Swift, Elisha Pope, O.O., b. at Williams- town, Mass., April 12, 1792; d. at Allegheny, Penn., 1865; grandson of Hon. Heman Swift, Revolutionary colonel, by fifth remove descended from John Eliot, "Apostle to the Indians;" converted at twenty; graduated from Williams Col- lege with a degree in 1813; studied theology at Princeton; licensed by New-Brunswick presbytery in 1816; ordained as foreign missionary, Sept. 3, 1817; preached and lectured for missions; no for- eign field opening, settled as pastor at Dover, Octo- ber, 1818, then at Pittsburgh, in Second Church, in 1819; during this pastorate served gratuitously in 1817-22 as professor in Western Theological Seminary; resigned in 1831 to become corres- ponding secretary of the Western Foreign Mis- sionary Society. From 1835 till his death he was pastor of First Church in Allegheny City.

Dr. Swift was in character consecrate, impres- sively devotional, humble, transparently sincere, careless of man's applause, and sedulous to please God; in mind, powerful, comprehensive, original; in preaching, massive and effective, a "Webster" in the pulpit; in public spirit, eminent; forward in educational zeal as a friend and a founder of the Western University and of the Western Theo- logical Seminary; as a presbyter, always a leader. He had the foresight to see the necessity of distinctive church-organization in giving the gospel to the world, the courage to plead for it in the face of opposition and misunderstanding, the mingled gentleness and force to secure the adoption and success of the principle with the least possible friction. The Western Missionary Society of 1831, an undertaking, under the circumstances, of moral sublimity, became, "as was intended at its very outset" [Dr. Swift], "the Board of Foreign Missions of the Presbyterian Church." Dr. Swift was the originator of the first, and is deservedly considered the father of the second. His compre- hension of missionary principles has never been surpassed; and his writings are standards still for fervor, intelligence, insight, and the glowing confi- dence of faith.

SWIFT, Sylvester F. Scovel. (SWITHWIN, SWITHUM), Bishop and patron of Winchester; d. July 2, 862. He was of noble birth, educated in the Old Monas- tery, Winchester, where, after his ordination (830), he was made provost, or dean. Egbert, king of the West Saxons, committed his son and success- or, Ethelwolf, to his care, and availed himself of his counsel's. Ethelwolf, on his accession, made him his minister, especially in ecclesiastical affairs, and in 852 procured his election to the see of Westminster. St. Swithin's Day is July 15; be- cause on that day, in 904, his relics were moved from the churchyard where he had been buried at his own request, so that his grave might be trodden on by passers by, to the Cathedral of Winchester. There is a saying, demonstrably erroneous, "If it rain on St. Swithin's Day, there will be rain, more or less, for forty succeeding days." See Butler: Lives of the Saints, July 15.

SWITZERLAND. I. Introduction of Chris- tianity, and Outline of Ecclesiastical Affairs to the Beginning of the Sixteenth Century.—In the middle of the third century Christianity was established in Geneva by Bishops Parakodus and Dionysius of Vienne. From Geneva the new reli- gion spread to Wallis, and then to other parts of the land, the way for it, very likely, prepared by Roman Christian soldiers; but its history is en- veloped in great darkness. By the sixth century this wave of Christianity, coming from France, had exhausted itself, and the Swiss church had been established, — Geneva, Sitten, Lausanne, Chur, and Constance. Then came Columban and the monks of St. Gall, and evangelization was given a fresh start. Christianity at length was everywhere embraced. It was, as elsewhere, Orient- al in type. Monasticism was its highest develop- ment. Monasteries kept on multiplying; yet they were, with the exception of St. Gall, so far from being centres of learning, that, in the four-teenth century, no member of the one in Zürich knew how to write. But in 1406 the first Swiss university (Basel) was founded, and at once a change for the better set in. A printing-press was set up, first at Beromünster (1470), and then at Basel and Geneva; and an abbot of Einsiedeln, Albert of Bonstetten, wrote a history of the Bur- gundian War, and described the Confederacy. The number of parishes and the might of the bishops had increased, likewise, very greatly, since in the eighth century, the most deep flight, and therein he accomplished his most remarkable work. He had the foresight to see the necessity of distinctive church-organization in giving the gospel to the world, the courage to plead for it in the face of opposition and misunderstanding, the organizing power to give it actual existence, and the mingled gentleness and force to secure the adoption and success of the principle with the least possible friction. The Western Missionary Society of 1831, an undertaking, under the circumstances, of moral sublimity, became, "as was intended at its very outset" [Dr. Swift], "the Board of Foreign Missions of the Presbyterian Church." Dr. Swift was the originator of the first, and is deservedly considered the father of the second. His compre- hension of missionary principles has never been surpassed; and his writings are standards still for fervor, intelligence, insight, and the glowing confi- dence of faith.
At the end of the fifteenth century there were increasing symptoms of the imminence of relief from the intolerable burden of ecclesiastical criminality. Nevertheless, the church everywhere exercised its wonted power over the majority of the people. The Waldenses had shown themselves in the cantons of Bern and Freiburg in 1509, but had quickly disappeared. The councils of Constance (1414–18) and Basel (1431–43) had only shaken the pillars of the Papacy, not broken them. The Swiss cities of Bern and Zürich received long indulgences in recognition of their fidelity to the Pope. No serious attempts were made by the clergy to stem the tide of wickedness. The pulpit was dumb. But the light of the rising sun of the new and better day was meanwhile gilding the snow-clad peaks of Switzerland.


II. The Period of the Reformation from 1519 till 1566. — In Switzerland as in Germany, the Reformation was carried through in consequence of the capacity of its leaders, the readiness of the people, and the favorable political situation. The Pope, for his own ends, had loosened the Swiss Confederacy; and this state of things wrought against the Papacy. The birthday of the Reformation for Switzerland is April 13, 1525, when in Zürich, under the guidance of Zwingli, who had since 1519 preached Reformed doctrine, the first Reformed Eucharist was celebrated. The next year the canton of Zürich was read out of the Confederacy for its heresy. But this act of arrogance stirred only the deeper the Swiss desire for liberty, and love for independence; and the effort to raise the religious question into a political one aborted. The Reformation before 1529 had carried the day in all the German cantons.

But this happy result had come about in no easy fashion. The Anabaptists had given no end of trouble. The six cantons — Uri, Schwyz, Unterwalden, Zug, Luzern, Freiburg, and Solothurn — were arrayed against the Protestant; and in May, 1529, Jacob Kaiser was for the Reformed faith burnt at the stake in Schwyz. [See R. Stähelin: Die ersten Märtyrer d. evang. Glaubens in der Schweiz, Heidelberg, 1893, 81 pp.] This event made an immense sensa- tion, and was deemed imminent. It was for a time averted; but in 1531 it broke out, and on Oct. 12 Zwingli fell, at the head of the Reformed combatants, in the defeat at Cappel. An humiliating treaty of peace was concluded Nov. 10, 1531; and the future of the Reformatio was black enough. On Nov. 29, 1531, Gcelampadius died. The Reformed cantons fell into mutual recriminations; the Anabaptists renewed their disturbances; the latent sympathy for the old religion dared express itself: but the Reformation did not fail. Bullinger appeared as the worthy successor of Zwingli, and Farel labored for the cause; and on Aug. 27, 1535, Geneva abolished the Papal power. In 1536 appeared John Calvin, whose energy made Geneva the metropolis of the Reformed Church: by his side were Viret and Beza. The first authorit-ative symbol of the Reformed Church of Switzerland was the Second Helvetic Confession (1536), the work of Bullinger; and with its promulgation closes the period of the Swiss Reformation. See arts. Calvin, Farel, Reformation (pp. 2007, 2009), Zwingli, Switzerland.


III. The Period from 1566 to the Present. — The conflict between Protestants and Roman Catholics, which in Germany lasted until 1548 (the Peace of Westphalia), in Switzerland terminated only in 1712 (the second battle of Vilm- ergen). The Catholic re-action in the second half of the sixteenth century found its leader in Carlo Borromeo, archbishop of Milan, who introduced into Switzerland the Capuchins and Jesuits, and founded the two colleges— in the first a nunciature in Switzerland, and in 1558 entered into a plan to overthrow the Reformation there altogether. At length the two Confessions met in a decisive battle at Vilmersen, the result of which was a permanent peace.

The great men on the Protestant side who in this period carried on the Reformation, were such as Bullinger, Peter Martyr Vermigl, Heidegger, the two Hottingers, the Buxtorsk, Wolfgang Mus- culus, Diodati, Spanheim, and Turretin. The Helvetic Consensus Formula of 1575, with its Calvinistic doctrine of predestination, and its Bux- torfian doctrine of the inspiration of vowels and points, is the symbol of the performance of this period; but after 1729 it ceased to have any authority.

The nineteenth century brought an awakening of religious activity. Fresh troubles, however, broke out. In 1839 the call of David Friedrich Strauss to the university of Zürich led to a re- volution. In 1848, on the departure of Switzerland from the Helvetic Union, similar fate because the radicals arose against the call of Jesuits to teach theology in Luzern. It was really, however, a protest of the ungody
against the progress of evangelical truth. In November, 1845, the Vaudese clergy left the Established Church, and formed the Free Church of the Vaud canton. (See VAUD, FREE CHURCH OF.) In the Roman-Catholic cantons, Ultramontanism grew up in 1845. It was only after a severe blow from the Vaudese revolution. In 1847–48 the Sonderbund, or union of the Roman-Catholic cantons of Switzerland, vigorously opposed the reorganization of the Diet in the interests of progress; but it was worsted, and the old regulation which forbade the establishment of Reformed congregations in Roman-Catholic cantons, and vice versa, was abrogated. Thus the defeat at Cappel was avenged.


HERZOG.

IV. THE PRESENT RELIGIOUS CONDITION OF SWITZERLAND.—According to the census of Dec. 1, 1880 (reprinted in Appletons' Annual Cyclopaedia for 1881, 2 vols.) the population of Switzerland was 2,846,109, of which 1,667,109 were Protestants (Reformed Church, 1,160,782 Roman Catholics, 10,838 of minor Christian sects, and 7,373 were Jews. Three cantons (Zurich, Vaud, Schaffhausen) and a half-canton (Appenzell Rhotes ext.) are Protestant; six cantons (Zug, Luzern, Schwyz, Uri, Taucino, and three half-cantons (Appenzell Rhotes int., Unterwalden-Obwalden, Unterwalden-Nidwalden) are Roman-Catholic; and ten cantons (Neuchatel, Bern, Glarus, Thurgau, Grisons, Aargau, Geneva, St. Gallen, Freiburg, Solothurn) and two half-cantons (Bale-ville, Balecamp) are mixed. The Protestants belong almost entirely to the National Reformed Church of their canton. There are, however, Free Churches in Geneva, Vaud, and Neuchatel. The Lutheran Church has only a single congregation, at Geneva. Uri is the only canton in which there is no Protestant congregation. In German Switzerland are the three Protestant faculties of Basle, Bern, and Zurich; in French Switzerland, three National and three Free, —in Lausanne, Geneva, and Neuchatel respectively.

The Roman-Catholic Church in Switzerland is divided into five dioceses,—Basel-Solothurn, Coire, St. Gallen, Lausanne-Freiburg, and Sion. The Roman-Catholic clergy are very numerous. Roman-Catholic parishes exist in every canton.

The opponents to ultramontanism, as shown in the infallibility dogma, have since 1871 formed the “Christian Catholic” Church, which has one bishop, whose diocese embraces all Switzerland, and a theological faculty at Bern. They were excommunicated by the Pope. Their first bishop, Dr. Herzog (formerly a priest at Olten) was consecrated by the Old-Catholic bishop of Germany (Dr. Reinken) in 1876. Their number in 1877 amounted to about 70,000. See OLD-CATHOLICS.

The duties of church-life are regulated for each canton by local authority; but the federal constitution of April 18, 1874, lays down certain general principles, to which all the cantons are required to conform. Absolute liberty of conscience is secured to all. Parents and guardians have the sole right of regulating the religious instruction of children less than sixteen years old. No one is required to pay taxes raised for the support of a church to which he does not belong. Free exercise of religion is guaranteed to all, within the limits compatible with order and morality. The cantons are authorized to take measures necessary to maintain peace between the different confessions, or to repress any ecclesiastical or political dissatisfaction, which are absolutely forbidden to enter any canton, on the ground that such orders threaten the peace of the state. The founding of new convents and religious orders is forbidden.


SYLLABUS, the Papal, is an index or catalogue, of all heresies condemned by Pope Pius IX, Dec. 8, 1864, on the basis of several encyclical letters issued by the same pontiff during his long reign. Its full title is, A Syllabus containing the Principal Errors of our Times, which are noted in the Consistorial Allocutions, in the Encyclicals, and in other Apostolical Letters of our Most Holy Lord Pope Pius IX. It was probably suggested by the work of Epiphanius against the eighty heresies of the first three centuries, which are mostly of a Gnostic character. The Papal document is purely negative, but indirectly it teaches and enjoins the very opposite of what it condemns as error. It is divided into ten sections. The first condemns pantheism, naturalism, and absolute rationalism; the second, moderate rationalism; the third, indifferentism and latitudinarianism; the fourth, socialism, communism, secret societies, Bible societies, and other "pests of this description;" the fifth, errors concerning the Church and her rights; the sixth, errors concerning civil society; the seventh, errors of natural and Christian ethics; the eighth, errors concerning Christian marriage; the ninth, errors concerning the temporal power of the Pope; the tenth, errors of modern liberalism. Among the errors condemned are the principles of civil and religious instruction from Church and State. The Syllabus indirectly asserts the infallibility of the Pope, the exclusive right of Romanism to recognition by the civil government, the unlawfulness of all non-Catholic religions,
SYLVESTER.

SYLVESTRIANS.

the complete independence of the Papal hierarchy, the power of the Roman Church to coerce and enforce, and its supreme control over public education, science, and literature.

It will be seen that the Syllabus condemns many errors which are likewise rejected by all good Protestants. At the same time it condemns, also, important truths. It re-asserts all the extravagant claims infallibility and supreme authority of 1870 made in all ex-cathedra or official utterances of the Pope on matters of faith and discipline infallible. It acts backwards as well as forwards: otherwise it would be null and void (Si falsus in mm, falsus in omnibus). The Syllabus is certainly an official document, addressed to all the bishops of the Catholic world, and sent to them with a Papal encyclical. And herein lies its importance and danger. As a personal manifesto of the Pope, it would be comparatively harmless and unheeded outside of the Roman communion; but clothed with infallible authority, and followed by the decrees of the Vatican Council, it provoked and stimulated the so-called "Kulturkampf" in Germany, a pamphlet war in England about its bearing on civil and political allegiance, and led to serious conflicts between Church and State in Italy, Austria, Prussia, France, Belgium, and Brazil. Where Church and State are united, there must be collision when both claim sovereignty, and the one claims infallible authority in addition. Even in the United States, where the government has nothing to do with the Church, the influence of the Syllabus is felt in the legislation on marriage and in public education, both of which have a religious and in some cases a sacred character. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation. Time must show what will be the ultimate issue of this irrepressible conflict.

LIT. — The text of the Syllabus in Acta et Decreta Concilii Vaticani, Friburg, 1871 (Latin), and in Schaff: Creeds of Christendom, vol. ii. pp. 218-233 (Latin and English). — Discussions. Proctor: La liberté religieuse et le Syllabus, Geneva, 1870; W. E. Gladstone: Vatican Decrees in their Bearing on Civil Allegiance, London and New York, 1875; Cardinal Manning: The Vatican Decrees in their Bearing on Civil Allegiance (against Gladstone), London and New York, 1875; John Henry Newman (now cardinal): Letter to the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Exposition, Lond. and New York, 1875; Gladstone: Vaticanism, an Answer to Reproofs and Replies, Lond. and N.Y., 1875, and his review of Speeches of Pope Pius IX., Lond. and N.Y., 1875. The three tracts of Gladstone were also published together in one volume under the title, Rome and the Vatican, and it is a declaration of war against modern civilization and progress. It is a glaring anachronism.

What authority attaches to this document? Cardinal Newman, in his defence of the Syllabus against Gladstone's attack, virtually denied its dogmatic force, saying (Letter to the Duke of Norfolk, p. 108), "We can no more accept the Syllabus as de rite, as a dogmatic document, than any other index or table of contents." But the Syllabus is more than a mere index, and contains as many definitions and judgments as titles. Moreover, the Papal infallibility decree of 1870 makes all ex-cathedra or official utterances of the Pope on matters of faith and discipline infallible. It acts backwards as well as forwards: otherwise it would be null and void (Si falsus in mm, falsus in omnibus). The Syllabus is certainly an official document, addressed to all the bishops of the Catholic world, and sent to them with a Papal encyclical. And herein lies its importance and danger. As a personal manifesto of the Pope, it would be comparatively harmless and unheeded outside of the Roman communion; but clothed with infallible authority, and followed by the decrees of the Vatican Council, it provoked and stimulated the so-called "Kulturkampf" in Germany, a pamphlet war in England about its bearing on civil and political allegiance, and led to serious conflicts between Church and State in Italy, Austria, Prussia, France, Belgium, and Brazil. Where Church and State are united, there must be collision when both claim sovereignty, and the one claims infallible authority in addition. Even in the United States, where the government has nothing to do with the Church, the influence of the Syllabus is felt in the legislation on marriage and in public education, both of which have a religious and in some cases a sacred character. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation. Time must show what will be the ultimate issue of this irrepressible conflict.

LIT. — The text of the Syllabus in Acta et Decreta Concilii Vaticani, Friburg, 1871 (Latin), and in Schaff: Creeds of Christendom, vol. ii. pp. 218-233 (Latin and English). — Discussions. Proctor: La liberté religieuse et le Syllabus, Geneva, 1870; W. E. Gladstone: Vatican Decrees in their Bearing on Civil Allegiance, London and New York, 1875; Cardinal Manning: The Vatican Decrees in their Bearing on Civil Allegiance (against Gladstone), London and New York, 1875; John Henry Newman (now cardinal): Letter to the Duke of Norfolk on Occasion of Mr. Gladstone's Recent Exposition, Lond. and New York, 1875; Gladstone: Vaticanism, an Answer to Reproofs and Replies, Lond. and N.Y., 1875, and his review of Speeches of Pope Pius IX., Lond. and N.Y., 1875. The three tracts of Gladstone were also published together in one volume under the title, Rome and the Vatican, and it is a declaration of war against modern civilization and progress. It is a glaring anachronism.

What authority attaches to this document? Cardinal Newman, in his defence of the Syllabus against Gladstone's attack, virtually denied its dogmatic force, saying (Letter to the Duke of Norfolk, p. 108), "We can no more accept the Syllabus as de rite, as a dogmatic document, than any other index or table of contents." But the Syllabus is more than a mere index, and contains as many definitions and judgments as titles. Moreover, the Papal infallibility decree of 1870 makes all ex-cathedra or official utterances of the Pope on matters of faith and discipline infallible. It acts backwards as well as forwards: otherwise it would be null and void (Si falsus in mm, falsus in omnibus). The Syllabus is certainly an official document, addressed to all the bishops of the Catholic world, and sent to them with a Papal encyclical. And herein lies its importance and danger. As a personal manifesto of the Pope, it would be comparatively harmless and unheeded outside of the Roman communion; but clothed with infallible authority, and followed by the decrees of the Vatican Council, it provoked and stimulated the so-called "Kulturkampf" in Germany, a pamphlet war in England about its bearing on civil and political allegiance, and led to serious conflicts between Church and State in Italy, Austria, Prussia, France, Belgium, and Brazil. Where Church and State are united, there must be collision when both claim sovereignty, and the one claims infallible authority in addition. Even in the United States, where the government has nothing to do with the Church, the influence of the Syllabus is felt in the legislation on marriage and in public education, both of which have a religious and in some cases a sacred character. The State claims and exercises the right and duty of educating the people for intelligent and useful citizenship; while the Syllabus condemns all public education which is not controlled by the teaching of the Roman Church, and stimulates the efforts of the priesthood to Romanize or to break up the public schools, or, where neither can be done from want of power, to neutralize them by parochial schools in which the doctrines and principles of Trent and the Vatican are inculcated upon the rising generation. Time must show what will be the ultimate issue of this irrepressible conflict.
SYMBOL (συμβόλον, symbolon, literally, that which is thrown together) is properly a mark, badge, watchword. It was first used in a theological sense by Cyprian, in his Epistle Ad Magnum (Ep. 76 or 69), in the year 250, but since the fourth century very generally. Originally it had reference to the Apostles' Creed as the baptismal confession, as a military watchword, distinguishing Christians from all non-Christians, since they were regarded as soldiers of Christ. Luther and Melanchthon first applied the word to Protestant creeds. Symbolical books are the symbols themselves. For a discussion of the nature of creeds and their distribution, see art. Creed.

SYMBOLICS treats of the origin, history, and contents of the various creeds of Christendom. It is comparative dogmatics. It was formerly known under the name of "Polemics," and "Controversial Theology," but is now treated in a more historical and irenic spirit. In this modern form it may be said to have begun with Marheineke, who in 1810 published his Symbolik. Modern form it may be said to have begun with Marheineke, who in 1810 published his Symbolik. He was followed by Winer, with a comparative presentation of different authorized creeds (1824). Since his day much study has been given to the origin of different creeds, particularly to those of prime importance, e.g., the Apostles', the Nicene, the Athanasian; and much light has been thrown upon the subject. The teachings of the Roman Catholic Moller, in his Symbolik (1833), upon the contrasts between Roman Catholicism and Protestantism, were met by Baur, Nitzsch, and other Protestants. Among the most eminent scholars in this department may be mentioned Swainson, Lumby, Caspari, and Schaff. See the Literature in the Creeds (N.Y., 1878, 3 vols.) by the last-named. Recent works in this department of study are G. F. OEHLER: Lehrbuch d. Symbolik, Tubingen, 1876; K. H. G. SCHEELE: Theologisk Symbolik, Upsala, 1879 sqq., German translation, Gotha, 1880-81, 3 vols.; B. WENDT: Symbolik der römisch-katholischen Kirche, Gotha, 1886.

SYMBOL APOSTOLICUM. See Apostles' Creed.

SYMMACHIANS was the name of a sect which lived in Rome, and taught that the human body was created, not by God, but by the Devil, and was consequently to be misused in every way possible. The origin of the sect is doubtful,—whether founded by that Symmachus who translated the Old Testament into Greek, or by some other Symmachus. In the time of Augustine it was rapidly disappearing. See Contra Crescensium, i. 31; see also PHILOSTRIUS: De Haresibus ed. Fabricius, Hamburg, 1721. NEUDECKER.

SYMMACHUS, Pope, 408-514. After the death of Anastatius II., a double election took place; the popular party in Rome electing the deacon Symmachus, the imperial the archpriest Laurentius. Theoderic, the king of the Ostrogoths, was called in as umpire, and decided in favor of Symmachus; but it was several years before Laurentius finally yielded. At the synods of Rome (in 502, 503, and 504), Symmachus introduced various measures, limiting the participation of the laity in the Papal election and in the administration of the property of the Papal see; so, on the whole, his government tended towards the consolidation of the Papal power. NEUDECKER.

SYMPHORIANUS, a Gallic martyr from the reign of Aurelian; d. probably in 250. He was a native of Autun (Augustodunum), and is described as a youth of distinguished appearance and excellent education. Having refused to do homage to the statue of Berecynthia (Cybele), he was carried before the prefect Heraclus; and as he continued repeating, "I am a Christian," and absolutely refused to make any concessions to the demands of the prefect, he was decapitated. He is commemorated on Aug. 22. See Acta Sanctorum, Aug. 22, and RUINART: Acta prim. martyr. GASS.

SYMPHOROSA, a Christian widow, whose husband, a tribune, had suffered martyrdom. She was summoned before the Emperor Hadrian, and commanded to sacrifice, and partake in the Pagan solemnities at the consecration of the new imperial palace at Tibur. As she refused, she and her seven sons were cruelly tortured and killed. They are commemorated on July 18. See Acta Sanctorum, July 18, and RUINART: Acta primorums martyr., who accepts the story as true, though it does not harmonize with what is else known of Hadrian. GASS.

SYNAGOGUE, the Great, according to Jewish tradition, denotes the council first appointed, after the return of the Jews from the Babylonian captivity, to reorganize the religious life, institutions, and literature of the people. Ezra, if he was not the originator of that council, certainly was its president. [Comp., against this view, Graetz, in Frankel's Monatschrift, Leipzig, 1867, etc., pp. 31 sq., 61 sq.] This council consisted of a hundred and twenty men, who were not contemporaneous, but who are to be regarded as transmitters of tradition from Moses and Joshua down to the time of Simon the Just (q.v.), who, according to Pirke Aboth (i. 1), was the last surviving member. As to the work of the Great Synagogue, see the art. Canon and Bible-Text (of the Old Testament), and Vetus. The existence of the Great Synagogue was first questioned by Richard Simon: Hist. Crit. du Vieux Test., lib. i. cap. viii.; then by Jacob Alting, who was followed by Rau: Diatribe de Synag. Magna [Traj. ad Rhein., 1726], pp. 42 sq.; Aurivillius: De Synag. vulgo dicta Magna [ed. J. D. Michaelis, Göttingen, 1790]. De Wette, and others, who rejected it as one of the inventions of tradition, because it is not mentioned by Josephus, Philo, or the Seder Olam, and because the earliest record of it is in the tract of the Mishna entitled Pirke Aboth, which belongs to the second century of our era. On the other hand, scholars like Eichhorn (Einleitung, i. § 5), Bertholdt (Einleitung, i. p. 66 sqq.), Ewald (Gesch. Israel's, ii. 192), Jost (Geschichte der Israeliten, iii. pp. 43 sq.), Zunz (Gottesdienstl. Vorträge, p. 33), maintain that there is much historical truth underlying the tradition of a body of men, who, between the time when prophecy was about to die out and the Greek period, were leaders among the Jewish people, transmitted tradition, and made such provision for the spiritual welfare of the people, that the law of God again permeated their life. But the name "Great Synagogue" was probably first adopted some centuries later. Whether there were really a hundred and twenty men or not is difficult to say. We must not, however, identify the Great Synagogue with...
the Great Sanhedrin (q.v.), or take it as its original form, as does Schickard (De jure reg. Hebr., i. part 2), Witsius (Misc. diss. de synedr., § 29), J. Braun (Sel. Sac., Amst., 1700, p. 505), Sachs, Herzfeld, Heidenheim.


SYNAGOGUES OF THE JEWS. I. NAME, ORIGIN, AND DEVELOPMENT OF THE SYNAGOGUE. — Synagogue (Greek, synagoge') is the name of those religious assemblages which, during the post-exilic period, existed first side by side with the sacrificial service in the temple, and which, after its existence, were substituted for it. Metonymically, synagogues denote also "places of assembly." After Israel had lost, not only its national independence, but also its national sanctuary, the Jews were anxious to preserve the unity in faith, doctrine, and life. To achieve this, regular assemblies were inaugurated on certain days, in the different places of Palestine where Jews lived, and where men of learning expounded the law. Thus, in all places where a certain number of Jews lived, synagogues were called into existence, which afterwards became the only bearers and banner of their nationality. According to Jewish law, wherever ten Jews lived, a house of assembly was to be erected. At the time of Jesus, not only each city in Palestine, but also the cities of the diaspora, had each at least one synagogue. Of the many synagogues which were at Jerusalem, the temple synagogue was the most famous.

II. INTERNAL ARRANGEMENT, WORSHIP, ETC., OF THE SYNAGOGUE. I. The Building. — Taking the temple as the prototype, and following the tradition, Prov. i. 22-27; Jer. vi. 26, and Ex. i. 9 ("to set up"), taken to mean that the voice of prayer is to be raised on heights, the Jewish canons decreed that synagogues are to be built upon the most elevated ground in the neighborhood, and that no house is to be allowed to overtop them. Failing of a commanding site, a tall pole rose from the roof to render it conspicuous. The building was commonly erected at the cost of the district: sometimes it was built by a rich Jew, or even, as in Luke vii. 5, by a friendly proselyte. The river-side outside the city was also deemed a suitable spot for building the synagogue. In Jerusalem, on the slope of the city, the people could worship God without distraction, and at the same time have the use of pure water for immersions and other religious exercises. Often synagogues were erected near the tombs of famous rabbins or holy men. The congregation was divided — men on one side, women on the other — six feet high, running between them (Philo: De Vita Contempl., i. 476). In modern synagogues the separation is made more complete by placing the women in low side-galleries, screened off by lattice-work (Leo Mutin: De cerem. Jud., 10, 4). When the building was finished, it was set apart, as the temple had been, by a special prayer of dedication. From that time it had a consecrated character. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be turned for any purpose, might not be turned, e.g., into a bath, a laundry, or a tannery. A scraper stood outside the door, that men might rid themselves, before they entered, of any thing that would be defiling.

2. Furniture. — In oldest times the people probably stood in the synagogue (Neh. vii. 5, 7), or sat upon the floor. But there were also armchairs, or seats of honor, for the elders of the synagogue, the doctors of the law, etc. (Matt. xxiii. 2, 6; Mark xvi. 39; Luke xi. 43; Jas. ii. 2, 3). They were placed in front of the ark containing the law, or at the Jerusalem end; and there distinguished persons sat with their faces to the ark while the congregation stood facing both these honorable ones and the ark. Besides the rostrum or platform, capable of containing several persons (Neh. viii. 4, ix. 4), there was a reading-desk, on which the sacred scrolls were laid. These scrolls were wrapped in linen or silk wrappers, often adorned with letters or other ornaments of gold and silver, and were kept in the wooden chest, or ark, or sanctuary. In some synagogues there was also a second chest for the rolls of the prophets, and where damaged rolls were preserved. There were, moreover, a perpetual light, and lamps brought by the people, which were lighted at the beginning of the sabbath, i.e., on Friday evening. To the furniture also belonged alms-boxes at or near the door, also notice-boards, on which were written the names of offenders who had been put out of the synagogue.

3. Times of Worship. — Besides on sabbaths and festivals, the people also met on Monday and Thursday, which were the two market-days in the week.

4. Liturgy, or Order of Service. — (1) The prayers which took the place of the daily sacrifices were offered up also at those hours when the temple sacrifices were made. On sabbath and festival days additional sacrifices were offered besides the usual, so, likewise, additional prayers were added to the regular ones. The main part of the daily service was the Shema and the eighteen benedictions. The prayer was followed on the sabbath and festivals by (2) the reading of the section of the law, which was originally divided in a hundred and fifty-four sections, or parashiyoth. After the section of the law (3), a section from the prophets, or Haftarah, was read; then came (4) the homily, exposition, or derasha. The service closed (5) with the benediction, to which the congregation replied "Amen." III. OFFICERS OF THE SYNAGOGUE. — The synagogues were governed by the elders (Luke vii. 3), who were presided over by the ruler of the synagogue (Matt. ix. 18; Mark v. 35; John vii. 48; Luke vii. 41; Acts xiii. 15), and constituted the local Sanhedrin. To give unity and harmony to the worship of the people, they went up before the ark to conduct divine service. He was called shaliach zibar, i.e., the legate of the congregation. There was also the chazzan, or sexton of the syna.
Syncretism.

gogue, who had the care of the furniture, to open the doors, to clean the synagoge, to light the lamps, and to superintend the alter, corresponding to the seven deacons (Acts vi. 1 sq.); and they had to be "men of honesty, wisdom, justice, and have the confidence of the people." We must also mention the Ten Ballatam [or "Men of Leisure"], who were independent of business, being "men of wealth" whom "the congregations are standing to be present at all services, so that there might be no delay in beginning the service at the proper hours.


Syn cellulus (one who shares his cell with another) denotes, generally, the visitant of one of the higher ecclesiastical officers. The Patriarch of Constantinople had several synccellci, of whom the first (protosynccellus) at one time even ranked before the metropolitans. Synccelluli were also known in the West.

Syncretism is a word of Greek origin, though of rare occurrence in ancient literature, referring to a saying about the Cretians, — that they were very much disposed to wage war against each other, but immediately made peace, and joined hands, when attacked by foreigners. It was brought into currency again by Erasmus (see his letter of April 22, 1519, to Melanchthon), and was brought into currency again by Erasmus (see his letter of April 22, 1519, to Melanchthon), and became quite commonly used by the Reformers, denoting, not exactly a compromise between different tenets, but a union on the basis of such tenets as were common to both parties. (See Zwingli: Opp., ed. Schuler and Schultheess, vili. p. 360, and Butzer's letter to Zwingli of Feb. 6, 1581.) At first it was indifferently used, both in a good and in a bad sense; but in the course of the sixteenth century the Roman Catholics, who wished to suppress Protestantism, but not to compromise with it, and who feared more than any thing an agreement between the Lutherans and the Reformers, now giving the word syncretism, "a syncretist," the meaning of a religiu-smonger; and that sense the word afterwards retained. During the seventeenth century its compass became somewhat circumscribed. First, all attempts at union between Roman Catholics and Protestants, then all attempts at union between Lutherans and Reformed, were excluded; and finally the word came to designate simply a principle within the pale of Lutheran theology, the principle of moderation, expansion, development, in opposition to the principle of a stiff and stationary orthodoxy.

Throughout the whole period of the Reformation two opposite tendencies are discernible: one starting from the axiom that all truth is one, and consequently condemning toleration of different opinions as laxity; and the other moving along upon the contrary path, and consequently striving after reconciliation and harmony. In the middle of the seventeenth century those two tendencies clashed against each other; and the result was a sharp and bitter literary contest, known as the "Syncretistic Controversy." The situation is very vividly characterized by the decrees of the synod of Charenton (1631) and the criticism which those decrees called forth. Some French-Reformed congregations asked the synod whether Lutherans living among them could be baptized, married, admitted to the Lord's Supper, etc., in their churches, without first abjuring their specifically Lutheran tenets; and the synod answered in the affirmative. Then the Roman Catholics raised a huge cry, stigmatizing such indifferenceto religious divergences as mere atheism. (See Francis Véron: Méthodes de traiter des controverses de religion, 1638.) The controversy proper, however, began a little later, and was carried on in another field. It broke out at the Colloquy of Thorn (1845), and raged till the death of Calixtus (1656). Renewed by the Colloquies of Cassel and Berlin (1861), it went on till the secular governments commanded silence (1869); and once more it finally burst forth during the last years of Calovius' life (1875-86).

Considering the reciprocal hatred between the Lutherans and the Reformed among his subjects as a national calamity, King Ladislaus IV. of Poland arranged a religious disputation between the two parties at Thorn in 1645. As delegates from the evangelical churches of Germany were also invited, intrigues immediately began. The Saxon theologians, representatives of the strictest orthodoxy, were eager to prevent any theologian of the Helmstädt school, whose tendency was syncretistic, from being sent as a delegate to the colloquy; and they succeeded. So, though Calixtus, the head of the school, was elected for Danzig, they managed to have the election cancelled. He was present, however, at Thorn; and he was seen to converse freely with the Reformed theologians, even to walk along with them in the streets, and to visit them in their lodgings. Such a scandal could not, of course, be tolerated. The colloquy over, and no result arrived at, the Saxon theologians issued a memoir (Dec. 20, 1846), in which they accused the Helmstädt theologians of undermining the Lutheran Church by their novelties. Calixtus answered (Feb. 28, 1847), characterizing the accusation as an infamous calumny. The Saxons again, even the most insignificant, deviation of Calixtus from the traditional Lutheran system, and made the most possible out of it, shrewdly calculating, that, if they could prove him to be unsound, the inference would be irresistible that his moderation towards the Reformed was pernicious. They sent a hail-storm of attacks down upon him, — little tracts, and heavy quartos of sixteen hundred pages, Latin and German (Hülsemann: Dialysis
SYNERGISM. 2279

SYNCRETISM.

apologetica problemata Calixtini, etc., 1849, Judiciae de Calixtino desiderio, etc., 1650, Calixtini Gewissenswurm, 1654; Calovius: Consideratio nova theologiae Helm, etc., 1649, Syncretismus Calixtini, 1653). But Calixtus was prompt in answering (De questionibus, etc., 1649; Appendix, 1850; Verantwortungen, 1851). Political passions and the controversy of the time were the occasion of the syncretism. Jealous of Brandenburg and the Palatinate, the supports of the Reformed Church in Germany and of syncretism in German theology, the elector of Saxony attempted to deal the Reformed Church in Germany a deadly blow by preventing the Peace of Westphalia from placing it on an equal footing with the Lutheran Church. He failed. As head of the Corpus Evangelicum, he then sent an admonitory letter to the three princes who maintained the university of Helmstadt, but received a very sharp answer. Finally the Saxon theologians summed up their complaints against the syncretists in their great heretical propositions culled from his writings, and a new shower of polemics burst over him. In one year (1655) Calovius published Harmonia Calixtina-haeretica (twelve hundred pages in quarto), Systema locorum (two heavy volumes in octavo), and Fides veterum. The death of Calixtus, however, brought about a kind of armistice.

In order to establish a more satisfactory modus vivendi between the Lutheran and Reformed subjects, the landgrave of Hesse invited two professors from the Reformed faculty of Marburg, and two from the Lutheran faculty of Rinteln, to a colloquy at Cassel, July 1-9, 1661. The colloquy proved a success. The Brevis relatio which was issued at its close, though it nowhere confesses from the Reformed faculty of Marburg, or pseudonymously. His principal work from this period is his Historia syncretistica, which appeared in 1682, without name, or place, or date. It was not confiscated; but its sale was prohibited, and that measure seems to have made a very deep impression on him. As the counterpart of the Florissis syncretislicben Streitigkeiten, Erlangen, 1646; THOLUCK: Akad. Leben d. 17. Jahrhund., Berlin, 1859, Kirch. Leben d. 17. Jahrhund., Berlin, 1861; GASS: Geschichte d. protest. Dogmatik, Berlin, vol. ii., 1857.

HENKE.

SYNERGISM is a sublimated type of Semi-Pelagianism, and had for its representatives Erasmus, and specially Melanchthon and his school. Protestant theologians in its furtherance, and the strictest Augustinianism. Luther taught that salvation is concerned, man is like a pillar of salt, like Lot's wife, yea, like a clod and stone, a dead picture, using neither mouth nor eyes, mind nor heart." Conversion is solely the act of divine grace. Melanchthon held to this view at first. In his Locii of 1621 he speaks of the will as des-
Synergism.

Jena; but a new duke ascended the throne, 1567, and they retired. Wiggand, Coelastin, Hesselius, and Kirchner were substituted for them, all Flacians. The duke had the so-called corpere doctrine. Thuringia put together, abandoned to which not the least spark (ne scintillula quadam) of spiritual power remained to man after the fall. The human will is absolutely incompetent to good, as stone. It only has a passive capacity to be converted by divine grace. Conversion is nothing less than 'resurrection from spiritual death." The Formula of Concord followed, and by its declaration about the will, which pleased the Flacians, closed the controversy. See Welch: Religionstriftheit innemerhal lutheran Kirchen, Jena, 1730—39, 5 vols., i. 60, jv. 85; Flasch: Geschichte des protestantischen Lehrgefriffs, Leipzig, 1781—1800; Pascher: M. Flacius Illyricus, etc., Erlangen, 1861 (pp. 104—227); [Hodge: Theology, ii. 70q sq.; Shedd: History of the Christian Doctrine, ii. 40, 273].

Syneusius, b. about 375, at Cyrene, the capital of the Libyan Pentapolis; studied philosophy and rhetoric in Alexandria, and became a passionate disciple of Stoicism. He died in 407 or 408 before the age of fifty, at the head of an embassy which Cyrene sent to Constantinople, and on that occasion he delivered before the Emperor Arcadius his celebrated speech, On Kingship (edited by Krabinger, Greek and German, Munich, 1825). He stayed two years in Constantinople, but returned home in 406, thoroughly disgusted with the state of affairs, of which he had given a description, Aiy-en (edited by Krabinger, Greek and German, Salzburg, 1835). For several years he staid on his estates, occupied with agriculture and the chase, studying philosophy and writing hymns, Neo-Platonic and pensive; in short, leading a life of ease and refined elegance. In 409 or 410 the people of Ptolemais elected him — the Pagan philosopher, a married man — their bishop; and after some hesitation he accepted. Materials for the explanation of this singular fact are found in a letter he wrote to Theophilus, bishop of Alexandria, and became a passionata. He speaks of the Christian priesthood with the greatest reverence. He considers it as something divine; and in order to obtain it he declares himself willing to give up his fields, his garden, the chase, all his amusements. But he will not give up his wife, and he cannot give up his philosophical ideas. Theophilus, though at times a most stubborn and vindictive adherent of strict orthodoxy, gave his consent; and Synesius was consecrated. Very soon, however, after entering upon his office, he came into conflict with the prefect of the province, Andronicus. It seems that the church was liable to misuse its right of asylum; and it seems that Andronicus fell into the opposite extreme, trying to cancel the right altogether. Synesius finally excommunicated him, and the speech he delivered on that occasion is still extant. It gives a very vivid picture of the dreary and unhappy life he led, unable to do anything, and exasperated by his old friends; and new calamities — the invasion of the barbarians, the loss of his children, etc. — made it still worse. He seems to have died in 414, at all events before the cruel death of Hypatia in 415 or 416. His collected works first appeared at Liege, 1612, and again in 1633.
SYRIA.

In the middle of the tenth century it was taken by the Fatimite dynasty of Egypt; and toward the close of the eleventh century, Syria was invaded by the Seljukian Turks, and annexed to their empire.

The period of the Crusades continued from A.D. 1099 until A.D. 1291, when Acre was taken by the Mameluke Selim of Egypt.

For more than two centuries after this period Syria suffered from the fierce wars of the "Shepherd hordes of Tartary," and their brethren the Tartar Slav sovereigns of Egypt. In 1401 Timur the Tartar (Tamerlane) invaded the country, burnt Antioch, Emessa, Baalbek, and Damascus, and either massacred their inhabitants, or sold them into slavery.

In 1517 Syria and Palestine were conquered by the Ottoman Sultan, Selim I., and have continued under Turkish rule to this day, declining in wealth and prosperity until the people of the interior provinces sunk to the lowest point of intellectual and moral degradation.

In 1832 Ibrahim Pacha conquered Syria for his father, Mohammed Ali, but was expelled by the English in 1841, and Syria restored to the Porte.

II. THE LAND. — Syria and Palestine lie along the eastern shore of the Mediterranean, extending from Egypt and the Sinaitic desert on the south to the confines of Asia Minor on the north, and reaching from 31° to 36° 30' north latitude. The length of the country is 360 miles, and its breadth from 60 to 100 miles; its area being about 28,000 square miles.

A mountain chain, under different names, runs through the land from north to south, being intersected at different points, thus forming distinct ranges. From the wilderness north of Beerseba, the foot-hills rise to mountains about Hebron; and the broken, undulating range extends north-west to the headland of Carmel. North of the Carmel range lies the plain of Esdraelon, which extends through to the Jordan. Over this plain a railway route has just been surveyed.

North of Esdraelon the range continues broad and broken, to the deep ravine of the Litany, which runs almost parallel to the sea. Beyond the Litany rises the noble range of Lebanon, which runs a hundred miles to the north, varying in height from four thousand to eleven thousand feet, and breaking down north-east of Tripoli into a broad plain, which sweeps from the sea eastward to the Orontes at Hums and Hamath, forming the "entrance of Hamath," mentioned by Moses as the northern border of the land of Israel (Num. xxxiv. 8). North of this plain rises the Jebel el Ham, the southern spur of the Nusairiyeh range, anciently Barhyus Mons, which extends north, and terminates in the beautiful conical peak of Mount Casius at the mouth of the Orontes.

North of the Orontes the range is known as Gawar Dagh, the Amanus of Ptolemy, which extends north fifty miles to Mount Taurus.

The chain of Anti-Lebanon rises in the plain of Hamath, about twenty miles east of the northern end of Lebanon, and runs parallel to the latter, culminating in Mount Hermon, which has an elevation of about ten thousand feet. From Hermon the ridge breaks down into an irregular
SYRIA.

and lower range, which runs due south along the eastern bank of the Jordan and the Dead Sea to the mountains of Edom.

The political geography of Syria has changed with every change of dynasty for centuries. At present Syria and Palestine constitute one Welaïet, or pachalic, extending from Antioch to Gaza, which is styled the Pachalic of Damascu.

The province of Mount Lebanon was erected into a distinct pachalic after the massacres of 1860; the pacha being always a Latin Christian, and the next mutserrif was Rustem Pacha, an Italian by birth, a man of enlightened views and liberal education. The present pacha is Wassa Pacha, a Catholic Albanian. Under this régime, Lebanon has become, in proportion to its size, the most prosperous part of the Turkish Empire. Schools are encouraged, roads built, new land cultivated, and everywhere is security to life and property.

III. THE PEOPLE.—The population of Syria in 1881 was estimated at 2,076,500, as follows:

- Mohammedans, Sunnites, and Metawlieh: 1,000,000
- Nusairiyeh: 250,000
- Maronites: 250,000
- Orthodox Greeks: 235,000
- Papal sects: 80,000
- Jews: 30,000
- Ismaïliyeh Gypsies, etc.: 30,000
- Armenians: 20,000
- Jacobites: 15,000
- Druzes: 100,000
- Protestants: 6,300
- Bedawin Arabs: 60,000

Total: 2,076,500

The limits of this article forbid a detailed description of these sects; but of the more obscure it may be said, that the Druzes and Nusairiyeh are semi-Pagan; the Bedawin, nominally Muslim, but really ignorant and superstitious deists; the Maronites, devoted adherents of the Papacy; the Ismaïliyeh and Metawlieh, heretical Musulims: while the Greeks, Armenians, and Jacobites are Oriental Christians.

The bulk of the population in the cities is Mohammedan, excepting Beirut, of whose population of eighty thousand not more than one-third are Mohammedans.

The northern part of Lebanon is almost exclusively Maronite; the southern portion, south of the Damascus road, being chiefly Druze, with scattering villages of Greeks, Maronites, Muslims, and Metawlieh. In Palestine Proper the most of the villagers are Musulins, the Greeks and Papal Greeks being dispersed in Northern Palestine and on the plain of Sharon.

IV. THE NATIVE ORIENTAL CHURCHES are the Orthodox Greek, the Maronite, the Papal Greek, the Jacobite, Armenian, and Papal Armenian.

The Greeks are supposed to number about two hundred and thirty-five thousand. They are Syrians by birth and descent, and speak only the Arabic language. The doctrines and ritual are the same as in Greece and Russia. They differ from the Roman Church in the following points: (1) the calendar, (2) the procession of the Holy Spirit, (3) the use of pictures and the exclusion of images from sacred buildings, (4) the rejection of purgatory, (5) communion in both kinds, (6) the marriage of the secular clergy.

The church is divided into the patriarchates of Antioch and Jerusalem, which, though nominally independent, are really under the control of the Primate of Constantinople.

The Patriarch of Antioch governs the bishoprics of Beirut, Tripoli, Akkar, Ladaktyeh, Hamah, Homs, Saidnaya, and Tyre. The patriarchate of Jerusalem includes Palestine and Persia, and has under it the bishoprics of Nazareth, Akka, Lydda, Gaza, Sebaste, Nablus, Philadelphia, and Petra. Among these the Bishop of Akka is the only one who resides in his diocese: all the others live in the convent at Jerusalem.

The Greek Church allows the reading of the Scriptures by the people, and hence they have become more enlightened than any other of the Syrian sects.

The Syrians, or Jacobites, separated from the Oriental Church on account of the monophysite heresy. The Syrian language is used in the church services, although it is not understood by the people. Their head is the Patriarch of Mar' din. Their number is small, chiefly in Sudud, Kuryeit, Homs, Nebk, Damascus, and Aleppo.

They are poor and industrious, and receive the Scriptures without opposition.

The Maronites originated as monotheists in the seventh century, although Bishop Dibbs of Beirut has written laboriously and vainly to disprove their heretical origin. Their name was derived from a monk, John Maron, who died in 701. In 1150 they renounced monothelitism, and submitted to the Pope. They are devoted Romanists, and call their part of Lebanon the Holy Mountain.

Although adhering to the Pope, they still retain many of their former peculiarities. Their ecclesiastical language is Syriac. Their patron saint, Maron, is not found in the Roman calendar.

They have their own church establishment, and the people regard their Patriarch as not inferior to the Pope. Their secular clergy marry.

Their convents, numbering nearly 100, own the best estates in Lebanon, and support about 2,000 monks and nuns, with a revenue of not less than $350,000.

The people are independent, hardy, and industrious, but are left in gross ignorance, illiteracy, and superstition. Their clergy are educated at Ain Werka; and those trained in Rome are men of fair learning: but the mass of the priests are lamentably ignorant.

The Papal schismatic churches—the Papal Greek, Papal Syrian, and Papal Armenian—have sprung from the missionary efforts of Romish priests and Jesuits during the past two centuries.

The Papal Greeks retain the marriage of the clergy, their Arabic service, Oriental calendar, and communion in both kinds.

The Armenian population is confined to the vicinity of Antioch and Aleppo, speaking the Turkish and Armenian languages.

The Jews of Palestine are foreigners, numbering about fifteen thousand; having come from every country on earth, and living chiefly in Jerusalem, Hebron, Tiberias, and Safed. But
the Jews of Damascus, Aleppo, and Beirut, are natives, speaking the Arabic, and many of them possessed of great wealth.

V. MODERN PROTESTANT MISSIONS IN SYRIA.


Jerusalem and Beirut continued for years the two centres of American missionary labor, until 1843, when the American mission was withdrawn from Jerusalem, and confined to Syria Proper, leaving Palestine to the Church Missionary Society.

In 1871 the Syria mission of the American Board was transferred to the Presbyterian Board of Foreign Missions of the United States, owing to the then recent re-union of the two branches of the Presbyterian Church.

The whole number of American missionaries laboring in Syria under these two boards from 1829 to 1883, is as follows: male missionaries, 56; female missionaries, 63; printers, 4; total, 122.

The missionaries were at first directed to attempt the reform of the Oriental churches, leaving the converts within the Oriental communions; but it soon became necessary to organize a distinct Oriental Evangelical Church.

The great work undertaken by the American Syria Mission, however, was not merely for the two millions in Syria, but, through the medium of the Arabic Scriptures and Christian Arabic literature, for the hundred and seventy-five millions of the Mohammedan world. The work of translating the Bible from the original tongues into Arabic was begun in 1848 by Dr. Eli Smith, who labored assiduously until his death, Jan. 11, 1857.

Only Genesis, Exodus, and the first sixteen chapters of Matthew had received his final revision; but he had revised and nearly prepared for publication the whole of the New Testament, and issued from the press in 1865. The entire Bible was completed, and sent forth to the world. Dr. Smith had prepared in 1837, with the aid of Mr. Homan Hallock, the punches of a new font of Arabic type, made from the best specimens of Arabic type, electrotyped in Beirut at the expense of the American Bible Society.

During the year 1882, 21,000,000 pages in Arabic were printed at the Beirut press, making 245,000,000 from the foundation of the press. The demand for the Beirut publications is greater in Egypt than in any other country. The Beirut press has an Arabic type foundery and electrotype apparatus.

Education is a prominent branch of the missionary work in Syria. The first missionaries found the people in a deplorable state of intellectual and moral ignorance. The only schools were the Muslim medresehs, attached to the mosques, and the clerical training-school of the Maronites in Ain Wurka, Mount Lebanon. Books were to be made for readers, and readers for books.

Drs. Thomson and Van Dyck founded a seminary for boys in Abeib in 1846, which was placed under the care of Mr. Calhoun in 1849, and continued in his care until 1876. It was the highest literary institution in Syria for years, until the founding of the Syrian Protestant College in Beirut.

This institution was incorporated by the Legislature of New York in 1863, and is under the control of a board of trustees residing there. The college began with a preparatory class in 1865, and the college proper opened in the fall of 1866. A medical class was formed in 1867. In the autumn of 1873 the present permanent buildings at Ras Beirut were occupied. The departments of the college are three, — preparatory, collegiate, and medical, including pharmaceutical. The language of the preparatory and collegiate departments is English; and, in the future, medical instruction will also be in English. The whole number of students in the college in the year 1882-83 was 168. The total number of graduates in pharmacy to the year 1892 was 9; medical, 70; collegiate, 74; total, 153.

Progress has been made in founding a library and scientific museums.

The mission has also three female seminaries, — in Beirut, Sidon, and Tripoli, — with about 100 boarders and 300 day pupils, and 118 common schools, with about 5,000 pupils. A theological seminary building adjoins the college, in which several members of the mission give instruction to candidates for the Christian ministry.
Fourteen native evangelical churches have been organized, of which four have native ordained pastors; and twenty-seven licensed preachers aid in the work of evangelization. The number of communicants is about 1,000, of whom 400 are women. Each church has Sunday schools containing about 4,000 scholars. The number of Protestant adherents is about 4,000.

Medical mission-work has received especial attention, both in hospital services and in medical practice among the poor in the interior towns and villages.

The American Bible Society and the American and London Religious Tract societies have given substantial aid in the printing and publishing work of the mission.

(b) The Irish Presbyterian Mission in Damascus was founded in 1843. The United Presbyterian Church of the United States soon entered upon the work, and continued to cooperate with it until a few years since, when the latter church concentrated its work upon Egypt. Rev. Messrs. Crawford and Phillips, with a corps of lady-teachers, now carry on the work, with 14 catechists, 7 preaching-stations, 110 communicants, and 430 pupils in their schools. Their work embraces Damascus and vicinity, and the eastern and southern parts of Anti-Lebanon.

(c) The Church of England Missions in Palestine have their center at Jerusalem, and embrace (1) the London Jews Society, with 8 foreign laborers, 8 native teachers, 80 communicants, and 2 schools with 104 pupils; (2) the Church Missionary Society, with 20 European laborers, 4 ordained natives, 37 catechists, 24 female teachers, 25 preaching-stations, 214 communicants, 45 schools with 1,142 pupils.

The Protestant bishopric of Jerusalem, founded by Frederick William IV. of Prussia, is supported half by Prussia and half by England. The first bishop was Dr. Michael S. Alexander; the second, Dr. Samuel Gobat; and the third, Dr. Barclay, who died in 1881. At present there is no incumbent. See JERUSALEM, EPISCOPAL SEE OF ST. JAMES IN.

The Church Missionary Society labor in Palestine proper as far north as Acre, and east of the Jordan.

(d) The German Evangelical Missions embrace (1) the German Deaconesses of Kaiserswerth, whose work comprises orphan-training, higher education, and hospital-nursing (they began labor in Sidon in 1860 after the massacres, then transferred their work to Beirut, where they have spacious premises, and are engaged in a work which is of the greatest value to the people of Syria. They have in Beirut 18 deaconesses, 6 native female assistants, and 240 pupils. They have also the care of nursing the indoor patients to the number of 500 in the Johanniter Hospital in Beirut. In Jerusalem four of the deaconesses act as nurses in the hospital, with about 700 indoor patients annually); (2) German chaplains in Beirut and Jerusalem, who preach to the German and French speaking Protestants; (3) The Jerusalem Verein of Berlin, which supports Dr. Reinieke at Jerusalem, and Mr. Muller at Bethlehem, whose work embraces 185 communicants, 8 schools with 296 pupils.

(e) The British Syrian Schools, founded by the late Mrs. J. Bowen Thompson, and now conducted by her sister, Mrs. A. Mentor Mott, are doing a great work for female education in Syria. They have schools in Beirut, Damascus, Baalbek, Tyre, Hasheiba, Bukfeyla, Mukhtara, Zahleh, and Ain Zeha. The schools contain about 12 catechists, 22 catechists, 75 female teachers, 24 Bible-women, and 30 schools with 2,878 girls and 452 boys; total, 3,330 pupils.

(f) The Free Church of Scotland has a mission in the Metn district of Mount Lebanon, in connection with the Lebanon schools' committee. This mission has 23 catechists, 7 female teachers, 35 communicants, 21 schools, and 882 pupils. Rev. W. Carslaw, M.D., labors in harmony and close connection with the American mission.

(g) The Society of Friends in England and America have a mission in Lebanon at Brummana, and also schools at Ramallah and vicinity in Palestine. Mr. Theophilus Waldemeier of the mission at Brummana was one of the captives in Abyssinia under King Theodore, and has labored industriously in founding the Boys' Industrial School, the Girls' Boarding-school, and the Hospital and Dispensary, together with various village schools. The society have 10 schools with 300 pupils.

Other societies besides those mentioned above are laboring in Syria and Palestine, the chief of which are the Church of Scotland Mission to the Jews, Miss Taylor's Muslim Girls' School, the Society for promoting Female Education in the East, the Reformed Presbyterian Mission in Latakiah, the Chishona Orphan-House Mission, Miss Arnot's School, the Mary Baldwin Memorial School, and Miss Mangan's Medical Mission (the last three at Jaffa).

The whole number of foreign laborers, male and female, in Syria and Palestine in 1881 was 191, with 581 native teachers and catechists, 26 churches, 140 preaching-stations, 1,700 communicants, 6,311 Protestant adherents, 302 schools with 14,624 pupils, of whom 7,475 were boys and 7,149 girls.

The medical missions are 12 in number, with 15 physicians, 24 nurses, 1,806 indoor-patients, and 73,432 outdoor-patients in polyclinique.

In addition to the Protestant educational institutions in Syria and Palestine, numerous schools have been opened by other sects, foreign and native; and the Turkish Government is urging upon the provincial governors the opening of medresehs for the Muslim children.

VI. THE ROMAN-CATHOLIC MISSIONS IN SYRIA AND PALESTINE may be said to date back to the Crusades, when the Latin priests made an attempt to convert the Oriental churches to Rome. But within the past two centuries their efforts, as stated above, have resulted in the founding of various affiliated churches, known as Greek-Catholic, Syrian-Catholic, Armenian-Catholic, etc. More recently the Jesuits, Franciscans, and Lazarists have set themselves to the work of caring for these native Catholic sects proselytizing the Oriental sects, and counteracting the influence of Protestant missions.

The Jesuits have a college in Beirut with 250 pupils, and other schools with 1,000 pupils. They have also a large printing-house, and have made, under Dr. Von Hamm, an Arabic translation of
SYRIA.

The Franciscans have a monastery and church, the Capuchins, a church and schools, and the Lazarists, schools, in Beirut. The Lazarists also have a large boys' boarding-school at Ainture in Mount Lebanon.

The French institution of the Sœurs de Charité de St. Vincent de Paul embraces an orphanage of about 600 pupils, and a day-school and boarding-school.

The Dames de Nazareth have also erected a stately building east of the Damascus Road, and have about 180 pupils.

The most important of the native Catholic institutions are the Maronite Bishop Dibbs's college with 250 pupils, and the College Patriarchal de Beyrouth with 250 pupils, and the College Patriarchal of Beirut.

The most remarkable proof of a popular awakening on the subject of education is the opening of boys' and girls' schools by the Mohammedans in Beirut, Damascus, Tripoli, Sidon, Hums, and other places. They have erected neat school-edifices, fitted with seats and desks (the girls' schools with American sewing-machines); and in Beirut they now have 1,150 boys and 420 girls under instruction.

One of the great obstacles to the evangelization of the Mohammedans is the political-religious alliance between Islam and the State. This has increased the fanaticism of the Muslim masses. But contact with European influence, the growth of education, the reading of the Bible, the newspaper press, and the spread of a pure Christianity, are gradually lessening the minds of the Mohammedans. In 1880 the Muslims everywhere sympathized with the massacre of Christians. In 1882 the Muslims of Beirut formed a relief committee to aid the ten thousand Christian refugees who fled from the Muslim fanatical outbreak in Egypt.

Diplomacy can never regenerate the East. The patient work of education, the preaching of the gospel, the distribution of God's word among the masses, and the diffusion of Christian literature, will gradually disarm prejudice, awaken inquiry, promote social harmony, destroy polygamy, reform the Oriental churches, and bring the followers of Islam to the religion of Jesus Christ. Thus will the press, the church, and the school co-operate in hastening the true regeneration of that most interesting, and, until recently, so degraded land.


SYRIAC LITERATURE. The literature of the Syriac tongue is mostly biblical and ecclesiastical; the rest being historical, poetical, legendary, folk-lore, and translations (chiefly) from the Greek classics and Fathers. The extant Syriac literature (proper) begins with the second century A.D., and ends shortly after the Crusades; though works exist, related to the earlier, like the Latin of the middle ages to that of the classic period. The modern Syriac, easily acquired by a reader of ancient Syriac or of Arabic, has a literature of its own, both native, and fostered by the American and the Jesuit missionaries, and current from Mosul to Urml (Oromiah). For an account of this language and literature, see Dr. Justin Perkins's Eight Years in Persia, Andover, 1843; also a partial bibliography in the Introductory Remarks of Rev. D. T. Stoddard's Grammar of the Modern Syriac Language (in Journal of the American Oriental Society, also separately, New Haven, 1855); also Socin's Die Neu-Aramäischen Dialekte von Urml bis Mosul (autolithographic text, with German translation, Tübingen, Laupp, 1882); and Nöldeke's notice of the same in Z. D. M. G., Bd. 96, pp. 608 ff. The words of this dialect are incorporated into R. Payne Smith's Thesaurus Syriacus, vol. i. Oxon., 1879. The chief monument of this dialect is the Bible by Dr. Justin Perkins (Urml, New Testament, 1846; Old Testament, 1852), and, next, a manuscript lexicon, Syriac-English, compiled principally by Deacon Joseph, Dr. Perkins's assistant and translator. (See art. Perkins.) Other works are missionary literature, Protestant and Catholic, with a few native historical, poetical, and moral works.

A great portion of this literature is still extant only in manuscript.

Another dialect, called Turkse, is spoken in the Mesopotamian region of Tūr Ābdīn, a portion of which has been reduced to writing, and published by Eugen Prym and Albert Socin. For an account of this dialect, see Prym and Socin's Der Neu-Aramäische Dialekt von Tūr Ābdīn (Göttingen, Vandenhoeck and Ruprecht, 1881, 2 vols.), and art. by Socin in Z. D. M. G., Bd. 96, p. 826 ff. Neither the modern Syriac nor the Turkse has yet superseded the ancient Syriac in the church service-books, except among the Protestants.

The ancient Syriac literature might be treated under various divisions, but the most convenient is that of age. There are three distinct periods: I. From the second century to the Mohammedan conquest, A.D., 636; II. From the
Mohammedan conquest to the decay of Syriac as a spoken language, A.D. 636-1318; III. From 1318 onward, when Arabic was established as the common vernacular, and writers wrote in other tongues, and some in Greek also. Throughout, the Syriac maintained itself as a beautiful and flexible language; easily receiving accessions from other tongues, abounding always in Grecisms and Greek words, till it even naturalized French and English words in the times of the Crusades, and later.

Period I., Second Century to A.D. 636.—Chiefly worthy of note are the Bible versions. First, doubtless, the Curetonian, dating, probably, from the second century, extant only in fragments of sixth-century manuscripts (found at the convent of Sta. Maria Dei ara, in the Nitrian Desert), named from the discoverer, and published by him (London, 1858); other fragments privately printed by W. Wright [London, 1872]. Second, the Peshitto, a revision of the Curetonian, perhaps, which probably assumed its present shape in the fourth century; a noble version, and the best monument of the ancient language. The New Testament lacks the Epistles, Second Peter, Second and Third John, and Jude, with the Apocalypse. Third, the Philoxenian, made by the chroesicipos Polycarp. A.D. 508, for Philoxenus, Bishop of Hierapolis (or Mabûg). This was based on the Peshitto. It is probably extant in those Epistles which are lacking in the Peshitto, but printed in the common editions of the Syriac New Testament, and in the Gospels it is probably most nearly represented by a manuscript belonging to the Syrian-Protestant College at Beirut, and brought to light by the present writer. (See Notes on the Beireizt Syriac Codex, in Jour. Soc. Bibl. Lit. and Exegezis, 1882, pp. 2 ff.) Fourth, the Harkensian, a recension of the Philoxenian, made by Thomas of Harkel, A.D. 616. The Gospels are extant in several manuscripts. The rest of the New Testament, except the Apocalypse, is extant in one manuscript. Fifth, contemporaneous with the Philoxenian, and almost a part of the same labor, is the Hexaplar version of sundry portions of the Old Testament, made by Paul of Tarsus. Sixth, the Jerusalem version, extant only in portions of an Evangelistary in the Vatican Library (published at Verona, 1861, by Conr. P. Miniscalchi Erizzo), and a few fragments published by Land in his Anecdoa (tom. iv., Lugd. Bat., 1875). A few other versions of portions (at least) of the Bible are extant only in scraps and quotations.

In this connection it is to be mentioned the Diasteaaron of Tatian the Assyrian, which was either originally composed in Syriac, or had its chief circulation in a Syriac version. The work itself is now lost; but a commentary thereon by Ephrem Syrus (fourth century) is extant in an Armenian translation (published with a Latin version at Venice, 1836; Latin version again, revised, Venice, 1876). Tatian's work dates about A.D. 155-170, and is the most important early witness to the general recognition of the four Gospels.

Other works of this early period were translations of: (i) the so-called Book of Revelation, of the Festal Letters of Athanasius (extant in one of the earliest known Syriac manuscripts, discovered by Cureton, and published by him at London, 1849), of portions of Eusebius, of Josephus, etc. The commentaries, and especially the hymns and homilies of Ephrem Syrus (fourth century, deacon of Edessa) have been hitherto as noted as any non-biblical Syriac remains. (The homily, in Syriac, is usually a sermon in verse, heptasyllabic, octosyllabic, or dodecaasyllabic.) Ephrem was inspired to sing by the earlier poetry of Bar Dasebes the Gnostic. Ephrem is the greatest name in early Syriac literature and saintliness, and many works of others have wrongly been attributed to him. His hymns and homilies are beautiful and poetic, but very didactic and dogmatic.

A throng of writers—homilists, chroniclers, and translators—belong to this period, many of whose works are lost, and many others extant only in manuscript, for a catalogue of whom reference is best had to Aug. Friedrich Pfeiffer's condensation of J. S. Assemani's Biblioth. Oriental., Erlangen, 1776. Of especial note are Joshua the Stylite, whose Chronicle (A.D. 507) was first published by W. Wright (Cambridge, 1882); Jacob, or James, of Sarûg, of whose works one of the most curious is the Homily on the Baptism of Constantine, published at Rome, 1892, with Italian translation and notes, by Arthur L. Frothingham, of great value for critical purposes. Then, after a long list of chroniclers followed, until we reach the important name of Dionysius Bar Saith, bishop of Amida (flor. circa A.D. 1154-71), whose Chronicle of Edessa (circa A.D. 550), containing a great wealth of church and secular history, was the literary home of the Syriac tongue, as Antioch of the Syrian Church.

The Syriac hymnology and liturgical literature of this period has been accomplished in great part by the enterprise of scholars of the present generation.

Period II., A.D. 636-1318. — During this period chroniclers and poets were more in fashion, and they have preserved many important matters of history that otherwise would have been lost. Lexicographers and grammarians also, with law-writers, scientific authors, collectors of proverbs and riddles, Palestinian or led in this period; although almost everyone was an ecclesiastical writer of some grade, or a monk.

Prominent is Dionysius of Tell Mahre, a Jacobite bishop and patriarch (flor. A.D. 750-845), established in power by the Caliph Abdallah. His Chronicle was written before he became bishop, or before A.D. 778; and in it he treated of historical subjects from the beginning of the world to about A.D. 755. His Chronicle incorporated, and preserved as well, the Chronicle of Joshua the Stylite above mentioned. A long list of chroniclers followed, until we reach the important name of Dionysius Bar Salibi, bishop of Amida (flor. circa A.D. 1154-71), whose commentaries, theological works, and liturgies are of great value for critical purposes. Then, after another swarm of writers, appears Gregory Bar-Hebraeus, called also Abu-l-Farag (Abulpharagius) (b. A.D. 1226). His Chronicle and commentaries are crowded with subjects of wide interest. He wrote Arabic, as well as Syriac. His works are quite voluminous, and among Syriac authors he ranks among the very first for utility and value, although of so late a date.
SYRIAC LITERATURE. 2287

A long list of writers on other topics might be named as belonging in this period, but we can stop to mention but one for his importance,—Jeshua (Jesus) Bar-Bahlul (circa A.D. 963), who published a lexicon of his tongue that is still extant. Several grammars of the period are extant, both in manuscript and in print.

To this period belong the Nestorian (a word which ought to be replaced by "Chaldean") writer, Ebed-Jesu, metropolitan of Soba and Armenia (d. 1318). His most noted and noteworthy book is his catalogue of the Sacred Scriptures and of patristic writings or writers, including many, if not most, of the known Greek and Syrian Fathers. This work, like that of Gregory Bar Hebræus, is among those indispensable to the biblical critic.

This period was one of great literary activity, as well as of life, throughout the Syriac-speaking peoples. Missions were extended eastward to the Pacific. It was in A.D. 791 that the famous Chinese-Syriac monument was set up, which records the planting of Christianity in China by the Syrian missionaries. Copies of this tablet, in facsimile, are in several of our libraries; and notices and translations appear in a long series of books in many languages, from Kircher (1631) to Doolittle and Williams. (See, e.g., Pfeiffer, ubi supra, pp. 493 ff.)

Period III., from A.D. 1318 onward. — The death of Ebed-Jesu marks the close of the classic period. After him there follows a very long and numerous series of writers of less note, among whom few, if any, could require particular mention. Their works are chiefly valuable to the bibliographer or in special limited investigations. As in earlier times, most of them were ecclesiastics.

Concerning the development of the language, the contrast between the Peshitto and the Har klensian versions appears very strong to one who reads only those specimens of the literature. Such a reader is apt to suppose that the Peshitto represents the pure Syriac, and the Har klensian a strong Greek element; but a more extended reading shows that the Har klensian bears also a later Syriac character, and that the Peshitto was already rather solemn and antiquated before the Philoxenian was made. The idiom of the Har klensian has much in common with the style of the secular writings, both those of earlier and those of later date than itself. As time went on, the Grecisms scarcely decreased, but the Arabicisms became more frequent. The secular language, also, is more flexible, and indulges more in complex syntactical structures.


Of the editions of the Bible in ancient Syriac, a critical edition of the Peshitto is still a desideratum. For the New Testament, the best editions are (for text) the ed. princeps of Widmanstadt (Vienna, 1658, now very rare) and the American editions (Urm, 1846, New York, 1874); of the Old Testament, the Urm edition of 1852. The Ambrosian Codex of the Old Testament, edited by A. M. Ceriani (Milan, 1876, etc.), is the oldest Old-Testament manuscript, and all important. For other editions, and editions of the Apocrypha, see Nestle (ubi supra). A very useful work is the Psalter, the "first labor" of the American press at Urm (1841), printed for the use of the Nestorian (Chaldean) ecclesiastics. It contains parallel Scripture references and the prayers and rubrics used in public service. Much of this accessory matter has found its way into other editions of the Psalter. The older editions of the New Testament give the Nestorian (Chaldean) church-lessons. For further information respecting the Syrian writers mentioned in this article, see respective arts. See also SEMITIC LANGUAGES, SYRIA.

SYRIAC VERSIONS. See BIBLE VERSIONS.

SYROPULOS, Sylvester, a Greek ecclesiastic of the fifteenth century, author of a valuable history of the Council of Ferrara-Florence (see art.). He was ἀρχιερεύς ("law-officer") and chief sacristan in Constantinople, one of the five dignitaries immediately about the patriarch. He was passionately devoted to his church, and opposed to the Latin. Nevertheless, he was a delegate to the Council of Ferrara-Florence, especially designed to effect a union between the Greek and Latin churches, took part in its deliberations, and by command of his sovereign signed the decrees. This act of weakness he deeply lamented; and by his efforts to defeat the practical effect of the decrees he encountered such opposition, that he was forced to retire to private life. The only edition of his work is the copy of the Paris Codex, which unhappily lacks the first book, issued by Robert Creyghton, Vera hist. unionis, . . . see Conciliorum Florcntinorum exactissima narratio. The Hague, 1690. See Schrotscher: Kirchengesch., vol. xxiv. pp. 411 sqq.
TABERNACLE (ḥōlē moēd, or ḥōlē ha-eduth, or mishkān ha-eduth) denotes the movable sanctuary of the Hebrews prior to the time of Solomon. Other terms are midōlah (Exod. xxv. 8; Lev. xii. 4), mishkān (Exod. xxv. 9), beqōth, i.e., house (Exod. xxiii. 19, xxiv. 26; Josh. vi. 24, ix. 23; Judg. xviii. 31), ḥēlē, i.e., the tent, also ḥēykal, i.e., temple (1 Sam. i. 9, iii. 3), and maōn, i.e., dwelling (1 Sam. ii. 29, 82).

PREPARATION OF THE BUILDING. — As Jehovah went before the people in the pillar of cloud and fire, as it was his intention to show and to reveal his presence unto the people, whether they were on the way or in their tents, therefore he promised unto the people, " in all places where I record my name I will come unto thee, and I will bless thee" (Exod. xx. 24). To make this place of blessed meeting a visible reality, not only does God show unto Moses the model pattern of the tabernacle and of all the instruments (Exod. xxv. 9, 40, xxvi. 30, xxvii. 8), but the people are also directed to bring freewill offerings, or rather the material, which is to be used under the direction of Bezaleel and Aholiab. The sin of the golden calf apparently delays the execution. On the intercession of their leader, a tent is pitched rob and of fire, as it was intended to show and to reveal his presence (Exod. xxxiii. 9). After God has become reconciled again to his people, the work is resumed. The people offer the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvi. 2) and workwomen (xxxv. 25) place themselves to his people, the work is resumed. The people offer the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvi. 2) and workwomen (xxxv. 25) place themselves under the direction of Bezaleel of the tribe of Judah, and Aholiab of the tribe of Dan.

Structure of the Tabernacle and the Court (Exod. xxv.-xxvii., xxxv.-xxxviii.).—1. The Tabernacle formed a rectangle of thirty cubits long, ten wide, and ten high. The outside length was thirty cubits and a half; the outside width, eleven cubits. The walls were built of forty-eight planks of shittim-wood, overlaid with gold on both sides, ten cubits high, and a cubit and a half broad. Of these boards, which were in close contact with each other, twenty were on the north, and twenty on the south side; for the west end were eight boards. From the foot of each plank came out two "tenons" (gālāth), which were thrust into two silver sockets of which two were prepared for each plank, each socket being the weight of a talent of silver (xxxviii. 27). These tenons were to be "coupled together." The walls or planks were bound together by five bars or bolts, thrust into rings attached to each plank. These bars ran along one side: one is said to have gone in the middle. The structure was adorned by four kinds of hangings. The roofing material was canvas, consisting of ten "curtains," each twenty-eight cubits long and four cubits wide. Ten of these were to be "coupled," i.e., sewed together, five in one sheet, and five in another. This was done by means of fifty "loops" and as many taches of "gold." The connecting line run over the curtain of the Holy of holies. This curtain was of byssus, with figures of cherubim stitched upon it apparently with the art of the embroiderer. The second set of curtains, or tent-roof, of goat's hair, called also ḥēlē, consisted of eleven pieces of stuff, each thirty cubits long and four cubits wide. They were sewed into two large cloths, and suspended on fifty knobs, or taches, of brass by means of fifty loops. A coat of "rams' skins dyed red, and tachash (A. V. badgers') skins," was furnished as an additional covering (xxvi. 14, mishlēh, i.e., from upward). The entrance to the tabernacle was towards the east, and closed by a "hanging" of byssus, and embroidered, suspended upon five copperocketed and gilded pillars of acacia-wood by means of golden hooks. A "veil" divided the interior into two apartments, called respectively the "holy place" and the "most holy." This partition-cloth was suspended upon four pillars precisely like those of the door "hanging," except that their sockets were of silver. 2. The Court was a large rectangular enclosure a hundred cubits long and fifty broad. It was composed of a frame of four sides of distinct pillars, with curtains hung upon them. The sixty wooden pillars were five cubits in height. At the bottom they were protected or shod by sockets of brass. At the top these pillars had a capital, which was overlaid with silver. Connected with the head of the pillar were hooks and rods, joining one pillar to another. These rods were laid upon the hooks, and served to attach the hangings to, and suspend from them. The hooks and rods were silver. The hangings of the court were of twined shēkēh, that is, a fabric woven out of twisted yarn of the material called shēkēh (A. V., fine linen).

The Furniture of the Tabernacle.—The only piece of furniture within the inner or most holy place was the ark of the covenant (q. v.). The furniture of the outer room, or holy place, consisted of the altar of incense, the table of shewbread, and the "golden candlestick" (q. v.). In the court was the altar of burnt offering and the laver (q. v.).

3. Provisions for the Transport (Num. iv. 4-33). The Levitical family of Kohath, to which Aaron's family also belonged, had to carry all the vessels of the Holy of holies (Num. iv. 4, 16). Then came the family of Gershon with the tabernacle and its lighter furniture, while the Merarites had charge of its heavier appurtenances. The sons of Aaron prepared for the removal by covering every thing in the Holy of holies with a purple cloth. The Kohathites had to carry every thing on their shoulders: the Merarites had four wagons for their transport.

Significance of the Tabernacle. — As the name indicates, it was to be the dwelling of Jehovah in the midst of his people. As king of his people he dwells in his palace. His throne is over the kophereth ("the mercy-seat").
the cherubim, which, however, must not be taken in an anthropomorphic manner. If there was to be a mutual relation between the holy and living God and his people, which he selected from among the nations of the earth to be the bearer of his name, revelation, and word, it was necessary to have some means of approaching God. This access is made in a mediatorial manner in the court, as the lowest grade, the people meet partly to bring their offerings to Jehovah, partly to hear the revelation of his divine will, and to receive his mercy and blessing. Being sinful, the people do not dare yet to enter the sanctuary: they need human mediators, the priests, who in their stead present themselves to God. But the priests themselves can only approach Jehovah in an immediate manner in their high priest, who only once in the year can enter the Holy of holies, where the throne of Jehovah's glory is. This leads us to the New-Testament idea of the Tabernacle, (cf. Hebrews viii. 5, ix. 1-14 sq., x. 1 sq., 19 sq.; cf. Col. ii. 17; Eph. vii. 14-22; Rev. xxi. 3),—that the entire structure of the tabernacle was nothing but a typical prophecy of the New-Testament economy, according to which, after the eternal high priest had entered the Holy of holies with his own blood, all curtains are removed, and that all who have become Abraham's children by faith have a daily access to the mercy-seat, and that they shall once also enter the Holy of holies of the heaven (Heb. xii. 14 sq., 25 sq.). As to the symbolic significance of the tabernacle, there can be no doubt that the structure of the same was obviously determined by a complex and profound symbolism; but its meaning remains one of the things which will always be guess-work. Jewish rabbis as well as Christian theologians have exercised their ingenuity, with more or less success. Thus the material, not less than the forms, in the Holy of holies, was significant. The metals, colors, and numbers had their signification. Thus three is the numerical "signature" of the Divine Being and of all that stands in any real relation to God (Num. vi. 24-29; Isa. vi. 3). The number three being the "signature" of God, of the Creator, four is the "signature" of the created things of the world; not of the world as "without form, and void," but as a kosmos, as the revelation of God so far as nature can reveal him. Ten is the symbol of completeness and perfection, while five represents one-half of the "signature" of perfection. Seven (i.e., 3 + 4) is the note of union between God and the world, the number of religion, the signature of salvation, blessing, peace, perfection. Twelve denotes by multiplication the combination of the signature of God and the signature of the world (3 × 4).

History of the Tabernacle.—After the same access is completed in a direction of Bezaelel and Aholiah, it was dedicated on the first day of the second year from the exodus, and the ritual appointed for it began (Exod. xi. 2). After the entrance into Canaan, the tabernacle was in the camp of Israel, at Gilgal (Josh. iv. 19, v. 10, vi. 24; ix. 6, x. 8, xiv. 9), and, after the taking and division of the land, its position was in the midst of the camp (Deut. xxiii. 1, xiv. 28, xix. 51). At Shiloh it continued during the whole period of the judges; but, when the ark of God was taken, the sanctuary lost its glory. It probably became once again a movable sanctuary: less honored, as no longer possessing the symbol of the divine presence, yet cherished by the priesthood, and some portions, at least, of its ritual kept up. For a time it seems, under Saul, to have been settled at Nob (1 Sam. xxii. 1-6), which thus became a priestly city. The massacre of the priests provoked a renewal of ritual to Gibeon, where it connected itself with the worship of the high places (1 Kings iii. 4), while the ark remained at Kirjath-jearim. The capture of Jerusalem, and the erection there of a new tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chron. xv. 1), left it little more than a traditional, historical sanctuary. The provisional tabernacle erected by David was to make room for the temple which he intended to build. His purpose was fulfilled by Solomon, who had the tabernacle, and the ark, and all the holy vessels, brought to Jerusalem, and put in some place within the temple, to remain there as holy relics (1 Kings viii. 4; 2 Chron. v. 5).

Lit.—Besides the commentaries on Exodus ad loc., see Bähr: Symbolik des mos. Cultus, i. 58 sq.; Lund: Die jüd. Heiligtümer, Hamb., 1695, 1758; Van Til: Comment. de Tabernac. Mos., Dord., 1714; Conradi: De gener. tabern. Mos, structura, 1712; Lamy: De Tabernaculo fidei ereris, Paris, 1720; Tympe: Tabernaculi e monumentis desc., Jena, 1731; Carpozzo: Appar., pp. 248 sq.; Schacht: Animad. ad Iken antiqu., pp. 267 sq.; Neumann: Die Stiftshütte, Gotha, 1861; Friedrich: Symbol der mos. Stiftshütte, Leip., 1841; Kurutz, in Studien u. Kritiken, 1844, 305 sq.; Rigenbach: Die mos. Stiftshütte, Basle, 1862, 1867; (Soltau: Vessels of the Tabernacle, Lond., 1855; Paine: The Tabernacle, Temple, etc., Boston, 1861; Kitto: The Tabernacle and its Furniture, Lond., 1819; SImpson: Typical Character of the Tabernacle, Edinb., 1852; Brown: The Tabernacle, etc., Edinb., 1871, 1872; Atwater: History and Significance of the Sacred Tabernacle of the Hebrews, New York, 1875; Bannister: The Temples of the Hebrews, London, 1861; Dale: Jewish Temple and Christian Church, London, 1865; Leyrer, (B. Pick): Tabernacle is a term that refers to an anby above the altar, for the preservation of the Eucharist, contained in the pyx, which had the shape of a tower, more often that of a dove. This amby stood either on the altar, or was suspended. From the fourteenth century on, the pyx containing the Eucharist was preserved in a stationary place called tabernacles, built either in the form of a tower, and standing near the wall or a pillar, or made like coffers, which were more or less decorated. In both forms they were on the right side of the altar. They form an indispensable piece of furniture in the Church of Rome. In the gradual development of the ultra-sacramental use of the body of the Lord, they have no liturgical value; yet as works of art there still exist some very fine tabernacles in some evangelical churches, as in Nuremberg and Ulm. Since the sixteenth century, the tabernacles have been connected with the altar, and are more conspicuous. The tabernacle, as well as the pyx, is also termed kiborium, which must not be connected with the Latin cibus (i.e., food), but with the Greek kiborion, meaning the canopy on the
altar, supported by columns. The term ciborium was also applied to the pyx, the monstrance, and to the tabernacle itself, because it formed as it was a protecting cover. The monstrance may be regarded as a portable tabernacle.

**TABERNACLES.** The Feast of (יוֹם הָעֵזֶרֶת), in the LXX., ἡμέρα ἡμέρα ἡμέρες in John vii. 2 and Josephus, ἡμέρας in Philo, ἡμέρασιν in Plutarch, Symp., iv. 6, 2), also called the feast of ingathering (Exod. xxiii. 16), is the last of the three yearly festivals from the Mosaic law ordained to be celebrated at the tabernacle. The account of its institution is given in Exod. xxiii. 14 sq.; Lev. xxiii. 34 sq.; Deut. xvi. 13 sqq. The descriptions of the Old Testament absolutely exclude the hypotheses of some recent writers, who identify the festival with the harvest festivities of heathen peoples. The feast of tabernacles was designed to be a reminder of the time when the Israelites dwelt in booths in the wilderness (Lev. xxiii. 42), and to take the branches of palm trees, and bunches of鸡蛋 trees, and willows of the brook. This festival was emphatically a festival of rejoicing;[and a proverb in Succah says, "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life"]. Burnt, meat, drink, and other offerings were to be made. Deuteronomy alone designates the place of celebrating the feast,—"the place which the Lord shall choose" (xvi. 15). Zechariah (xiv. 16) insists upon its celebration, and Nehemiah (vii. 17) says the feast had not been celebrated since the days of Joshua as it was in his day. This notice cannot exclude, however, all celebration of the festival during the interval (1 Kings viii. 2; 2 Chron. vii. 8-10).

The booths were erected in the streets, outside the walls of Jerusalem, and on the roofs. Joy and mirth prevailed in them. The main features of the public celebration were the sacrifices by day and the illumination at night. Four hundred and twenty-four priests were in attendance, to serve those who brought sacrifices. Once every day the entire congregation encompassed the altar of burnt offerings, waving palm-branches. On the seventh day this was repeated seven times, in memory of Jericho. The branches mentioned in Lev. xxiii. 40 were tied into a bunch, and called lulab. During the sacrifices the great Hallel (Ps. cxiii.-cxviii.) was sung, and at the twenty-fourth verse of Ps. cxviii., every one shook his palm-branch a number of times. After the sacrifices the priestly blessing was conferred. Wine, and water from the brook of Siloam, were used for the drink-offering, both morning and evening. One of the priests carried a cup of the water through the water-gate of the temple, when another priest took it, with the words, "With joy shall ye draw water out of the wells of salvation" (Isa. xii. 3). The priests and people took up the branches and bunches, and waved them about, and {the priest and the people} sang it with wine, and poured it out into a ditch which led to the Kidron. The origin of this custom is unknown; but it is very generally agreed that our Lord had reference to it when he said, "If any man thirst, let him come unto me, and drink" (John vii. 37). The words of John viii. 12 ("I am the light of the world") seem to contain an allusion to the great illumination which took place on the evenings of the feast of tabernacles; four golden lamps, or candelabra, were hung in the women, being illuminated. Upon the lighting of these lights, there followed dancing and processions.

The eighth day of the feast, a sabbath (Lev. xxiii. 39), had a special name, yom azera'oth, and marked the dismantling of the booths. The seventh day marked the consummation of the feast, and was undoubtedly "the great day of the feast," referred to in John vii. 37.

**TABA (mount).** This interesting and remarkable mount in Palestine, at the boundary between Issachar and Zebulun (Josh. xix. 22; Judg. iv. 6, 12, 14), rises abruptly from the northeastern arm of the plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance; being so symmetrical in its proportions, and rounded off like a hemisphere, yet varying in shape from different directions, being more conical when seen from the east or west. It is now called Jebel an-Tur. The body of the mountain consists of the peculiar limestone of the country. Mount Tabor lies about six or eight miles almost due east from Nazareth. The ascent is usually made on the west side, and it requires three-quarters of an hour, or an hour, to reach the top. The path is circuitous, and at times steep. The trees and bushes are generally so thick as to intercept the prospect; but now and then the traveller, as he ascends, comes to an open spot which reveals to him a magnificent view of the plain. All round the top are the foundations of a thick wall built of large stones. The chief remains are upon the ledge of rocks on the south of the little basin, and especially towards its eastern end. The walls and traces of a fortress are seen here. Whilst now a little chapel stands here, where the priests from Nazareth perform divine service, in olden times the mountain had cities and a large population. Thus a city of Tabor is mentioned in the lists of 1 Chron. vi. as a city of the Merarite Levites in the tribe of Zebulun (77). Mount Tabor makes a prominent figure in ancient history. Here Barak assembled his forces against Sisera (Judg. iv. 6-15). The brothers of Gideon were murdered here by Zebah and Zalmunna (viii. 18, 19). In the year B.C. 218 Antiochus the Great got possession of Tabor by stratagem, and strengthened its fortifications.

In the monastic ages Tabor, in consequence, partly, of a belief that it was the scene of the Saviour's transfiguration, was crowded with hermits (but there is no foundation for this tradition); partly because, according to Matt. xvii. 1, Mark ix. 2, Luke ix. 28, the transfiguration must have taken place on some high mountain near Cesaarea-Philippi; and partly because a fortified and inhabited place could hardly have been a proper place for such a scene. At the seven-sided tower was again fortified the mount, at whose base the main street runs from Egypt to Damascus. In their time Mount Tabor was an archiepiscopal see belonging to the Patriarch of Jerusalem. Tancred built there a church, and the Cluniacensians a monastery. But all was lost in the battle of Hattin, July 5, 1187.
TAI-PING.

The Saracens, under Saladin, destroyed the fortresses; and in 1283 Brocadies only found the remains of palaces, convents, and churches there.


TABORITES. See UTERRISTS.

TAPMOR. The place mentioned only in 2 Chron. viii. 4, is undoubtedly the name of that ancient city which to the Greeks, Romans, and to modern Europe, is known by the name of Palmyra. In the Chronicles the city is mentioned as having been built by Solomon after his conquest of Hamath-zobah, and is named in conjunction with "all the store cities which he built in Hamath." It was probably built with the view of securing an interest in, and command over, the great caravan traffic from the East, similar to that which he had established in respect to the trade between Syria and Egypt. We do not again read of Tadmor in Scripture, nor is it likely that the Hebrews retained possession of it long after the death of Solomon. No other source acquaints us with the subsequent history of the place, till it re-appears in the account of P liny (Hist. Nat., v. 24) as a considerable town, which, along with its territory, formed an independent state between the Roman and Parthian Empires. In the second century it seems to have been beautified by the Emperor Hadrian, as may be inferred from a statement of Stephanus of Byzantium, as to the name of the city having been changed to Hadrianopolis (<i>c.</i> city of Hadrian”). Under Septimius Severus it became a bishopric, and then the town was called Italica; but it had a government of its own, and was ruled by its own laws. The most interesting period in the history of Tadmor is the time of Odenathus and Zenobia. The Emperor Valerian being captured by the Persians, Odenathus, one of the citizens of Palmyra, revenged the wrongs of the fallen emperor, and vindicated the majesty of Rome. He marched against the Persians, took the province of Mesopotamia, and deified Sapor beneath the walls of Ctesiphon (A.D. 290). The services thus rendered to Rome were so great, that Odenathus was associated in the sovereignty with Gallienus (A.D. 291). He enjoyed his dignity but a short time, being murdered only three years afterwards. Zenobia, his widow, succeeded Odenathus as Queen of the East, and ruled the country during a period of five years. In A.D. 271 the Emperor Aurelian turned his arms against her; and after a hard-fought battle near Antioch, and in another at Emesa, he drove her back upon her desert home. He then marched his veterans across the parched plains, and invested Palmyra. Zenobia attempted to escape, but was captured, and brought back to the presence of the conqueror. She was taken to Rome, and there she was led along in front of the triumphant Aurelian. Palmyra, which was taken in A.D. 272, never recovered its former opulence. Twenty years later, under the reign of Diocletian, the walls of the city were rebuilt. It eventually became the seat of a bishopric, but was never recovered any importance. When the successors of Mohammed extended their conquests beyond the confines of Arabia, Palmyra became subject to the caliphs. From this period Palmyra seems to have gradually fallen into decay. Not once is it mentioned in the history of the crusades. In 1173 it was visited by Benjamin of Tudela, who found there a large Jewish population, besides Mohammedans and Christians. It was again visited in 1751 by Wood and Dawkins. In our century many travellers have visited the place, and their descriptions are very valuable. A complete list of all travels till the year 1854 is given by Ritter, Erdkunde von Kleinasien, vol. vii. 2d division, 3d section, pp. 1432 sq.


TAI-PING (great peace), a Chinese religious sect established by Hung-Siu-Tsen, b. in a little village thirty miles from Canton, 1813; d. at Nanking, July 19, 1862. While on a visit to Canton to attend the official examinations, he received from I. J. Roberts, an American missionary, a package of tracts in Chinese. Five years afterwards he fell sick, and had visions, in which an old man with a golden beard commanded him to destroy the demons (i.e., the idol-gods) of his country. He then first read the tracts; and associating the man in his visions with Christ, and catching up several Christian ideas, he abandoned the Chinese cultus, and determined to preach his new faith. He retired to the mountains, and gathered by 1840 many converts, whom he styled "God-worshippers." He carried out his supposed commission, and destroyed some Buddhist idols. This brought him in conflict with the government, so that he again retired to the mountains. In 1850 he started upon a new enterprise. The time was ripe for rebellion; and he shrewdly proclaimed himself as sent by Heaven to drive out the Tartars, and set up a native Chinese dynasty. His standard was pushed victoriously forward. Nanking was captured in 1852. The Tai-ping dynasty was founded, with himself as the first emperor, under the title Teen-Wang ("the heavenly king"). The rebels would probably have been able to carry out their plans, had they not been defeated by the English and French troops, acting in concert with the Chinese. When Nanking was taken, Siu-Tsen burned himself and wives in his palace.

Siu-Tsen's religious views were a mixture of Christian and Chinese elements. He considered Christ the oldest of the sons of God, and himself
one of the younger. In his manifestoes he grouped God the Father, Jesus Christ, himself and his son, whom he styled the “Junior Lord,” as the co-equal rulers of the universe. He adopted baptism, but rejected the Lord’s Supper, allowed polygamy (he had himself a hundred and eighteen wives), punished adultery and opium-smoking with death. Cf. *Holtzmann und Zöpfelfel: Lexikon für Theologie, s.v.*; *Encycl. Brit.*, 9th ed., vol. v., p. 652; *McClintock and Strong*, vol. ii. p. 250.

**TAIT, Archibald Campbell**, Archbishop of Canterbury; the son of Craufurd Tait, Esq., a Scotch lawyer; was b. in Edinburgh, Dec. 22, 1811; d. at Croydon, Dec. 3, 1882. After passing through the high school and academy of Edinburgh, he went in 1827 to Glasgow University, and in 1830 entered Balliol College, Oxford, graduating B.A. with first-class honors, and becoming fellow and tutor. He took a prominent part in opposing Tractarianism, and was one of the four tutors who entered a protest against *Tract No. 90*, written to show that a Roman Catholic might sign the Thirty-nine Articles. In 1842 he was appointed Dr. Arnold’s successor at Rugby, administering the college with success. While at Rugby he married daughter of Archdeacon Spooner. Mr. Tait died Dec. 1, 1878. In 1850 Mr. Tait accepted the deanship of Carlisle, and became well known as a hard-working parish clergyman. In 1856 he was appointed Bishop of London, as successor of Dr. Blomfield; the immediate occasion of the appointment being, as it is supposed, the Queen’s sympathy for him in the loss of five daughters by scarlet-fever. Bishop Tait initiated the scheme for raising a million pounds to meet the deficiency of church accommodation in London. In 1866 he was raised to the see of Canterbury, he having before refused the archbishopric of York. Dr. Tait presided over the Pan-Anglican synod at Lambeth, July, 1878. His only son died in 1878. Archbishop Tait was a representative of Low-Church views, and managed with great courtesy and excellent judgment the controversy of the ritualists, and ecclesiastical law of England. He was a man of sound piety and commandments which I have written; that thou mayest teach them.” Of these words we have in the Talmud (*Berakhoth*, fol. 5 a) this curious exposition: “The tables are the ten commandments. The law is the written law. The *commandments is the Mishna*. Which I have written means the prophets and Hagiography. To teach them means the Gemara. It teaches us that they were all given to Moses from Sinai.” In this quotation, mention is made of the two parts of which the Talmud is composed,—the Mishna and the Gemara. The former is the text, and the latter the *commentary*. The name Talmud is often restricted, especially by Jewish writers, to the Gemara. The compiler of the *Mishna* (from *shannah*, “to repeat,” also “to learn”) was Rabbi Jehovah, surnamed Hak-kadosh, the Holy, and Hannah, the Prince. He is often called simply rabbi by way of eminence. According to *Joel*, he died A.D. 219 or 220; according to others, shortly before the close of the second century. He undertook to sift and reduce to order the oral law. Such an attempt had been made before him, but he completed the work. He wrote nothing down, but arranged everything in his mind. He twice subjected his compilation to a revision and correction. The doctors introduced as speaking in the Mishna are called *Tanaim*, from the Aramaic form of the root of Mishna. The *Tanaim* profess to be the repeaters of tradition. The teachers of the oral law were first called *scribes* (*Sopherim*), next elders (*Zekeinim*), next the wise teachers (*Shochim*), next elders again (*Shoshannim*), next the wise teachers (*Shochanim*), next the sages (*Rabbanim*). The law is the written law. The *Mishna* is divided into six books or orders (*sedirim*), entitled (1) *Zeraim*, seeds; (2) *Moed*, festivals; (3) *Nasiim*, women; (4) *Nezikin*, damages; (5) *Kodashim*, sacred things; (6) *Tuhoroth*, purifications. Under these six orders there are sixty-three treatises, which are again subdivided into chapters. After the completion of the official Mishna by Rabbi Jehovah, additional laws were collected by his successors: but they were not incorporated in the proper Mishna, but kept distinct from it: and this is indicated by the designation given to these extra-Mishnaic laws, *Baraitas*, from the word *bar* or *bara*, which means without. There are also additions to the Mishna, called *Toseftas*, collected during the third century. It was not till the year 550 A.D. that the Mishna was committed to writing (comp. Graetz: *Geschichte der Juden*, iv. p. 494). The scribes, by setting up their oral law, violated the strict injunction not to add to the law of Moses (Deut. iv. 2). Traditional precepts additional to the
written law were at an early date current in Israel. Isaiah complains of these human ordinances (Isa. xxix. 13); and our Lord charged the Pharisees with making the word of God of none effect by their traditions. The oral law, instead of securing the observance of the written law, superseded it. And significantly is it said in the Book soberly: "The grace of Moses is the Mishna, and therefore no man knoweth of his sepulchre unto this day." The Sadducees rejected the divine authority of the oral law; and so do the Karaites, who arose in the eighth century, and who, though few in number, still exist as a distinct sect. The Mishna was not sufficient to satisfy the Jewish doctors. On its basis they formed the Gemara, a word meaning complement, or doctrine; for it can bear both these significations. The Gemara exhibits the opinions and discussions of the wise men on the Mishna. There are two Gemaras, the Jerusalemitl and the Babylonian, both expounding the same Mishnaic text. It was in Tiberias, near the close of the fourth century, that the redaction of what is commonly called the Jerusalemitl Talmud was finished. Hence its proper title should be, not the Talmud of Jerusalem, but the Palestinian or Western Talmud. The mass of traditions ascribed falsely to Rabbi Jochanan of Tiberias, who, however, only began the work, being the first of the Amoraim, or doctors of the Gemara.

The Babylonian Talmud had for its chief compiler Rabbi Ashe, head, till 427 A.D., of the school of Sura in Babylon; but its completion was reserved for Rabbi Abina, who died in 498, and who is regarded as the last of the Gemaric doctors. The mass of traditions ascribed falsely to Moses went on increasing from age to age by the addition of the sayings of later doctors; and thus, like a snowball, the longer it rolled, the greater the bulk of the conglomeration.

It should be stated that only a portion of the treatises of the Mishna have their commentary in the Gemara. The Babylonian Talmud is much more highly esteemed by the Jews than the Jerusalemitl, and is about four times as large as the latter. It contains two thousand more pages, or double that number of folio pages. Its paging in the various editions is kept uniform, to facilitate reference. The Mishna is written, for the most part, in Hebrew in its later form, with a mixture of foreign words (Aramaic, Greek, and Latin). It is composed with extreme conciseness; the aim in expression being to use the fewest words possible, so as not to burden the memory, when it was unlawful to write down the oral law. The language of the Gemara is a corrupt Chaldee or Aramaic. The Talmud is without vowel-points, and abounds in abbreviations. Delitzsch specifies brachology as characteristic of its style. Deutsch affirms, that, "in the whole realm of learning, there is scarcely a single branch of study to be compared for its difficulty to the Talmud." Lightfoot, in the preface to his Horae Hebraicae et Talmudicae, thus depicts the unattractiveness of the Talmud: "To look on the unapproachable difficulty of the style, the frightful roughness of the language, and the amazing eminence and sophistry of the matters handled, do torture, vex, and tire him that reads them... In no writers is greater or equal trifling." But he adds, "And yet in none is greater or so great benefit." And he maintains that Christians "may render them most usefully serviceable to their studies, and most eminently tending to the interpretation of the New Testament.”

The Talmud treats of a vast variety of subjects. There are separate works on its civil and criminal law, its religious philosophy, its ethics, its psychology, its education, mathematics, medicine, magic, geography, zoology, botany, etc. Dr. Pick, in his article on the Talmud, referred to below, gives the titles of monographs on all these subjects. The Talmud is described by Diirrsei, in his Genius of Judaism, as containing a "prodigious mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, some recondite wisdom and much rambling dogmatism, many puerile tales and Oriental fancies, ethics and sophisms, reasonings and unreasonings, involved solutions, and maxims and riddles. Nothing in human life seems to have happened which these doctors have not perplexed or provided against."

It is not necessary to take much trouble to find in the Talmud places illustrating these charges. Wagenseil (Teles Igmen, p. 58) refers to the very first words of the Mishna to show the contradictory opinions which are brought together in the Talmud. It begins with the question regarding the time of evening prayer. The answer of the Mishna and Gemara to this simple question will be found in Pressel's article on the Talmud, in the first edition of Herzog's Real-Encyclopadie. Those who have the patience to read it will admit that it fully establishes the point for which Wagenseil made the reference. Two distinct currents of teaching may be traced in the Talmud. These are denominated respectively Halakhah and Haggadah. Halakah from halakh, ("to go") means the way which one ought to go, rule, authoritative precept. Haggadah is literally what is said, declared. It is homiletical teaching, intended to edify, console, or even to entertain, and combines instruction with parable and legend. The Talmud commends the study of the oral law above that of the written word, or double to that of the written law, one-third to the Mishna, and one-third to the Gemara. And the man who transgresses the words of the scribes is pronounced worthy of death (Tract. Erubin, 21 b). Such views of the Talmud are now discarded by the more enlightened Jews. But there has been of late a persistent attempt made by Jews, who own its human origin, to glorify the Talmud at the expense of the New Testament. Deutsch's celebrated article, which appeared in The Quarterly Review, London, October, 1867, is the best known essay of this kind in the English language. But there is only one principle in the teachings of the Talmud having the same aim. Deutsch makes Christianity to have appropriated the teaching of the Jewish doctors of the Mishnaic period, and "to have carried those golden germs, hidden in the
schools and among the silent community of the learned, into the market of humanity." He would have us to regard even Paul's doctrine concerning faith as genuine Pharisaism! "The faith of the heart - the dogma prominently dwelt upon by the Jews — stood at a much higher with the Pharisees than the outward law. It was a thing, they said, not to be commanded by any ordinance, yet was greater than all. 'Every thing,' is one of their adages, 'is in the hands of Heaven, save the fear of Heaven.'

How any one who had read Paul's writings could make faith in his system of doctrine identical with the simple fear of God may well excite astonishment. The adage which Deutsch quotes, and which is a rabbinical commonplace, is diametrically opposed to the great principle of salvation by grace, which Paul so strongly insisted on (comp. Eph. ii. 1—10), and contradicts the Old Testament, which expressly teaches that it is in the power of God to infuse his fear into the heart of man. "I will put my fear in their hearts," is a promise which the Lord has actually performed (La 1:20, 21; Ps. lxxxvi. 11; Deut. xviii. 6). Deutsch.

It is matter of debate whether or not the Talmud sanctions the doctrine of original sin. Graetz and Deutsch deny that it does. But Jost (Gesch. der Jud., i. 265) expresses the opposite view. Some Christian writers have affirmed that the teaching of the rabbis on this subject does not differ from the orthodox doctrine of the church. But Vitringa (Observ. Sac. L., iii., vii., C. ix.) shows that the difference between them is real and important. According to the Jewish doctors, it is the connection of the soul with the body that produces the etzoter ra, the evil disposition. Borrowing from Platonism or Oriental sources, they make the body the originating cause of the inclination to sin. To adopt the language of Vitringa, the church places the soul of the man as an essential part of his nature, whereas the rabbis place the evil disposition in the body, and regard it as a mere accident.

Among the questions debated by the wise men in Israel was one which is freely discussed in the public press. "Is the cat a full two years and a half the school of Shamai and Hillel contended on the point whether it were better for man to have been created or not. When at last a vote was taken, a majority declared that it would have been better for man not to have been created. To this decision the addition was made, that, since man is in being, he is to be very careful in his actions (Erubin, 2). We are utterly at a loss to understand how Graetz (Gesch., iv. 283), Deutsch, and others could assert that the Mishna, as distinguished from the Gemara, knows nothing of a hell. If this were true, then we might vouch for the New Testament independence of Mishnaic teaching on this point. But that treatise of the Mishna, the Pirke Aboth, from which Deutsch has culled his choicest sentences, contains in its first chapter these words: "The wise have said, Every one who has much with the woman (his own wife, as the context shows) lays it down for himself, and ceases from the words of the law, and his end is — he shall inherit hell (Gehenna)."

Whatever may be stated to the contrary, the Talmud, in opposition to the Old Testament, sanctions astrology. It is true, that in one place it is taught that a majority of the rabbis (not all) maintained that Israel was not under the influence of the stars, as the heathen nations confessedly are (Shabbath, fol. 196). Rashi explains that God changed the names of Abram and Sarai to Abraham and Sarah in order that they might escape the baleful influence of the stars, and have a son. Astrology, as affecting all, without exception, is taught in various places in the Talmud (comp. McCaul: Old Paths, chap. xxiii.).

"Life, children, and a livelihood depend not on merit, but on the influence of the stars. . . . An eclipse of the sun is an evil sign to the nations of the world. An eclipse of the moon is an evil sign to Israel; for Israel reckons by the moon, the nations of the world, by the sun."

The virtue of amulets is recognized both in the Mishna and in the Gemara. The Mishna (Shabbath, fol. 61 a) teaches it is not lawful to go forth on the sabbath with an amulet that is not approved. An approved amulet is one that has cured three men (comp. Buxtorf: Lex. Talmud., p. 2057, under qumia). The charm prepared in the Talmud for the protection of a mad dog has often quoted. It is an extraordinary specimen of profane folly. We give the briefer and less known statement of the way by which we may obtain a sight of the mischievous demons, invisible to ordinary eyes, who wear out the clothes of the rabbis by rubbing against them, cause bruised legs, and want of room at the sermon:

"Whosoever wishes to see them, let him take the interior covering of a black cat, the daughter of a first-born black cat, which is also the daughter of a first-born, and let him burn it in the fire, and pulverize it, and let him then fill his eyes with it, and he will see them," etc. (Berakoth, fol. 6 a).

The little effect, it has been rightly observed, produced on the minds of the scribes and Pharisees by the display of divine power in the miracles wrought by our Lord and his disciples, was largely owing to their faith in charms and magical arts. They fought the teaching of the law of Moses, for the observance of which they could profess such zeal (Deut. xviii. 10—12).

It is idle to quote from the Talmud examples of teaching similar to what we read in the Gospels, and thence to argue the dependence of the latter on the former. The Gospels were, we know, extant in a permanent written form long before the Mishna was compiled, and centuries before it was reduced to writing. And what if authorities for Talmudic sayings analogous to words in the New Testament can be shown to have imbted instruction from Christians? This can be done. The Mishnaic doctor Rabbi Eliezer, to whom a striking saying, very like one uttered by our Lord, is credited, confessed to Rabbi Akiba that he had intercourse with James, a disciple of Jesus of Nazareth, and that he was greatly pleased with instruction which James communicated to him as he had heard it from Jesus (Aboda Zara, fol. 16, 17). So Jonathan ben Joseph, whose teaching (Tract. Joma, 85 b) strikingly resembles that of our Saviour concerning the sabbath, is said to have had much intercourse with Christians (comp. Biesenthal: Zur Geschichte der christl. Kirche, elftes Kap.). Biesenthal calls attention to the fact that
the Mishna (Tract. Megillah, cap. 4, 9) prohibits the use of Christian phrases in the public prayers of the synagogue. Expressions recognized as of Christian origin were actually heard, according to the testimony of the Mishna, at the public worship of the Jews. It is admitted, too, that the Talmud contains extraordinary elements from the Babylonian Jews superstitious views, and practices notoriously contrary to the spirit of Judaism (Graetz, iv. p. 410). Why, then, may it not have appropriated Christian sentiments also?

Of the rabbis whose life and teaching are related in the Talmud, none has of late years been so much spoken of as Hillel, who was still alive when our Saviour was born. The attempt has been repeatedly made to represent Jesus as standing in the relation of dependence on Hillel, as having appropriated his doctrines, and given them a wider circulation. To give some plausibility to this attempt, even the few saying of Hillel which can fairly be compared with words of our Lord have been sometimes mistranslated. But Hillel's whole bearing toward the traditions of the elders was the very opposite of Christ's. According to Hillel, the unlearned man, who is not a student of the oral law, cannot be pious (Pirké Aboth, ii. 5: Am haaretz lo chasid). Hillel's famous saying about not doing to others what we should not like to be done to ourselves is, as Joest observes, repeated by him as a rule with which people were familiar. It is not an original thought of his; and, unlike the "Golden Rule" enunciated by Christ, it sets forth only the negative side of our duty to our neighbor. A full and fair statement of what the Talmud contains regarding Hillel is the best answer to the attempt to degrade Jesus from his unique position of having none of the sons of men worthy to be placed on a line with him. Indeed, the account which Joest gives of Hillel is of itself sufficient to show how absurd it is to think of comparing him with our Saviour (comp. Joest's Gesch. des Judent., i. pp. 261—270, and Delitzsch's Jesus und Hillel). The English reader may consult Schaff's History of the Christian Church, i. pp. 159 sq.). The precious sayings and maxims of Hillel which have been extracted from the Talmud, are, to use Da Costa's language, "a few bright pearls found at the bottom of an immense heap of rubbish."

Hillel's disciples, who were the contemporaries of Christ, and leading scribes of his time, must have been extraordinary men. The Talmud tells us of them, that "thirty of them were as worthy as Moses to have the Schenina resting on them. Thirty others were as worthy as Joshua, the son of Nun, that for them the sun should stand still."

The least of all of them knew, among other things, "the language of demons, the language of palm trees, and the language of the ministering angels" (Bava Batra, fol. 134 a). The knowledge of these languages was in order to use enchantments. What is this the Talmud has to say of the Jewish leaders who would not acknowledge the claims of Jesus?

It is interesting to know what the Talmud relates concerning the Founder of Christianity and his church. Those who have investigated this subject (Wagenseil: Tecla Ignea, pp. 57 sq.) allow, that in the Mishna, as distinguished from the Gemara, no word of blasphemy against Christ can be found. There are, however, allusions to Christian practices even in the Mishna (Biesen- thal, ubi supra). The horrid blasphemies against Jesus contained in the Gemara, the older Jews, fearful of persecution, tried to refer to another Jesus than the author of the Christian religion. But modern authors of the Mishna, who have not been afraid to quote the Talmud, are satisfied to say that the Talmud has borrowed from the neighbors of the Jews. The English reader will find the principal blasphemous passages reflecting on the origin and character of our Saviour in Lardner's Collection of Jewish and Heathen Testimonies (chap. v.). He will see there that the rabbis have exhibited the same malicious spirit of foul invention against the Roman general Titus, and he may form his own judgment of the trustworthiness of the Talmud on historical questions. Joest confesses (i. p. 404, note) that the Babylonian rabbis are in error beyond conception in regard to the time of Jesus, making him to have lived a hundred years too early, and that, in regard to the early Christians, the rabbis of the third or fourth century grope entirely in the dark, and have recourse to unjustifiable fables. The unmentionable calumnies fabricated against the mother of Jesus (they call her Stada: see Buxtorf: Lex. Talm., pp. 1456 sq.) are perhaps without a parallel. The account of the trial of Christ's five disciples (given also by Lardner) is one of the strangest specimens of transparent fiction, and of silly trifling with the words of Scripture. In the Basel edition of the Talmud the blasphemies against Christ are omitted.

The Mishna has been translated by Surenhusius, Rabe, and Joest. But, though a translation of the whole Talmud has been promised and begun, there is yet no complete version of it in any language. In an age in which the sacred books of all nations are made accessible to those who cannot study them in the original, those who speak of the inexhaustible mine of wisdom hidden in the Talmud ought not to suffer it to be concealed in a language which few can read. Geiger (Jüdische Zeitschrift, 1869, p. 197) affirms that even Ewald, the celebrated Hebrew grammian, could not accurately understand and translate a single sentence of the Talmud. [Translation of the Jerusalem Talmud, by Moses Schwab, into French, Paris, 1872 sqq.; into English, London, 1885 sqq.] Lit.—The arts. in Herzog's Real-Encyklopädie, by Pressel, in Kittto's Cyclop., by Dr. S. Davidson, and in McClintock and Strong's Cyclop., by Dr. Pick (the last critics sharply the misrepresentations in Deutsch's essay above mentioned): Buxtorf: Synag. Judaica, Basel, 1604; Eibenberg: Entdecktes Judenthum, Königberg, 1711 (written with great bitterness, but containing a storehouse of material, and still very frequently referred to by German authors); Wolf: Bibliotheca Hebraea, Hamburg, 1715—33, 4 vols., vol. 2; McCaul: Old Paths, London, 1846 (contains in an excellent spirit the principles and doctrines of modern Judaism with the religion of Moses and the prophets); Zunz: Die gotterdämmerschen Vorträge der Juden, Berlin, 1832; Jost: Geschichte d. Judenthums, Leipzig, 1857—58, 3 vols., Buecher 2—4 (is more important than Graetz's Gesch. d. Juden, Band iv.); Biesen- thal: Zur Geschichte der christlichen Kirche, 3d ed., Berlin, 1836 (is valuable for its use of Talmudic sources); Schüller: Neusestamentliche Zeitgeschichte, Leipzig, 1874; The Talmud, London, 1878, by Dr. Barclay, late
TAOISM.


DUNLOP MOORE.

TAMMUZ, a sun-god, worshipped with peculiar rites by women among the Chaldeans, and even in Jerusalem (Ezek. viii. 14). In Babylon, and also in the Jewish sacred year, his month was from June 20 to July 20, the time when the days begin to be shorter; in Jerusalem in the autumn, when the nights begin to be longer than the days. His annual festival, which celebrated his supposed death and resurrection, which celebrated his supposed death and resurrection, followed by one of joy. The old (Cyril of Alexandria and Jerome) and the majority of the new commentators connect Tammuz and Adonis, who was similarly mourned for. In the beautiful story of Ishtar's descent to Hades, Lenormant (Premières civilisations, vol. ii. pp. 82-99) sees the Tammuz legend, because Ishtar is the widow of the "Son of Life," Du-mu-zi (D M Z) or Do-zi, which he thinks was changed into T M Z, as might easily be, in view of the frequency with which D and T exchange places. Tammuz was the name of the fourth month of the Jewish sacred year. See W. BAUDISSIN: Studien zur semitischen Religionsgeschichte, vol. i. pp. 300 sq.; SCHRADER: Keilinschriften u. das A. T., 2d ed. p. 420.

TANCHELMB, or TANCHELIN, or TANQUELIN, is a characteristic specimen of that peculiar kind of opponents which arose in various places, towards the close of the eleventh and in the beginning of the twelfth century, attacking, sometimes the hypocrisy and corruption of the clergy, but sometimes, also, the whole fabric of the Church of Rome. The Tanchelm is, not only the Pope, the bishops, the clergy, but the whole existing church, which he designated as a lupanaria. The true church comprised only his followers, for he alone had the fulness of the spirit of God. He preached in Holland, and caused great disturbances, as he was generally received by women and persons of the lower classes as an angel from heaven. From Utrecht he was expelled by the Archbishop of Cologne. He afterwards appeared at Bruges and Antwerp; finally he was killed on the Rhine, by a priest, 1124 or 1125. The followers were brought back into the church by St. Norbert. See Epitola Trajectensis, ed. Fridericum Archipiscopum Colonien sium, in TENNAGEL, Collectio veterum monument., Ingolstadt, 1812, and in D'ARGENTRE, Collectio judiciarum, Lib. 1. sect. 8. NEUDECKER.

TANCRED OF BOLOGNA, sometimes but mistakenly designated as Tancredus de Corneto, was one of the most celebrated canons of his time; taught at Bologna since 1210, and was in 1226 made archdeacon at the cathedral. His Summa de matrimonio was written between 1210 and 1213. The first printed edition of it, by Simon Schard (Cologne, 1568), is much interpolated. The best edition is that by Agathon Wunderlich, Göttingen, 1841. Of much greater importance is his Ordo judiciarius, written in 1214, often re-edited, and steadily used for many centuries. Best edition by Bergmann, Göttingen, 1842. 

TAOISM is a popular and widespread religion of China, recognized by the government, which, in A.D. 1015, granted large tracts of land as an endowment for its pope, or hereditary chief, whose name is Chang, and title, Heavenly Master, who lives on the Lung-hu mountain, in the department of Kwang-hsin, Chiang-hai. Taoism was originally not an organized religion, but a mass of indigenous Chinese superstitions, a belief in magic and kindred hallucinations. Its priests were necromancers, and its objects of worship were spirits. Under the rivalry of Buddhism, introduced from India A.D. 65, Taoism was developed into a religion with idols, temples, monasteries, and public services. The three great Taoist temples found in Taoist temples are called San Ch'ing ("The Three Holy Ones"); viz., "The Perfect Holy One," "The Highest Holy One" (Lao-tze), and "The Greatest Holy One." But besides this triad, Taoism owns innumerable gods. Confucius unhappily ignored, rather than opposed, the base superstitions out of which Taoism sprang, and so did nothing to destroy their force. The latter now makes common cause with Buddhism; so that the shaven Buddhist and the yellow-topped Taoist "priests" (so called) are seen officiating side by side in the same service. Frequent attempts have been made to unite the sects, but the Taoists have always refused to adopt the celibacy of the Buddhists. One feature of Taoism is its eschatology. It teaches that each one has three souls, one of which remains with the corpse, one with the spirit-tablet, while the third is carried off to purgatory, which consists "of ten courts of justice, situated at the bottom of a great ocean which lies down in the depths of the earth." The soul can pass through endless transmigrations; and, if its punishments do not improve it, it is assigned to an endless hell. Some become "immortals" without passing through purgatory. The offerings of the living, and the services of the priests (either Buddhist or Taoist), deliver souls from purgatory. The two most important functions of a Taoist priest are, (1) to deliver unfortunate per-
sons from the domination of evil spirits, and (2) to choose grave-sites. He does the first by writing charms, and preparing amulets. The head of the religion has uniralled skill in this way.

"It is said, that about his residence on the Lung-hú mountain there are thousands of jars in rows, all tenanted by demons whom the great magician has brought in through his second function; it is very important; for, if a proper spot be not selected, "the spirit of the dead is made unhappy, and avenges itself by causing sickness and other calamities to the relatives who have not taken sufficient care for its repose." The Tóist priest selects the site on geomantic principles.


TAPPAN, David, D.D., Congregationalist; b. at Manchester, Mass., April 21, 1752; d. at Cambridge, Aug. 27, 1803. He was graduated at Harvard University, 1771; was pastor of Third Church in Newbury, 1774, until, on Dec. 28, 1792, he became Hollis Professor of Divinity in Harvard University. He held the position at his death. After his death, two volumes of his writings appeared.—Sermons on Important Subjects, Boston, 1807; Lectures on Jewish Antiquities, 1807. See biographical sketch in the first-named volume; also SPRAGUE: Annals, ii. pp. 97-103.

TAPPAN, Henry Philip, D.D., LL.D.; b. at Rhinebeck, N.Y., April 29, 1805; d. at Vevey, Switzerland, November, 1881. He was graduated at Union College, 1825; studied theology at Princeton; was pastor of a Reformed Dutch church in Schenectady, N.Y., and subsequently of a Congregationalist church in Pittsfield, Mass. (1828-33). From 1832 to 1838 he was professor of moral philosophy in the University of the City of New York. After keeping a private school for some years, he was elected chancellor of the University of Michigan in 1852, and held the office until 1853, when he resigned. He spent the rest of his days in Europe. He was an eminent educational and philosophical writer. He was a corresponding member of the Institute of France, 1856. Among his works may be mentioned, A Review of Edwards's On the Will, New York, 1838; Doctrine of the Will determined by an Appeal to Consciousness, 1840; Doctrine of the Will applied to Moral Agency and Responsibility, 1841 (the three volumes were issued in a revised form in Glasgow, 1857, 1 vol.); Elements of Logic, 1844, new ed., 1856.

TAPPAN, William Bingham, b. at Beverly, Mass., Oct. 29, 1794; d. at West Needham, Mass., June 16, 1849; began life as an apprentice in Boston, but removed to Philadelphia, 1815, and was there engaged in business and in teaching. From 1822 he was in the employ of the American Sunday-School Union, and in its service lived a while in Cincinnati, but chiefly in Boston. In 1841 he was licensed as a Congregational preacher. His chief works are:-Poetry of Life, 1819; Poems, 1822; Lyrics, September, 1822; and, after a long interval, Poems and Lyrics, 1842; Poetry of the Heart, 1845; Sacred and Miscellaneous Poems, 1846; Poetry of Life, 1847; The Sunday School, etc., 1848; Late and Earlier Poems, 1849. Some of these are reprints; but Griswold called him "the most industrious and voluminous of our religious poets." Some of his hymns have been extensively used, especially the two beginning "There is an hour," which appeared in his first volume, 1819. F. M. BIRD.

TARASIIUS, Patriarch of Constantinople; d. 808; was secretary of state during the reign of Constantine and Irene; and, when the empress discovered that he was an ardent worshipper of images, she raised him, in 784, to the patriarchal see of Constantinople, though he was a layman. By some adroit manoeuvres he procured the recognition even of Adrian I.; and at the synod first assembled in Constantinople in 785, but broken up by a sudden rebellion in the city, and then re-assembled at Nicaea in 787, the worship of images was once more established in the Greek Church.

TARGUM (i.e., translation) is the name given to a Chaldee version or paraphrase, of the Old Testament. The origin of the Chaldee paraphrase may be traced back to the time of Ezra. After the exile it became the practice to read the law in public to the people, with the addition of an oral paraphrase in the Chaldee dialect. Thus we read in Neh. viii. 8, "So they read in the book of the law of God distinctly, and gave the sense;" which expression the Talmud (Bab. Megillah, fol. 3, col. 1) explains "to give the sense means Targum." At what time these paraphrases were written down, we cannot state; but it must certainly have been at an early period. [In the Talmud Shabbath, fol. 115, col. 1], a written Targum on Job, of the middle of the first century, is mentioned. "Since it is not likely that a beginning should have been made with Job, a still higher antiquity, as very probably belonging to the first renderings of the law, may be assumed" (Zunz, p. 62). The two most important of the Targum of Onkelos on the law, and that of Jonathan ben Uzziel on the earlier and later prophets.

I. As to the person and time of Onkelos, he was, according to tradition, the disciple and friend of the older Gamaliel; and thus the Targum of Onkelos must have originated at least in the first half of the first century of our era.

The language of Onkelos greatly approaches the biblical Chaldee. His translation is, on the whole, very simple and exact. His elucidations of difficult and obscure passages and expressions, perhaps less satisfactory, are commonly those most accredited by internal evidence, and in particular he is worthy of a more careful regard and assent than have usually fallen to his lot. Larger additions, and deviations from the original text, are found mostly in the poetical parts of the Pentateuch (Gen. xlix.; Num. xxiv.; Deut. xxxii. and xxxiii.). In passages relative to the Divine Being we perceive the influence of a bias in certain deviations from the Hebrew text. Anthropomorphic and anthropopathic expressions are avoided, and Elohim and Jehovah are rendered by "the word of God." It is obvious, from the character of the work, that the author was in possession of a richSegoe.

On the manuscripts of Onkelos, comp. WINER: De Onkeloso ejusque paraphr. chald., Lipsia, 1820, pp. 13 sq.
TARGUM.

Editions.—The Targum of Onkelos was first published, with Raashi's commentary on the Pentateuch, Bologna, 1492. It was subsequently reprinted in the rabbinic and polyglot Bibles. [A new and critical edition according to that of Sabionetta (1557) is in course of preparation by Dr. A. Berliner of Berlin, the author of Die Masorah, a Targum (with L. J. Lagrange, 1877). This Targum has been translated into Latin by P. Fagius and by John Merceir, 1568. The translation of Fagius is the best. It was rendered into English by Etheridge, London, 1862—65.]

Lit.—Luzzato: Philozenus, sive de Onkelosi chaldaei Pentateuch versione Disserti, etc., Vienna, 1830; [Berkowitz: On or, on the hermeneutics of Onkelos, Wilna, 1843; the same, Chaliphoth, Wilna, 1874; Levy, in Geiger's Zeit- schrift, 1844, v. 175—198; Fürst: Literaturblatt, 1845, pp. 337 sq., 354; Smith: Diatribe de Chal. Paraphrasis, Oxford, 1862; Maybaum: Die Anthropomorphien und Anthropopathien bei Onkelos, Breslau, 1870; Geiger: Jüdische Zeitschrift, 1871, pp. 85—104; Sal Singer: Onkelos und das Verhältniss seines Targums zur Halacha, Frankfort, 1881; Anger: De Onkelo chald., Lipsia, 1846.]

II. The Targum on the Prophets [i.e., Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets] is ascribed to Jonathan ben Uziel, a pupil of Hillel, according to tradition (Baba Batra, 134 a; compare Succah, 28 a, Megillah, 3'), as to his paraphrase, it is simple, and tolerably literal in the historical books; but in the prophetic books the text is more freely handled. Another peculiarity of this Targum is its Haggadical character. As to his paraphrase, it is substantially the same dialect as the Jerusalem or of that day, with which the work is interwoven, and the theological representations, in introducing which a special preference was given to the Book of Daniel. Examples of this are the interpretation of the phrase "stars of God" by "people of God" (Isa. xiv. 19; comp. Dan. viii. 10; 2 Mace. ix. 10), the application of the passage in Dan. xii. 1 to that in Isa. iv. 2, etc. Here and there the author indulges in many perversions. There is little doubt that the text has received several interpolations. This second edition was published at Leipsic, 1949, again in the rabbinic and polyglot Bibles. [For the different editions, translations, and older literature, see Fürst: Bibl. Jud., ii. 106 sq.; Wolf: Bibl. Hebr., ii. 1166, Le Long (ed. Masch), ii. 1, 39 sq.; Rosenmüller: Handbuch, iii. 9 sq.; Frankel: Zu dem Targum der Propheten, Breslau, 1872; Lagarde: Prophete Chaldaic. Erste Codices Reuchliniani, Lipsia, 1872 sq.; Bacher: Kritische Untersuchungen zum Prophetentargum, in der Zeitschrift der deutschen morgenländ. Gesellschaft, 1874, xviii. 1 sq.; 1875, xxix. 157 sq., 319 sq. An English translation of Isaiah was published by E. T. Paul, Latin, 1871.]

III. Pseudo-Jonathan and Jerusalmi on the Pentateuch.—Besides the Onkelos Targum, there are still two targumim on the Pentateuch,—one on the whole Pentateuch; the other, on single verses and words. The former is ascribed to Jonathan ben Uziel; the latter goes under the name of Jerusalmi. That Jerusalmi is not the same as the paraphrast on the prophets is acknowledged on all sides. That he wrote at a later period, we see from his mentioning of Constantinople, Mohammed's wives (Chadija and Fatima), and other things which betray the later date,—the second half of the seventh century. That Pseudo-Jonathan had Onkelos before him, a very slight comparison of both shows. Substantially in the same dialect is the Jerusalem or Jerusalmi Targum written. The similarity of both is striking, and there is so much divergence as to prove diversity of authorship. But how is their resemblance to be explained? Only by the fact that both have relation to Onkelos. The author of the Jerusalem Targum worked upon that of Onkelos; his object being to correct it according to certain principles, and to insert in it a selection of Haggadahs current among the people. Pseudo-Jonathan afterwards resumed the same office, and completed what his predecessor had begun. The Jerusalem Targum formed the basis of Jonathan, and its own basis was that of Onkelos. Jonathan used both his predecessors' paraphrases; the former of Jerusalem Targum, that of Onkelos alone.

Editions.—The Pseudo-Jonathan Targum was first published in Venice, 1590; then at Hanau, 1618; Amsterdam, 1640; Prague, 1846. [Berlin, 1705; Wilna, 1852; Vienna, 1858]. It is also in the London polyglot, vol. iv. [together with a Latin translation made by Antony Chevalier. It was translated into English by Etheridge, London, 1862—65]. The Jerusalem Targum was first printed by Bomberg, Venice, 1518, [and reprinted in the subsequent rabbinical Bibles issued by him], and in the London polyglot; [also at Wilna, 1852; Vienna, 1859; Warsaw, 1875]. Francis Taylor made a Latin version of this Targum (London, 1849); but the more correct one is that of Antony Chevalier, above noticed. There are also commentaries on these Targums.


IV. Targums on the Hagiographa.—These Targums are generally divided into three groups: viz., (a) Job, Psalms, Proverbs; (b) the five Megilloth; (c) Daniel, Chronicles, and Ezra. Tradition ascribes to Rabbi Joseph the Blind the authorship of these Targums; but this is contradicted by writers, even of the thirteenth century. (a) [The Targum on the Book of Job.—A feature of this Targum is its Haggadical character. In many places we find a double Targum. The language is intermixed with Latin and Greek words. It sometimes agrees with the Septuagint or with the Peshito. It was published by John Terentino, Rome, 1618. It was made by Mercier, Francefort, 1683, and Scialai, Rome, 1818. Compare on this Targum, Bacher, in Graetz: Monatschrift, 1871, pp. 202—223; and]
Weiss: *De Libri Jobi Paraphrasi Chaldacae, Breslau*, 1873.] (b) *The Targum on the Psalms.*—Sometimes it follows the original with a tolerable degree of closeness, as in i., iii., v., vi., etc. In more cases, however, it indulges in prolix digressions, absurd fables, and commonplace remarks. Two or three different versions of the same text occasionally follow extempore without remark, though the introductory notice *et al.*, i.e., another Targum, sometimes precedes. [Comp. Bacher: *Das Targum zu den Psalmen*, in Graetz's *Monatsschrift*, 1872, pp. 408-416, 465-473. It was printed in Justiniani's polyglot Psalter (Genoa, 1510) and in the hexagon edition of the Psalter published at Rostock, 1483. It is also printed in the latest rabbinical Bible, Warsaw, 1875. The Antwerp and following polyglots (1572, 1645, 1657) contain the Latin version of Arias Montanus. From the Codex Reuchlin it was published by Lagarde, in his *Hagiographa Chaldaica* (Leips., 1879), and republished by Neugebauer in *his Psalterium Tetraglottum*, Tübingen, 1877-79.] (c) *The Targum on Proverbs.*—This Targum is not Haggadic, and adheres more closely to the original text. Its remarkable agreement with the Syriac version has been noticed,—an agreement which extends even to the choice and position of words; comp. i. 1-8, 9, 10, 12, 13; ii. 3, 9, 10, 13-15; iii. 2-8; iv. 1-3, 20; v. 1, 2, 4, 5; vii. 27; x. 3-5; xxvi. 1; xxvii. 5, 6, 8; xxix. 5, 6; xxx. 1-6; xxxi. 1-3. Comp. Dathe, *De Ratione Consensus Versionis Chaldaicae et Syriaca Proverborum Solomonis* (Leips., 1764), who endeavors to prove that the Chaldean interpreter was dependent on the Syriac. [An opposite ground to that of Dathe is taken by Maybaum, *Ueber die Sprache des Targum zu den Sprüchen u. dessen Verhältniss zum Syrer*, in Merx's *Archiv für wissenschaftliche Erforschung des Alten Testaments*, ii. 68 sq.; cf. also Pick's art. "Relation of the Syriac Version to the Septuagint and Chaldee," in McClintock and Strong's *Cyclop.*] (d) *The Targum on the Five Megilloth* [i.e., on Ruth, Esther, Ecclesiastes, Canticles, and the Lamentations] is written in an intermediate dialect between the Vulgate, Aramaic, and Proverbs, and the East Arabian of the Babylonian Talmud. The whole, which may perhaps belong to one author, bears the impress of a date considerably posterior to the Talmudic time, and is a Midrashic paraphrase, exceedingly loose and free in character, containing legends, fables, allusions to Jewish history, and many fanciful additions.[1] 1. The Targum on Ruth was published separately, with a Latin translation and scholia by J. Mercier, Paris, 1854. 2. The Targum on Ecclesiastes has been translated by Ginzburg, in his *Commentary on Ecclesiastes*, London, 1861. 3. The Targum on Canticles is found in the rabbinical Bibles. It has been translated into Latin, and also into English by Gill, at the end of his *Commentary on the Song of Solomon*, London, 1851. 4. The Targum, rather Targums, on Esther,—One translation of concise form, and adhering closely to the text, occurs in the Antwerp polyglot. It was issued enlarged, with glosses by Tiller, in *Targum Prius et Posterus in Esther*, studiis F. Tass, London, 1855. This is the *Targum Prius*, which is contained in the London polyglot. Much more prolix, and amplifying still more the legends of this Targum, is the *Targum Posterus*, in T eller. [Its final reduction probably belongs to the eleventh century. With a commentary, the second Targum is found in the War saw rabbinical Bible. A separate edition, with notes, etc., was published by Munk. *Targum Scheni zu d. Buche Esther*, Berlin, 1876. It has been translated into German by P. Cassel, in an appendix to his *Das Buch Esther*, Berlin, 1878. It has been treated in essay by Reise, *Das Targum Scheni zu dem Buche Esther*, in Graetz's *Monatsschrift*, 1876, pp. 161 sq., 276 sq., 398 sq.] 5. The Targum on the Book of Chronicles was published from an Erfurt codex of the year 1343, by Beck (Augsburg, 1860-68), with learned notes and a Latin translation. Another edition was published by Wilkins (Amsterdam, 1715), from a codex belonging to the Cambridge University, with a Latin version. [This latter was lately republished by Rahmer (Thorn, 1866), with the deviations from Beck's edition. The origin of this Targum cannot be put earlier than the eighth century, or the beginning of the ninth. Comp. Frankel, *Monatsschrift*, 1867, p. 540 sq.; Rosen berg, *Das Targum zu den Chronik*, in Geiger's *Jüdische Zeitschrift*, 1870, pp. 72 sq., 136 sq., 283 sq. There is not any Targum, so far as is known, upon Daniel, Ezra, and Nehemiah. An edition of the Chaldee Hagiography was published by Lagarde, Leips., 1873.] [Lit.—By way of supplement we add here some works which treat also on the Targumim in general. Langen: *Das Judenreich in Palästina*, pp. 70-72, 206-218, 206 sq., 418 sq.; Nüdelke: *Die altertestamentl. Literatur*, pp. 255-262; Schürer: *Lehrbuch d. neuestenm. Zeitgesch.*, Leips., 1874, pp. 478 sq.; Drummond: *The Jewish Messianism*, London, 1877, pp. 148 sq.; the art. "The Targums on the Pentateuch," in The Church Quarterly Review, London, April, 1881; Stack: *Die Thargumim, in Zöckler's Handbuch d. theologisch. Wissensch.*, Nordl., 1882, 1, 172 sq.; Pick, art. "Targum," inMcCullock and Stack's *Cyclop.*; vol. x. pp. 202-217.] Volck. (B. Pick.) **TARSHISH.** I. A geographical or ethnographical idea, to comprehend which it is necessary to examine the different passages in which this word occurs. 1. What is meant by Tarshish in the genealogical table, Gen. x. 4, 5, where it is placed among the sons of Javan,—Elishah and Kittim and Tarshish and Dodanim, (a) the Dorians (Zeller, Lionnet); (b) the Tyreans (or Etruscans, Tus kans), so Knobel; (c) Tarso in Cilicia, so Delitzsch; (d) a famous port or region, so Movers. 2. As for the passages of the Bible, there is no doubt that Tarshish is to be fixed somewhere in or near Spain: so already Eusebius. For Spain we must also look on account of the metals (Jer. x. 9; Ezek. xxvii. 12) which were brought from thence. There can therefore be no doubt that Tarshish must be fixed near the mouth of the Ebro or the Guadalquivir. In fixing more precisely the locality, Movers, with whom Knobel also seems to agree, has come to the conclusion that Tarshish-Tartessus was not the name of a city, but that it was...
the name of a people and country in the south-west of Spain, beyond the Columns of Hercules. With this view of Movers agree not only the biblical notices, but also the older Greek writers. This also will explain the fact, that nowhere the destruction of Tartessus is mentioned. With this fact, that Tarshish is the name of a Spanish people and country, all etymological efforts to derive the word from the Semitic care in vain.

In fine, the two passages of the Book of Chronicles in which Tarshish occurs need to be mentioned. While we read in 1 Kings x. 22, that Solomon had at sea a navy of Tarshish with a navy of Hiram, bringing once in three years gold, silver, ivory, apes, and peacocks, which (with reference to 1 Kii gs ix. 26-28) leads to the supposition that a voyage to Ophir is meant, — Tarsish-ships intended for Ophir were changed into ships going to Tarshish. Keil's efforts to save the correct statement of the chronicle-writer are unsatisfactory; and we can only assume, with Bleek (Eindeitung, pp. 387 sq.), that the writer did not correctly understand the expression, hence his endeavor to fix it more precisely, which he did in an incorrect manner,—a view which is also adopted by Bertheau and Ewald; or, with Movers, that in the course of time the knowledge of the real Tarshish was lost among the Hebrews, and that it came to mean all distant countries in the west or in the south, or, as Movers says, a western and eastern Tarshish.

LIT. — WINER: Reale'wörterbuch, s. v.; CLESS, in PAULY's Reallexikon, vi. 2, pp. 1627 sq.; MOVERS: Phanacier, ii. 2; KNOBEL: Völkertafel der Genesis, Giessen, 1850.

II. A precious stone, which was probably found in Tarshish, whence it took its name (Exod. xxviii. 20, xxxix. 13; Ezek. i. 16, x. 9, xxvii. 13; Cant. v. 14; Dan. x. 6). The Septuagint, followed by Josephus, makes it the "chrysolite" or topaz. Comp. BRAUN; De Vestitu Sacerdol., ii. 17.

III. Proper noun (Esth. i. 14; 1 Chron. vii. 10).

E. OSANDER.

TAR'SUS, the chief town of Cilicia, was in Xenophon's time a city of some considerable consequence (Anab., i, 2, 23). In later times it was renowned as a place of education under the early Roman emperors; and Strabo compares it in this respect to Athens and Alexandria, giving, as regards the zeal for learning shown by the residents, the preference to Tarsus (xiv. 673). In the Christian, Tarshish is of the greatest importance, because it was the birthplace and early residence of the apostle Paul. His rabbinic training he received at Jerusalem (Acts xxii. 3). At Tarsus he prepared himself for his apostolic work; and here, as well as in the neighborhood, he first preached (Acts ix. 11, 30, xi. 24, xxii. 39, xxii. 25 sq., xxiii. 34). At a very early period Tarsus had a Christian church, and at the time of the Council of Nice it had an archiepiscopal see. In the period of the crusades Tarsus had an archiepiscopal see. The learning which was there cultivated exercised also its influence upon the Christians there. We only mention Diodorus of Tarsus, the founder of the school of Antioch, and Theodore of Tarsus, whom Pope Vitalianus sent to England as archbishop of Canterbury in the year 687. The caliph Harun al Rashid fortified the city, especially against the Byzantines; but under the Turkish regime it lost all its former splendor. Many ruins remind of the former magnificence of Tarsus; but the city is dirty, and has about six thousand inhabitants. In modern times the European residents have contributed largely to the amelioration of its affairs. It is remarkable, that up to this day the main industry is the same as in the time of the apostle (Acts xviii. 3).

LIT. — The older literature is given by WINER: Realwörter, s. v.; BELKEY, in Memoires de l'Acad. d. Inscript., vol. xxxvii., and Histoire de l'Acad., vol. xxxi.; CLESS, in PAULY's Réal-Encyclop., vi. 1618; LABORDE: Ante Minorum Pars, 1833 sq., livr. i. and 7 and 13; [LEQUIN: Orient chrétien, i. 1424, ii. 810 sq.; DE COMMUNIOLE: Table Alphabet., p. 229; LEWIN: St. Paul, i. 78 sq.; MURRAY: Handbook for Turkey in Asia, p. 370].

TAR'TAN (2 Kings xviii. 17; Isa. xx. 1), not a proper name, but an Assyrian title equivalent to our field-marshail, — the commander-in-chief of the army. This officer occupied the highest rank, and is named immediately after the king. A tartan mentioned in the inscriptions as being under Sennacherib was Belemurani, and it was quite likely, that he was the one sent to Jerusalem to solicit the people to revolt from Egypt. TASCODRUGITES (from ταςός, "a wooden nail," and παντος, "a nose"), a nickname applied to an heretical sect which arose in Galatia in the fourth century, because they placed the finger on the nose while praying: Epiphanius (Hær., 48) and Augustine (De Hær., 83). According to Theodoret, they rejected the doctrines of the sacraments, the incarnation, etc.

TASMANIA is a triangular-shaped island, a hundred and twenty miles south of the Australian Continent. It is situated between 40° and 44° south latitude, and between 144° and 149° east longitude. In extent, it is one hundred and seventy miles from north to south, and one hundred and sixty from east to west, with an area of over fifteen millions of acres. It is nearly the size of Scotland. The climate is proverbially one of the most healthy and delightful in the world. The annual rainfall averages twenty-four inches; being higher than on the Australian Continent, and lower than in Britain and America. The mean midwinter temperature is about 46° F.; and that of midsummer, 63° F. There are no extremes of heat or cold. The winter is scarcely severe enough to merit the name. Cattle are turned out in all seasons; and life in the open air may be enjoyed all the year round. The scenery is in harmony with the climate; and the island is a favorite resort for people from neighboring colonies, and travellers from a distance. It was discovered by the Dutch navigator Abel Tasman in 1642, who named it Van Diemen's Land, in honor of Anthony van Diemen, governor of Batavia, whom he had served. The work of the first discoverer remained as he left it till the closing years of the eighteenth century, when Capt. Cook and others gradually
TASMANIA.

opened up what had so long been as a sealed book. The settlement of the colony took place in 1803, when the convict establishment at Botany Bay, near Sydney, which had existed for about fourteen years, being overcrowded, a number of the most dangerous felons had to be dispersed, and were brought to Tasmania. Transportation ceased a quarter of a century ago; and in 1856 the event was signalled by changing the name from "Van Diemen's Land" to "Tasmania," in honor of the rightful discoverer. Practically there is now nothing to remind one that the land was once a convict settlement. The aborigines, who presented, probably, almost the lowest type of savage tribe, numbered somewhere from five thousand to ten thousand in the early part of the century. The last of them died in 1896. Tasmania, like other colonies, has a governor of her own, appointed by the British cabinet, who holds office for six years. The Parliament consists of two chambers, the Legislative Council with sixteen members, and the House of Assembly with thirty-two members, both elective. The system of education is compulsory, secular, and free. "By exhibitions from the schools, a certain number of pupils of both sexes are enabled annually, even in the absence of private resources, to proceed to the best private schools, and thus qualify themselves eventually for examination for the local degree of associate of arts. Two Tasmanian scholarships, of two hundred pounds a year each, tenable for four years at a British university, are awarded annually to associates of arts (male) who pass a prescribed examination." There is no lack of mechanics' institutes, public libraries, and scientific societies. New books, and all leading British and some American periodicals and journals, arrive regularly. The population is now only a hundred and twenty thousand, and composed of English, Irish, and Scotch, without almost any admixture of foreign nationalities. But there are signs of awakening activity and enterprise, giving hope of a successful future. Mineral and other resources are being vigorously developed; and by liberal land-laws such encouragement is given to immigration as affords a reasonable prospect of a quick, though it may not be rapid, increase of population. The chief exports are wool, tin, timber, gold, jam, fruit, hops, grain, bark, stud-sheep, etc. Hobart is the capital, with a population (in 1878) of 22,500. Launceston, the only other considerable town, has 13,000.

As in the rest of Australasia, the usual religious bodies flourish in Tasmania; although it may be noted that the Presbyterian Church has not been quite so prosperous as in the other colonies. There is an Anglican and a Roman-Catholic bishop. The church-buildings throughout the country are suitable, and many as choice as inns, especially St. David's Cathedral and St. Andrew's Presbyterian Church, Hobart, and St. Andrew's, Launceston. There is no state church. For about fifty years, however, after the settlement of the colony, the ministers of the churches of England, Scotland, and in some cases in the position of colonial chaplains, paid by government, like other civil servants. But the State-aid Abolition Act put an end to this quarter of a century ago; the churches receiving as compensation a certain sum in government debentures. Most of the Presbyterian ministers, and some of the Episcopalian, come from the Old Country or the neighboring colonies; but progress is being made in all the churches towards training a native ministry. According to a recent census, the nominal returns are as under:—

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Episcopalians</td>
<td>53,047</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>22,001</td>
</tr>
<tr>
<td>Presbyterians</td>
<td>9,064</td>
</tr>
<tr>
<td>Wesleyans</td>
<td>7,187</td>
</tr>
<tr>
<td>Independents</td>
<td>3,521</td>
</tr>
<tr>
<td>Baptists</td>
<td>1,631</td>
</tr>
<tr>
<td>Jews</td>
<td>2,232</td>
</tr>
<tr>
<td>Society of Friends</td>
<td>109</td>
</tr>
<tr>
<td>Other sects</td>
<td>2,759</td>
</tr>
</tbody>
</table>

At the time of the above census the ministers of all denominations numbered a hundred and twenty-nine. As in the case in Australasia generally, they are for the most part efficient pastors, and highly respected. E. S. DUFF.

TATE, Nahum, b. in Dublin, 1652; d. Aug. 12, 1715, in the precincts of the Mint in Southwark, being in hiding from his creditors; was a son of Faithful Tate, D.D., a voluminous but long-forgotten versifier; educated at Trinity College, Dublin; went to London; became poet-laureate, 1800; published various poems of no great fame or value. He is remembered by a New Version of the Psalms of David, made in conjunction with Nicholas Brady, D.D., who was born at Brandon, Ireland, 1659, and died 1726; held preferments in London, and at Richmond, Surrey; published some sermons, and a Translation of the Envoi. It is impossible to assign the precise authorship in the case of any of their renderings; but Tate is supposed to have been the better poet, and to have shown it chiefly here. Twenty psalms appeared 1695, and the entire psalter 1696. This first edition is rare; "as, from some objectionable passages, the whole edition was recalled and destroyed." It was soon after (probably by 1698) revised, and in parts rewritten. Having been by the king "allowed and permitted to be used in all such churches, chapels, and congregations shall think fit to receive the same" (Dec. 3, 1698), it was recommended by the Bishop of London, May 23, 1698. Though it may not be entirely in popular acceptance, not entirely driving out Sternhold and Hopkins till the present century was somewhat advanced, and being, in turn, displaced of late by the greatly increased supply and use of hymns in the Church of England. In one section, at least, of this country, it was largely used in preference to the New-England version, or Bay Psalm-Book; many editions appearing in Boston between 1750 and 1800. This extended and long-continued use may be pleaded against the unfavorable opinions of critics. James Montgomery speaks of its "neutral propriety," and found it "nearly as inanimate, though a little more refined," than the old version; and Bishop Wilberforce gave "Tate and Brady" as the definition of a "dry-salter." From the stand-point of modern taste, no one has ever succeeded in verifying the entire psalter. Any close rendering is designed to be sung out of necessity made difficult reading. Of all such attempts, that of Tate and Brady is probably the least disgraceful, and the most useful. It contains some fairly poetical portions, many that are still well adapted to public
TATIAN.

TATIAN, one of the most prominent Christian writers of the second century; was a native of Assyria, but thoroughly conversant with Greek-Roman civilization. His education was that of a common sophist, combining a rich and varied store of learned lore with a more or less superficial training of rhetoric; and his life, which, however, is very imperfectly known, seems to have been that of a common travelling teacher of rhetoric. For a time he went to Rome, heard Justin, received a very deep and decisive impression of Christianity, and wrote his Apology, in which he was a chief authority. He discovered in the Nitrian convent, and secured for the British Museum, a splendid collection of ancient Syriac manuscripts. He published, besides a Coptic grammar (1829) and dictionary (in Latin, 1836), Coptic versions of the Minor (1836) and Major Prophets (1832) 2 vols., and the Apostolical Constitution (1849), and other learned works.

TAULER, Johannes, b. at Strassburg about 1290; d. there June 16, 1361; one of the most prominent representatives of medieval German mysticism, and one of the greatest preachers of his time. Of his life very little is known. He entered the Dominican order, and studied theology in Paris, but drew more mental nourishment from the writings of the Areopagite, St. Bernard, and the mysticism of St. Victor, than from the dialectical exercises of the professors. After finishing his studies, he returned to his native city, where he became acquainted with Meister Eckart, and spent the rest of his life; making short voyages to Basel (where he entered into connection with the Friends of God), to Cologne, and other cities. That he continued officiating during an interdict laid upon Strassburg by the Pope for political reasons, is a legend first put into circulation in the sixteenth century by Speckle. It may contain some kernel of historical fact, not now to be discerned with certainty; but all its main features are due to the eagerness of the Reformers to enroll the great and famous preachers among their forerunners. Still more fictitious is the tale of his conversion by Nicholas of Basel. His works consist of sermons, a few minor treatises, and some letters. The first collected edition of his sermons was printed at Leipzig in 1498, and often reprinted, English translation by Miss Winkworth, London, 1857, and New York, 1858 (edited by Dr. Hitchcock). The Nachfolger des armen Leben Christi, Exercitio super vita et passione Christi, and Institutiones divinae (also called Medulla animae), are not by Tauler. The doctrinal views of Tauler often remind the reader very strongly of those of Meister Eckart, though, generally speaking, they evince another character: the speculative element is weaker; the devotional, stronger. Tauler was of a practical turn of mind, a preacher, not a philosopher. The speculative bearing of his ideas is consequently only slightly developed, while their application to real life is emphasized with great energy. It was this practical, and, for that very reason, truly evangelical tendency of his preaching, which gave him a much greater influence on his time than any of the other celebrated mystical teachers. They were either too metaphysical, as was Meister Eck-
TAXATION.

art, or too fantastic, as was Suso, to reach the great majority of the laity; while the words of Taverner near the end of the 15th and beginning of the 16th century were not at liberty to dispose, but will or otherwise, of the property accumulating from the ecclesiastical income. From the end of the fourteenth century such property was considered as belonging to the church.

The first traces of a real taxation of the clergy occur towards the close of the sixteenth century, and that at once under three different forms. First, an annual tax was levied on the clergy to the cathedral. It was called honor cathedral, or cathedraticum, and, as it was paid during the episcopal visitations, synodal censed, synodus, or synodaticum. It is first met with in Spain, where it was paid in money: Conc. Bracara, c. 1 (572).

In the Frankish Empire, where it was paid in kind, it is mentioned in a capitulium of Charles the Bald (544): in Italy it became common under Innocent III. (d. 1216) and Honorius III. (d. 1227).

Next, a fee was paid, by any one appointed to a benefice, to the patriarch, or archbishop, or bishop who ordained him. In the East it is mentioned as a custom in Asia, xii. 3 (548); and it was no small burden, since it was stipulated that it should not exceed one year's income.

In the West a council of Rome (695) declared that voluntary gifts to the ordaining bishop and his chancery were not simony; but a council of Paris (829), as well as the letters of Ivo of Chartres (Ep. 138), complains of the magnitude of those gifts. The money, which, since the ninth century, the metropolitans paid in Rome for their pallium, was a tax of the same kind; and it became a very heavy one. Finally, it was the duty of the clergy to entertain the bishop on his tour of visitation. This duty, which occurs under various names,—procurationis, mansio parata, circuad, circuturm, albergaria, etc.,”—is first met with in Spain: Conc. Toleti, i. c. 20 (589), and vii. c. 4 (644).

It afterwards became customary for the clergy to rid themselves from this duty by the payment of an annual sum of money; but that custom was forbidden by Innocent IV. (d. 1254), and Concil. Lugdum, ii. c. 1 (1274).

As the constitution of the church more and more assumed the form of a feudal monarchy, the ecclesiastical system of taxation developed in the same direction. Secular rulers, such as the kings of Poland, Hungary, England, Norway, Sweden, Naples, Arragonia, and Portugal, paid an annual tribute (census) to the Pope, thereby recognizing that they held their titles and realms as fiefs of the holy see. The Peter's-pence (denarius Si. Petri), which from several of those countries was paid annually to the Pope by every household, had also a feudal character, and so had the protection-money of many monasteries, the exemption-money of many episcopal sees, etc. Most taxes of this character, however, have afterwards been discontinued, though two still remain, — the subsidium charitativum and the jus deportuum. In a moment of great distress the bishop may levy a tax on the whole clergy of his diocese. This extraordinary subsidium charitativum is first mentioned in Concil. Lateran, iii. c. 6 (1187). Allied to it is the Pope's right to appropriate, under circumstances of distress and for ecclesiastical purposes, one-tenth of all ecclesiastical revenues; which right he did not make excessive, for, as, for instance, during the crusades. The jus deportuum, or annafl, or annate, originated under Honorius
TAYLOR, Dan, founder of New Connection of General Baptists (see p. 2203); b. at Northowram, Halifax, York, Eng., Dec. 21, 1778; d. in London, Dec. 2, 1816. Like Luther, a miner’s son, and at five years of age worked in the mine with his father. He was strong, fearless, and eager for learning, and gave promise of the prodigious industry of his manhood by carrying his books into the coal-mine, and converting it into a study. As with all superior lads, religion was his first thought. His sense of sin was acute, and his passionate yearning for pardon and light urged him to travel ten and twenty miles to hear Wesley, Whitefield, and Grimshaw. But he did not rest till he understood and accepted the message of universal love in John iii. 16: that gave the trend to his character and career. He joined the Wesleyans, and became a “local preacher”; but his essentially independent and growing spirit forced him out of the Methodist ranks, and he accepted the pastorate of a few like-minded folk at Nook, Birchencliffe. Further study of the Bible led him to the Baptist idea, and so he came into contact with the General Baptists. Detecting their Unitarian drift, he confronted it, and sought to arrest it. Failing, he, together with the Barton Independent Baptists, formed, in June, 1770, the New Connection of General Baptists. Now he found his true sphere, and he entered as a pastor with conspicuous fidelity, first at Birchencliffe (1773–83), next at Halifax (1783–85), and finally at Church Street, Whitechapel, London (1785–1816). He meanwhile wrote copiously and ably on the theological questions of the day, and also shaped the course of the General Baptist denomination. He was its leading spirit for nearly half a century, founded its college in 1797, started and edited its magazine, 1788, presided at its annual gatherings, and impressed his sturdy, enterprising, progressive, and liberal individuality on its institutions and churches. His chief literary works are, Fundamentals of Religion in Faith and Practice, Dissertations on Singing in Public Worship, Letters on Andrew Fuller’s Scheme.


TAYLOR, Isaac, English theological writer; b. at Lavenham, Suffolk, Aug. 17, 1787; d. at Stanford Rivers, Essex, June 28, 1865. His father was a line engraver, and later a dissenting minister, and author of popular children’s books; but he entered the Established Church. After following for a while the profession of engraver and artist, he turned his attention to literature and inventions. He invented two very ingenious engraving-machines; one for illustrations, and another for patterns upon rollers for calico-printing. As an author he was very prolific and original. Among his religious and theological writings may be mentioned History of Transmission of Ancient Books to Modern Times, 1827; Natural History of Enthusiasm, 1829 (very popular); Natural History of Fanaticism, 1833; Spiritual Despotism, 1836; Physical Theory of Another Life, 1838 (after this work he dropped his incognito); Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times, 1839–40, 8 parts, 4th ed., with supplement and indexes, 1844, 2 vols. (a reply to those who desired to restore “primitive” doctrine, and magnify the “Primitive” Church, by showing the seamy side of the early church; but it goes too far, and thus really conveys a false impression); Man Responsible for his Dispositions, Opinions, and Conduct, 1840; Loyola and Jesuism, 1849: Wesley and Methodism, 1851; The Restoration of Belief, 1855; Logic in Theology, 1859; Spirit of Hebrew Poetry, 1861; Contributions on the Penitence of Sin, 1866 (a reply to Bishop Colenso). Almost all his books have been reprinted in New York, and to the reprint of the Spirit of Hebrew Poetry Dr. W. Adams contributed an introduction.

TAYLOR, Jane, was b. in London, Sept. 23, 1778; and d. at Ongar, Essex, April 12, 1824. She learned her father’s profession as an engraver, which was soon deserted for literature. Her life was spent mainly at Lavenham, Colchester, Ongar, and Marazion in Cornwall. Her memoir of her brother Isaac appeared 1888. She was among the best and most successful of writers for youth. Of her many publications (Display, Essays in Rhyme, Contributions of Q. Q., etc.), not the least important were the Original Poems, 1805, and Hymns for Infant Minds, 1809 or 1810 (new ed., London, 1883), written conjointly with her sister Ann (1782–1866), afterwards Mrs. Gilbert. In these it is possible to fix the exact period with certainty. F. M. Bird.

TAYLOR, Jeremy, —the Chrysostom of English theology, but in brilliancy of imagination surpassing his Greek antitype,—was born at Cambridge, Aug. 15, 1013. There he entered Calus
Taylor, John, an English Unitarian; wrote a number of hymns, which appeared mostly in Christ after a sacramental, that is, a real and spiritual manner. Generally it may be said of Jeremy Taylor that he was one of the last men from whom qualified and cautious statements could be expected. He certainly was like a cloud, "which moveth altogether, if it move at all." Upon the doctrine of justification he is very misty, deprecating inquiries respecting it as leading into useless intricacies; in short, cutting away the ground from any definite theological representation of it whatever. In argument he is often defective; in declamation, always unrivalled.

In 1658 Taylor removed to Ireland, and carried on clerical ministrations at Lisburn and Portmore. He returned to London in 1660, and promoted the restoration of Charles II. by signing the Loyal Declaration of the Nobility and Gentry in the April of that year. In 1660 also, he published his elaborate Ductor Dubilantium, or the Rule of Conscience in all her General Measures, pronounced by Hallam to be "the most extensive and learned work on casuistry which has appeared in the English language." Taylor's acuteness, and command of quotations, his insight into human nature, and his pleasing address against it, and advocated a theory of comprehension which he had not the power to put in practice. It was, in fact, an eloquent plea in behalf of deprived Episcopal clergymen, based on principles broader than were sufficient to support their cause alone, but which, when the tables were turned, he was not prepared to apply to Presbyterians. The beautiful Life of Christ followed in 1655; and this was succeeded the same year by his Holy Living, completed in 1651 by his Holy Dying. Some of his Sermons came next, and in 1652 appeared his Discourse on Baptism. More Sermons were issued in 1653, and in 1654 came forth from the press his book on The Real Presence of Christ in the Sacrament. The Golden Grove, a guide of infant devotion, succeeded in 1655; and in 1656 a Collection of Polcmical and liltoral Discourses was given to the world. These are remarkable for the width of their original illustration, multifarious learning, ingenious argument, poetical imagination, and exuberant, florid diction. The rhythm of his sentences flows like music, and captivates the taste, when his reasoning does not satisfy the judgment. His opinions were all struck in the Anglo-Catholic mould; though he practically claimed for himself "a liberty of prophesying," which led him sometimes to break bounds, to wander out of the orthodox enclosure, and to enter fields of Pelagian thought. His Unum Necessarium, or the Doctrine and Practice of Repentance, printed in 1655, especially laid him open to this charge, and involved him in very serious controversy. He was one of those thinkers who cannot endure the trammels of a system, and though faithful, on the whole, to a certain creed, feel compelled by a restlessness of speculation to deviate from it in many particulars. He was decidedly anti-Calvinistic and anti-Blasphemous. Of the Mayhew Tables and the ebony dragon with immense arbor, speaking extravagantly of baptismal regeneration, piling up figures on figures to illustrate its efficacy, and, though less figurative in his exposition of the Lord's Supper, insisting that the symbols of bread and wine become changed into the body and blood of
TAYLOR.

Aspland’s Selection, 1810. Some of them possess decided merit, and have been widely used in our churches.

TAYLOR, Nathaniel William, D.D., an eminent Congregationalist preacher, theological teacher, and author; b. at New Milford, Conn., June 20, 1758; d. in New Haven, March 10, 1835; was admitted to the Society of New Haven. He was graduated at Yale College in 1807; studied theology with President Dwight, and became pastor of the First Church in New Haven in 1811, which office he resigned in 1822, to take the chair of Dogmatic Theology in the theological department of Yale College, where he continued to teach until his death. As a preacher he was singularly impressive, combining solidity and clearness of thought with a remarkable eloquence. Unusual results followed upon his sermons, especially in connection with “revivals.” From early youth deeply interested in the problems of theology, and endowed with moral and mental powers of a very high order, he worked out, on the basis of the previous New-England theology, an elaborate system, which gained numerous adherents, and powerfully affected theological thought and preaching in America beyond the circle of its professors and advocates. It was popularly termed “The New-Haven Theology.” Sometimes it was called “Taylorism.” It was one of the most influential of the types of so-called “New-School Divinity.” There were able coadjutors of Dr. Taylor, notably his colleagues,—Rev. Eleazar T. Fitch, D.D. (b. 1791; d. 1871), college preacher at Yale from 1817 to 1852, and professor of homiletics, a man of rare and versatile powers; and Rev. Chauncey A. Goodrich, D.D. (b. 1790; d. 1860), also an influential professor in the college and in the divinity school at Yale, and the principal editor of The Christian Spectator, the review in which many of the controversial essays of “The New-Haven Divinies,” were published. But the peculiarities of “New-Haven Divinity” as it existed in the generation among whom Dr. Taylor was a prominent leader, are mainly and justly associated with his name.

When Dr. Taylor began his investigations, New-England theology asserted, as it had done from the time of Edwards, a doctrine of natural liberty. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the other side of human responsibility, and thus accommodate the introduction, or divine permission, of sin, from the beginning of responsible agency is one of the fundamental questions of the problem, in Dr. Taylor’s view, is in the union of the doctrine of the previous certainty of every act of the will—a certainty given by its antecedents, collective and particular, and the power of free and voluntary choice. Freedom is exemption from something: it is exemption from the constraining operation of that law of cause and effect which brings events to pass in the material world. If the antecedents of choice produce the consequent according to that law, without qualification, there is no liberty. Yet Dr. Taylor did not hold to the liberty of indifference or of contingence which had been charged upon the Arminians, and had been denied by his New-England predecessors. He held to a connection between choice and its antecedents, of such a character as to give in every case a previous certainty that the former will be what it actually is. The ground or reason of this certainty lies in the constitution of the agent, and the motives under which he acts; that is to say, in the antecedents taken together. The invariable connection of these with the consequent, the Divine Mind perceives, though we may not dogmatize on the exact mode of his perception. The precise nature of the connection between the antecedents and consequent, Dr. Taylor did not profess to explain; but he held that the same antecedents will uniformly be followed by the same consequent. There are causes which do not necessitate their effect, but simply and solely give the certainty of it. Now, all admit that every event is previously certain. It is a true proposition, that what is to occur to-morrow will thus occur. No matter, then, what may be the ground of this certainty, as long as the events in question are not necessitated, there is no interference with moral liberty.

The leading principles of Dr. Taylor’s system may now be stated:—

1. All sin is the voluntary action of the sinner, in disobedience to a known law.

2. Sin, however, is a permanent principle, or state of the nature of natural inability as the condition of responsible agency. It rejected the imputation of Adam’s sin in every form; but, outside of the Hopkinius school, it associated with this denial a vague theory of an hereditary, sinful taint, or a sinful propensity to sin, propagated with the race,—what Dr. Taylor termed “physical depravity”; and it vindicated the introduction, or divine permission, of sin, by affirming that sin is the necessary means of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the other side of human responsibility, and thus accommodate the introduction, or divine permission, of sin, from the beginning of responsible agency is one of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the other side of human responsibility, and thus accommodate the introduction, or divine permission, of sin, from the beginning of responsible agency is one of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the other side of human responsibility, and thus accommodate the introduction, or divine permission, of sin, from the beginning of responsible agency is one of the greatest good, and that the system of things is better with sin than without it.

The aim of Dr. Taylor was to relieve New-England theology of remaining difficulties on the side of human responsibility, and thus accomplish the end which it had always kept in view. The fundamental question was that of liberty and necessity. There must be, on the one hand, a firm foundation for the doctrine of decrees and universal providential government, and for the other side of human responsibility, and thus accommodate the introduction, or divine permission, of sin, from the beginning of responsible agency is one of the greatest good, and that the system of things is better with sin than without it.
nature, since, in all the appropriate circumstances of their being, they sin from the first. The certain of their sin as soon as they are capable of sinning is the consequence of two factors.—the constitution and condition of the soul (subjective), and the situation (objective). These together constitute nature in the statement, “We are sinners by nature.”

2. There is the proximate efficient cause of all his voluntary states and actions. No man is necessitated to choose as he does. There is ever a power to the contrary. A sinner can cease to love the world supremely, and can choose God for his portion.

5. Natural ability being a real power and not an incapable faculty, there must be something in a sinner’s mind to which right motives can appeal, some point of attachment for the influences of the law and the gospel. Hence the importance of the distinction between the sensibility and will, or of the threefold classification of mental powers, which Dr. Taylor was among the first to introduce.

6. Dr. Taylor believed, with a great company of philosophers (from Aristotle to the present time), that the involuntary love or desire of personal happiness is the subjective, psychological spring of all choices. Benevolence is the choice of the highest good of the universe in preference to every thing that can come into competition with it. But one’s own highest happiness can never thus come into competition with it. Virtuous self-love and virtuous benevolence denote one and the same complex power to the contrary. A sinner can cease to love the world supremely, and can choose God for his portion.

7. The author of regeneration is the Holy Spirit. The change that takes place in the soul is due to his influence so exerted as to effect that change in the sense of rendering it infallibly certain. It is a change of character. It is the production of love to God as the supreme object of choice, in the room of love to the world. Now, a sinner is naturally able to make this revolution in the ruling principle of his life. But there is a moral inability which constitutes practically an insuperable obstacle; and this is overcome only by the agency of the Spirit, who moves upon the soul, and induces, without coercing, them to comply with the requirements of the gospel.

8. Dr. Taylor’s doctrine on the relation of the introduction of sin, and its continuance to the divine administration, accords with the general spirit of his theology. Theologians from Calvin to Bellamy had discussed the question, as if there were only this alternative,—the existence of sin, or the prevention of it by the power of God. Dr. Taylor held that we are not shut up to the alternative just stated. There is a third way in which sin might have been prevented, and that is by the free act of the beings who commit it. It is not true, then, that sin is in any case better than holiness in its stead would be, or that sin, all things considered, is a good thing. But it may be true that the non-prevention of sin by the act of God is in certain cases better than its forcible prevention by his act.

Dr. Taylor took up the question in answering sceptical objections to the benevolence of the Creator. The ground that he took in reply was this, that it may be impossible for sin to be excluded by the act of God from the best possible system. The system would be better without sin, if this result were secured by the free action of the creatures comprising it, with no other alteration of its characteristics. It might not be so good if the same result were reached by divine intervention. We are too little acquainted with the relations of divine power to free agency to declare confidently what extent the exertion of such power is beneficial when the universal system is taken into view. It is wiser and more modest to judge of what is best by what we actually see done.

9. Dr. Taylor’s conception of election is conformed to his doctrine respecting the divine permission of sin. Regeneration is the act of God. He has determined to exert such a degree of influence upon a certain part of the race who are sinful by their own act, and justly condemned, as will result with infallible certainty in their conversion. He is not bound to give such influence in equal measure to all; rather does he establish a system of influence which his omniscient mind foresees to be most productive of holiness in his kingdom as a whole. It is not the act or merit of individuals that earns or procures this effectual influence, but that large expediency which has respect to the entire kingdom, and the holiness to be produced within it.

He organizes a plan, not in an arbitrary way, but in order to secure the best results that are attainable consistently with the wise and benevolent laws that underlie his whole administration.

LIT. — Memoirs and Recollections by W. S. DUTTON, and G. P. FISHER, 1858; art. on The System of Nathaniel W. Taylor, etc., by G. P. FISHER, New-Englander (1865), reprinted in Discussions in History and Theology, by the same, 1880; arts. on Nathaniel W. Taylor’s Theology, by N. PORTER (New-Englander, vol. xvii.), and by B. X. MARTIN (New-Englander, vol. xvii.). Of Dr. Taylor’s writings, there have been published since his death, Practical Sermons, N. Y., 1858; Lectures on Moral Government, 1859, 2 vols.; Essays, Lectures, etc., on Select Topics of Revealed Theology, 1869. See also FITCH’s review of Fisk, Quarterly Christian Spectator, 1831. F. M. FISHER.

TAYLOR, Thomas Rawson, b. at Otsett, near Wakefield, May 7, 1807; d. at Airedale, March 7, 1835; a Congregational minister at Sheffield, and tutor at Airedale College. He wrote only a few hymns, best known among them is “I’m but a stranger here.” His Memoir and Remains appeared 1836.

TAYLOR, William, D.D., a prominent and venerable minister of the Presbyterian Church in Canada; b. in the parish of Dennie, Scotland,
March 18, 1803; d. in Montreal, Can., Sept. 4, 1876. His father was a farmer. After the usual
preparation in school and college, he attended the Theological Hall of the Secession Church for
five sessions, and was licensed to preach in 1827.
In 1831 he was ordained the pastor of a congre-
gation in Peebles. In 1833, along with two other
ministers from Quebec, Dr. Taylor went to Mon-
real immediately after the city had suffered
severely from the scourge of cholera. He was
immediately called as the pastor of a congrega-
tion just formed, and was installed July, 1833.
He retained the same pastoral charge till the close
of his life,—forty-three years. Dr. Taylor was
a thorough scholar, an able theologian, an ear-
nest preacher, and a wise counsellor in all eccle-
siastical affairs. He was an acknowledged leader
in the church courts, and held a high place in
the esteem of his brethren in ministry. He
labored for years most indefatigably to secure
the union of all the branches of the Presbyterian
Church, and had the happiness to see its accom-
plishment in 1875. He was truly an apostle in
the cause of temperance, and an able advocate of
every cause of social and moral reform. He was
specialiy interested in the evangelization of the
French Canadians. His manners were courtey
yet affable, his devotion to his work zealous and
unflagging, his ministry successful and greatly
blessed, his influence great and widely extended,
his life pure and eminently useful, his death calm
and peaceful; and his memory is cherished, not
only by the congregation whom he served so long
and so faithfully, and by the city where his labors
abounded, but by the whole denomination, which
long regarded him as one of her pillars. He pub-
lished many articles and several able discourses
on the topics of the day. WILLIAM ORMSTON.
TE DEUM. See Ambrosian Music.
TELEOLOGY (from τέλος, "an end," and λόγος,
"discourse"), a technical term denoting a line
of speculative researches concerning the final ends
involved in and revealed by the phenomena of
nature. Theologcal or physical argument on the existence of God is based on
this line of evidence.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELLER, Wilhelm Abraham, b. at Leipzig, Jan.
9, 1761; d. at Kön-an-der-Spree, Dec. 9, 1864; one
of the representatives of the rationalism of the
eighteenth century. He was educated, and pur-
sued his theological studies, in his native city,
and began to lecture at the university there in 1755.
In 1761 he was appointed professor of theology
at Helmstadt, and in 1764 he published his Lehrbuch
der Neu-Glaubens. The book created quite a
sensation, though it represents rationalism only
in its first stage. Irrespective of the time-honored
scheme which ruled with almost absolute author-
ity, he arranged all the materials of doctrinal
theology under the two heads, the realm of sin
and the realm of grace; and all such doctrines
as would not fit in that arrangement he omitted.
The doctrine of God he referred to natural reli-
gion; the doctrine of the Trinity he did not men-
tion; the expression "hereditary sin" he declared
a contradicio in adjudio. It became a little diffi-
cult for him to keep his chair; but, just as the
situation grew dangerously difficult, he was
appointed confessor to Louis XIV. after the death of Pere La Chaise in 1709.
He was fanatical, ambitious, unimpressible, a
master of diplomatic trickery; and he had the old
king completely in his power. The destruction
of Port-Royal, the condemnation of Quenel's
writings, the enforcement of the bull Unigenitus,
were among his principal exploits. After the
death of Louis XIV. he was banished from the
court.
C. SCHMIDT.
TEMPERANCE. Our English word "temper-
ance" is of Latin derivation. Its etymological
meaning may perhaps be best understood by ob-
serving the analogy of the English word "temper.
substances, mortar for example, are properly tempered when their ingredients are mingled in correct
proportions, with the result of making the article
exactly fit for the purposes for which it is designed.
A steel tool is tempered to a standard degree of
hardness. Temperance as a virtue is a "new religion." The same is, of
course, the case with such expressions as law and
gospel, sacrifice and atonement, etc. The edict
of 1788 again brought him into difficulties; and
on account of his vote in the trial of Schulze he
was sentenced to suspension for three months, and
a fine to the insane asylum. Nevertheless, in
1792 he was able to publish his Die Religion der
Volkkommeren, which represents the very perfec-
tion of rationalism. Christianity is there ex-
plained to have been, from the very day of its
birth, in a steady process of development, which
will not stop until it has made the Christian reli-
gion a religion of morals only. See Fr. NICOLAI:
Gedächtnisschrift auf Teller, 1807.
THOLUCK.
TELLIER, Michael le, b. at Vire, Normandy,
Dec. 15, 1848; d. at La Fleche, Sept. 2, 1712. He
entered the Society of Jesus in 1691; devoted him-
self for some time to the study of history, but
threw himself finally into theological polemics.
By his attacks on the Jansenists he acquired so
great a notoriety that he was made a provincial
of his order, and appointed confessor to Louis
XIV. after the death of Pere La Chaise in 1709.
He was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
TELESPHORUS (Bishop of Rome, 128—139)
was a native of Greece. Nothing is known of
his reign. The reports of his regulations con-
cerning the Easter fast, and his introduction of
the Gloria and the three masses at Christmas,
depend upon an interpolated passage in the
Chronicle of Eusebius, and a spurious sermon of
Ambrose.
This is, therefore, a good word by which to translate the Greek "Epimen" of the New Testament. The latter term properly denotes mastery over one's self. A self-controlled character is a well-tempered character, at least in some important respects.

But it is not without good reason that the word has come to be prevailingly restricted to a much narrower meaning. The use of intoxicating drinks is so conspicuously connected with the loss of self-mastery and of proper balance, that we very naturally connect the terms "temperance" and "intemperance" peculiarly and almost exclusively with the drinking-habit.

Intoxicants, in the form of wine and beer at least, have been known from the earliest historical times; and the vice of drunkenness has also been known. This is evident from the familiar bibli cal instances of Noah, Nabal, and others, from the figures on the early Egyptian monuments, from the Greek myths concerning Bacchus, and from many other sources. But the conditions of the problem of drunkenness have been materially changed within the last few centuries by the extent to which the art of distillation has been developed. This art has long been known and practised; but it was not until a comparatively recent period that it came to be the powerful means it now is for increasing and cheapening the world's stock of intoxicating beverages.

According to an article by Professor Theodore W. Dwight, LL.D., published in the Independent of April 27, 1882, the earliest recognition of the existence of distilled liquors to be found in English legislation was in the year 1629; and it was not until much later in the seventeenth century, that these came to be recognized as in general use. As might have been expected, their introduction greatly increased the evils of intemperance. Says the Encyclopaedia Britannica, in its article on "Gin," --

"In the early part of the eighteenth century, gin-shops multiplied with great rapidity in London; and the use of the beverage increased to an extent so demoralizing, that retailers actually exhibited placards in their windows, intimating that there might get drunk by drinking a gill, and that clean bow, in comfortable cellars, would be provided for customers."

Contemporaneously with these changes in the facilities for the practice of drunkenness occurred certain other changes in men's habits of living, which also greatly affected the question of the use of alcoholic drinks. Coffee was known as early as 975 A.D., but it was first brought from Abyssinia into Arabia early in the fifteenth century. Coffee-houses were established in Constantinople about the middle of the sixteenth century, and in London in 1632; and, before the close of the seventeenth century, coffee was a customary beverage in Europe. Chocolate and tea came to be generally used as beverages within a few years of the same time.

In both these directions, throughout Europe and America, and parts of Asia and Africa, the generation of men who were of middle age about the year 1700 witnessed a radical revolution in the conditions of human life. In their childhood, fermented alcoholic drinks were the one resource of men, not only for purposes of intoxication, but for all the purposes for which tea, cocoa, and coffee are now employed. They lived to see the fermented beverages largely superseded, in the one case, by the use of them by the hot drinks which have ever since been on our tables. In their childhood, however, plenty wine and ale may relatively be said to have been, they were yet scarce enough so that habitual drunkenness was beyond the reach of why except those who had access to the cellars of the rich. Before they died nobody could get drunk, at any time, for a penny.

It should be added to this, that the use of tobacco became general during the seventeenth century. And as having a real, though less direct, connection with the temperance problem, we must count all the marvellous discoveries and inventions which have rendered human life in these later centuries so utterly different from what it ever was before.

These radical changes of condition naturally led to corresponding changes in the convictions of men in regard to the use of alcoholic drinks. To trace the development of these convictions is to sketch the history of the modern temperance reform in America and the Old World.

Until the current century, the general opinion of mankind has certainly not condemned the use of intoxicating drinks, nor even occasional drunkenness, provided the drinker kept himself prudently guarded from further bad results. Philo the Jew, contemporary with Jesus, wrote extensive treatises on Drunkenness and Sobriety, which are largely of the nature of allegorical comment on the passages in the Mosaic writings which mention the use of wine. These include a formal discussion of the question, "Whether the wise man will get drunk?" He replies by citing the expressed opinions of men, as well as evidence of other sorts, on both sides of the question. He says that "the sons of physicians and philosophers of high repute . . . have left behind ten thousand treatises on drunkenness," and censures these for the narrowness of their treatment of the subject. He insists on the difference between the drinking of "unmixed wine," which will produce intoxication, and that of lighter or diluted wines. He calls unmixed wine a poison and a medicine. He condemns the drinking contests which were common in his day. He exposes in graphic pictures the wretchedness of drunken orgies and riots, and the deterioration of health and morals which results therefrom. He holds that "the wise man will never of his own accord think fit to enter upon a contest of hard drinking, unless there were great things at stake, such as the safety of his country, or the honor of his parents," etc. But he none the less indorses what he represents to be the current opinion; namely, that a wise man will occasionally get drunk. His helplessness when drunk no more disproves his wisdom than if it resulted from a bilious attack, or from sleep, or from death. Philo intimates that the opposite opinion is quite respectably defended, but proves, to his own complete satisfaction, that it is indefensible. His explanation of the doctrine of the Scriptures in the matter is, that "Moses looks upon an unmixed wine as a symbol, not of one thing only, but of many; namely, of trifling, and of playing the fool, and of all kinds
TEMPERANCE.

Cayuga County Historical Society, 1852.

The incident is taken from the Collections of the Cayuga County Historical Society, 1882.

of insensibility and of insatiable greediness, and of a cheerfulness which comprehends many other objects," and the like. Philo's opinion does not seem to be at all that the Scriptures commend drinking but condemn excess, but rather that they either commend or condemn, according to the context in which they look at the case; that is, they commend drinking, and even intoxication, when they associate these with cheerfulness and plenty, and condemn them when they look at them in connection with their bad results or accessories.

Philo's opinions concerning the drinking-habit are certainly those which have been commonly held until our own century. But, as far back as we can trace the matter, we also find a highly reputable line of opinion in favor of total abstinence from intoxicating beverages. Of this, in the eighteenth century, the distinguished Samuel Johnson is an instance. Somewhat earlier in the century, the author of Gil Blas sarcastically admires "the patriotic forecast of those ancient politicians who established places of public resort, where water was dealt out gratis to all customers, and who confined wine to the shops of the apothecaries, that its use might be prohibited, but under the direction of physicians," and the wisdom of those who frequented these resorts, not for "swilling themselves with wine, but...for the decent and economical amusement of drinking warm water." (Adventures of Gil Blas, book ii., chap. 4).

This scurril must have been aimed at opinions held by respectable contemporaries of Le Sage. In 1743 John Wesley, in his General Rules, mentions as sinful, "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is said that in 1738 the trustees of the Colony of Georgia, who were living in London, enacted that "the drink of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved." In Georgia be absolutely prohibited, and that all which shall be brought there be staved. . . . In 1823 President Nott of Union College published his Temperance, 1818, and the Boston Society for the Suppression of Intemperance, 1813, were not uncommon. In 1818 the Presbyterian General Assembly made a deliverance "not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it." In the same year the General Association of Connecticut recommended entire abstinence from ardent spirits; while the Consociation of Fairfield County adopted the principle of total abstinence from all intoxicating drinks whatever, especially for "those whose appetite for drink is strong and increasing." The Temperance Society, formed at Moreau, N.Y., 1808, and the Boston Society for the Suppression of Intemperance, 1813, were not total abstainers. In 1818 the Presbyterian Assembly planted itself squarely on the principle that men ought to "abstain from 'even the common use of ardent spirits.'" In 1823 President Nott of Union College published his

"The circumstances affected me not a little, and induced me to write an address to the sober and influential part of the community, inviting them to a serious consideration of the melancholy situation, and the evils and calamitous consequences of intemperance. I insisted that nothing short of the example of that part of society which gives habits to the world, of abstaining altogether from the use of ardent spirits, except for medical purposes, would correct this alarming evil."

It occurred to Joseph Tallcot to offer his views for the consideration of the members of the Presbyterian synod of Geneva at one of their meetings held in Geneva. In his narrative he says, — "I found my way to the house of Henry Axtell, the Presbyterian clergyman of that place. His brethren from the surrounding country had gone into the village, and call on him for instruction where they might find entertainment among their friends. The master of the house appeared very hospitable, inviting them to partake of his brandy; which they did, with what would be thought moderation. The master of the house propounded the question, whether they would speak against its common use from the pulpit, and use their influence to prevail with others to follow their example."

Joseph Tallcot read his paper, first before a committee, and afterward before the synod, and went his way. The synod, after duly considering it, published it, with resolutions "fully approving it, and solemnly declaring, that from that time they would do the same." When they associatethese with cheerfulness and of a cheerfulness which comprehends many other objects, they either commend or condemn, according to the aspect in which they look at the case; that is, they commend drinking, and even intoxication, when they associate these with cheerfulness and plenty, and condemn them when they look at them in connection with their bad results or accessories.

The revolution in opinion, at least as a great and controlling movement, began in America. A representative incident will indicate its nature. The incident is taken from the Collections of the Cayuga County Historical Society, 1882.
TEMPERANCE.

Sermos on the Evils of Intemperance. In 1826 the American Temperance Society was organized, The National Philanthropist was started, and Dr. Lyman Beecher published his Six Sermons on Intemperance. In the same year Rev. Calvin Chapin, in The Connecticut Observer, advocated abstinence from all intoxicating drinks, and not from distilled spirits merely. From about 1836 this principle came to be generally accepted by the reformers.

The spread of the movement was very rapid in Great Britain, and marvelously rapid in the United States. Societies, local and general, were organized. Temperance books, pamphlets, and newspapers were published in great numbers. Public meetings were held. The pledge was circulated. Total abstainers came to be counted by millions. Lancashire, Eng., contributed the word "teetotal" to characterize the reform. In 1840 six hard drinkers in Baltimore suddenly signed the pledge, and started the "Washingtonian" movement. In a few months, about 1838, the Irish Roman-Catholic priest, Father Mathew, administered the pledge to near a hundred and fifty thousand persons in Cork alone. He was eminently successful in temperance work in different parts of Great Britain, as well as in the United States, which he visited in 1849.

Fuller accounts of the movement in this country may be found in the article on Temperance Reform, in McClintock and Strong's Cyclopedia, and in the article by Professor J. W. Mears, in the Presbyterian Review for 1881, p. 500; while the temperance article in the Library of Universal Knowledge is pretty full in regard to the movement in Great Britain. To these sources the present article is indebted for a few of its facts and dates.

Many seem to suppose that the effort to secure the legal prohibition of the liquor-traffic is a later and more advanced stage of the temperance reform than the efforts for total abstinence; but this is only true in a modified sense. We have already seen, that there was prohibitory legislation for the Colony of Georgia as early as 1783. Many months before Father Mathew attempted to restrict the use of liquors were accompanied either by demands for the legal restriction of their sale, or by actual legislation for that purpose. Dr. Beecher's Six Sermons emphatically declared the remedy for intemperance to be "the banishment of ardent spirits from the list of lawful articles of commerce," and invoked the interference of legislation to this end, as well as of public sentiment (edition of 1828, p. 64). As the numbers of the temperance men increased, they became more and more pressing in their demands for legislative remedies. During the decade beginning about 1846, they found it easy to carry the elections in most parts of the United States. Rigid prohibitory laws were very generally enacted, and local option laws in a few instances where general prohibition could not be obtained. It proved easier to enact laws, however, than to execute them. In most cases they have either been pronounced unconstitutional, or repealed, or allowed to become a dead letter.

The passage of these laws may, perhaps, be regarded as the culmination of one great movement of temperance reform. The subject has not since been so prominently before the public. This is doubtless to be accounted for, in part by the fact that it has ceased to be a novelty, in part by the fact that the advocates of temperance have unwisely allowed their attention to be too largely diverted from the great issues at stake to the minor points in which they differ among themselves, and in part to the presence of other public questions of absorbing interest, notably those connected with our civil war. Many imagine that the temperance movement is receding, but there is no sufficient evidence that such is the case. The larger part of the increase of our population for forty years past has been of immigrants and their descendants; that is, of classes of people who did not participate in the great reform movement. During the same time there has been a drifting into the large towns, which have always been centres of temptation. Though our population now is ten times the size it was forty years ago, that would probably indicate that the reform had held its own. But doubtless the ratio is at least as large now as it was then, instead of being much smaller; and this indicates, on the whole, a decided and steady progress. Among the Irish members of the Roman Church, in particular, the gain is very marked and gratifying; and it seems to be even more marked in Great Britain and the different parts of Europe.

In the temperance-work of the past thirty years, the Sons of Temperance, the Good Templars, the Rechabites, and other so-called secret temperance organizations, have been quite prominent. The various red-ribbon and blue-ribbon movements are familiar to all. Organizations of women, as well as of men, have made their influence felt in what have been described as praying "crusades" in the places where liquors were sold, in working with voters for better laws, and doubtless yet more effectively in the establishing of temperance schools, and introducing temperance instruction into Sunday schools. Possibly the work now done, though less public than formerly, is not less in amount, nor less effective.

For some years renewed attention has been paid to the legislative aspects of the subject. The laws recently enacted in Michigan, which attempt to restrict the traffic by a high special tax, without the form of a license, seem to many the best available kind of legislation; while prohibitory constitutional amendments such as have lately been approved by the constitutions of Kansas and Iowa are advocated by others. Experiments have been tried in what are known as civil damage laws, by which those who sell intoxicating drinks are held responsible for certain of the evils thereby produced. Such laws were passed in Wisconsin as early as 1849, and in some of the other States at a much later date. In regard to all these, temperance-workers need to keep in mind that they cannot afford to cheapen the sanctity of law by the passage of infeasible or care-
TEMPERANCE.

lessly trampled laws, however just; nor to concede that even a license-law (and much less any other restrictive law) is at all of the nature of a sanction to the traffic; nor in the least to intermit their attempts to save the fallen, or to commit the young to temperance principles and habits, for the sake of giving effort to the securing of legislative changes.

The movement, from the beginning, has been, in the main, earnestly and reverently religious. Here and there, men who dislike the Bible and the churches have contrived to use the new temperance doctrines for venting their dislike; but such instances attract attention principally because they are exceptional. For a generation past, the habitual use of inebriating drinks has been so rare among the members of the distinctively Protestant churches, that the few who use them attract notice to themselves thereby; though this is less the case, perhaps, in the great cities than in the country.

In the earlier stages of the movement, as we have seen, there were several rapid advances, one after the other, in the doctrinal position of temperance men. At first the idea was to secure abstinence from excess in the use of alcoholic beverages, then abstinence from ardent spirits as distinguished from fermented liquors, and finally abstinence from all drinks that would intoxicate. This last stage defines historically the term “total abstinence.” This term properly denotes, not abstinence from every thing which contains alcohol, but from every thing which so contains alcohol that it might possibly produce drunkenness; not abstinence from such liquids for all purposes, but abstinence from them as a beverage or common drink. The abstinence is total in that it is from all common drinking, and not merely from getting drunk; and in that it is from all sorts of inebriating drinks, and not from ardent spirits only. The historical total-abstinence position does not place the very light wines and beers on the same footing with those that will intoxicate; though it disapproves of them as a matter of prudence, on account of their relations to the stronger beverages. For similar reasons, it demands that alcohol shall not be recklessly or unnecessarily used as a medicinal or other purposes; while it sharply distinguishes these from its use as a beverage.

This doctrine is almost universally held by temperance men in America, and is widely held elsewhere. There are some exceptions. A few men who are doing honorable and effective service against drunkenness advocate the propriety of the so-called moderate drinking of alcoholic beverages, as opposed to teetotalism; but the general opinion is against them. There is almost an equal unanimity in basing the duty of total abstinence upon our obligation to deny ourselves for the benefit of others, as presented in 1 Cor. viii. 13 and elsewhere, and generally acknowledged by casuists of all schools. The advocates of total abstinence everywhere would probably agree in affirming the existence of this obligation, and in regarding it as absolutely sufficient to cover the whole case.

But, except in these two points, they differ so radically as greatly to hinder their work. They flatly contradict one another in their teachings as to the grounds of the duty of total abstinence, its limits, and some of the means by which it is to be urged. It is evident that some of them, at least, are seriously mistaken. The cause has now no more pressing need than that its advocates should carefully and candidly sift the arguments they are accustomed to use, throwing away the bad, and retaining only those that will endure testing.

In the physiological argument, for example, it is sometimes held, on the one side, that alcohol is properly a food, and a genuine stimulant, and, on the other hand, that it is merely an irritant poison. But with alcohol, as with other substances, this may depend on the quantity of the alcohol, the presence of other ingredients, and the condition of the body when the alcohol is taken. Joseph Cook asserted, in his lectures in Boston, in 1852, that the tables of certain insurance-companies which insure total abstainers in one class, and moderate drinkers in another, show that there is a distinct and considerable difference of longevity in favor of the former. This and similar facts conclusively prove that alcohol habitually taken in the form of an intoxicating beverage is deleterious, even when it does not lead to drunkenness. Nevertheless, alcohol is commonly believed to have a genuine medicinal use, though it is a dangerous medicine. And while the experience of some graduates of total abstainers proves that it is never necessary as a food, the most trustworthy experiments seem to show, that, in minute quantities, it is sometimes harmless, and even salutary. It would not be easy to determine the percentage of alcohol necessary to render a beverage intoxicating. But, from the considerations just mentioned, it seems clear that the using of dilutions in which alcohol is contained in quantities clearly less than that percentage is a very different thing from using intoxicating drinks. Of war, let us remember, it is not against alcohol, but against intoxicating alcohol. Doubtless the two are so related as to render it prudent to abstain from even the very light wines, beers, and ciders. But we ought to remember that this obligation, unlike that to refuse the stronger beverages, depends on local and temporary conditions. It would have been less weight, for example, in the state of things which existed in the world prior to about the year 1700.

Again: it is argued, on the one hand, that literature, ancient and modern, recognizes two different meanings of the word “wine;” namely, fermented grape-juice, and unfermented. The common reply to this is a sweeping and contemptuous denial that the word is ever used to denote unintoxicating juice of any kind. The facts proved are, that preparations of unfermented grape-juice have been well known among many peoples, that they have sometimes been used in beverages, and that the name “wine” has been frequently applied to them, though certainly not in such a way as to establish this as one of the current and natural meanings of the word. As a rule, both the parties in this discussion studiously ignore any distinction between the terms “fermented” or “alcoholic,” “wine” and “grape-juice.” But the existence of precisely this distinction is the one fact of real importance which the evidence adduced in the discussion abundantly proves. In
the history of the grape a very important part is played by wines, sometimes of cheap and ordinary quality and sometimes of exquisite quality, which contained alcohol in such quantities and combinations as to render the wine agreeable, but absolutely unintoxicating. It is these uninebriating wines, which, with some confusion of thought as to their relations to the grape-jellies, have been mistaken by many for the unfermented juice of the grape. Men who are accustomed to recognize the Bible as an inspired rule of conduct have been compelled to try to reconcile its occasional approval of wine, in the example of Jesus at Cana, for example, with its repeated and sweeping denunciations of wine. Those who hold that the word “wine” may equally well mean either the fermented or the unfermented juice of the grape, think that, when the Bible approves of wine, it must be held to refer to that which is unfermented. Their opponents, denying the distinction, commonly assert that the Bible approves of the drinking of intoxicants, but discourses of excess. The opinion thus denied is certainly erroneous; but, as certainly, that substituted for it does not follow from the premises. Philo, as we have seen, held the different theory, that the Scriptures approve wine-drinking in certain aspects of it, but not in others.

It would be easy to construct other theories as plausible as either of these. The discussion of this question properly belongs, not to this article, but to that on wine. It is sufficient here to say, that we must look for a better solution of it than has yet been offered. Meanwhile, whatever solution we may adopt, it will still be true that the specific precepts concerning wine, found in the Scriptures, may not apply in the changed conditions of our modern civilization; while the scriptural principles on which our obligation to total abstinence is based are at all times applicable.

LIT.—The various religious publishing boards and societies, the private houses that publish Sunday-school literature, and the National Temperance Society and Publication House, offer each its own list of temperance stories and of other temperance books and tracts. Many of the secret and other temperance organizations publish each its own paper. At different times, and notably within a few years past, the subject has been discussed in the reviews. To the catalogues and indexes of these publishers and publications the reader is referred. It is impossible particularly to name more than a very few works out of the vast number.

Some of the more celebrated older publications are mentioned in the body of this article. Others are, L. M. SARGENT: Temperance Tales, circ. 1890; Rev. GEORGE B. CHEEVER: Deacon Giles’s Distillery, and Deacon Jones’s Brewery, circ. 1835; Permanent Temperance Documents, 1837-42. No more valuable temperance book exists than the Autobiography of John B. Gough, 1869. Among the more noteworthy of the publications of the National Temperance Society are the Centennial Temperance Volume, 1876 (for the history of the temperance movement, and of organizations and men engaged in it); Moderation, vs. Total Abstinence, 1881 (containing Dr. HOWARD CROSBY’S Calm View, and several replies to the same, and the author’s reply to them all); Dr. HARGREAVES: Our Wasted Resources (giving the economical argument); as apparatus for class instruction, JULIA COLEMAN: The Temperance School, the Lesson Book for Schools, and the Juvenile Temperance Monthly. J. M. VANBUREN: Temperance Sermons, Dr. CUYLER: The Moral Duty of Total Abstinence; WILLIAM E. DODGE: The Church and Temperance; MOODY: Talks on Temperance; J. M. VANBUREN: Gospel Temperance; CAHILL: Talks on Temperance; Dr. HAMMOND: Alcohol as a Food and Medicine; and Dr. E. M. HUNT: Alcohol as a Food and Medicine. For other medical views, see the Tribune lecture of Dr. HAMMOND; and, by index, the two volumes on Physiology, by Drs. J. W. DHAPER and J. C. DHAPER. For additional literature, including that of prohibition, consult any current number of the organs of the National Temperance Society,— the National Temperance Advocate, or the Youth’s Temperance Banner. The theory of unfermented wines, and the view that the churches ought to use unalcoholic grape-juice at the Lord’s Table, are advocated in many of the publications of this society, but in none of them more reasonably than in The Bible Rule of Temperance, published by the Rev. GEORGE DUFFIELD in 1834–55, and republished, 1868. These two doctrines are attacked by Dr. DUNLOP MOORE, in the Presbyterian Review for January, 1881, and January, 1882. In the same Review, for April, 1882, is an article which advocates the using of the unalcoholic juice of the grape in the communion, and maintains generally the positions taken in the present article. Of temperance Sunday-school stories, which are being produced in considerable numbers, We Three, by MISS KATE W. HAMILTON, is a highly creditable specimen. The stories by MARY DWYER CHEL- LIS are favorites with many. W. J. BECKER.

TEMPLE AT JERUSALEM. I. TEMPLE OF SOLOMON.—David, when he was inhabiting his house of cedar, and God had given him rest from all his enemies, meditated the design of building a temple in which the ark of God might be placed, instead of being deposited within curtails (2 Sam. vii. 2; 1 Chron. xvii. 1). In this he was discouraged by the prophet Nathan, on account of his many wars, and the blood which he had shed, but promised at the same time that his son and successor shall build a house unto the Lord. While David was prohibited from building the temple, he nevertheless made preparations for it (1 Kings v. 10; 1 Chron. xxii.); and, as far as the material and ideal of the building is concerned, David was its author, while Solomon merely executed the design. The workmen and the materials employed in the erection of the temple were chiefly procured by Solomon from Hiram, king of Tyre. The building, which was begun four hundred and eighty years after the exodus from Egypt, in the fourth year of Solomon’s reign, in the third month of the year 1012 B.C., was finished in the twelfth year of his reign, in the eighth month (1 Kings vi. 38).

In its construction the temple was mainly built after the pattern of the tabernacle; since it was only to be an enlarged and fixed dwelling of the Lord, a palace in place of the movable tent. Of course every thing was on an enlarged scale, and of more substantial materials. The temple itself is a large building, exhibits long, twenty wide, and thirty high. The floor was throughout of cedar, but boarded over with planks of fir

TEMPERANCE.
The temple was surrounded by a court of priests, so that the sanctuary in the wall of the temple cube of twenty cubits. On the eastern extremity of the wall stood the altar of incense, and a table for the shew-bread. The difference of the width arose from the circumstance that the external walls of the temple were so thick that they were made to recede one cubit after an elevation of five feet; so that the值守ment in the wall of the temple gave a firm support to the beams which supported the second story without being inserted into the wall of the sanctuary. The entrance to these stories was from without. The windows, which are mentioned in 1 Kings vi. 4, served chiefly for ventilation; since the light within the temple was obtained from the sacred candelsticks. In the Holy of holies were no windows, because "the Lord said that he would dwell in the thick darkness" (1 Kings viii. 12). The temple was wainscoted with cedar-wood, which was covered with gold. The boards within the temple were ornamented by beautiful carvings, representing cherubim, palms, and flowers. It appears that the greater house was also ceiled with precious metal; but the doors of the outer temple had posts of olive-tree, and leaves of fir (1 Kings vi. 31 sq.). Both doors, as well that which led into the temple as that which led from the Holy of holies, had folding leaves; the aperture being closed by a suspended curtain. The lintel and side-posts of the oracles seem to have circumscribed a space which contained one-fifth of the whole area of the partition; and the posts of the door of the temple, one-fourth of the area of the whole in which they were placed (1 Kings vi. 31-35).

Within the Holy of holies stood only the ark of the covenant between two cherubim; but within the holy were ten golden candelsticks, and the altar of incense, and a table for the shew-bread. The temple was surrounded by a court of priests (2 Chron. iv. 9). This, again, was surrounded by a wall consisting of cedar-beans placed on a stone foundation (1 Kings viii. 30), and contained the altar of burnt offering, the brazen sea, and ten brazen lavers. From the court of the priests, which is called (1 Kings vi. 36) the inner and (Jer. xxvi. 10) the upper court, a few steps led into the lower court of the people; which is called (Ezek. xi. 17) the outward and (2 Chron. iv. 9) the great court. Both courts were paved. Doors overlaid with brass led into the outer court. On the east was (Ezek. xi. 1) the main gate. According to 1 Kings xv. 5 and 2 Chron. xxvii. 5, Jotham built the outer gate and the house of the Lord. A "gate of foundation" is mentioned (2 Chron. xxiii. 5). Near the eastern gate, inside of the court of priests, probably stood the brazen scaffold which Solomon had built for the dedicatory prayer (2 Chron. vi. 13), and which afterwards probably served as the king's stand (2 Kings xi. 14, xxiii. 3). There was perhaps an ascent by which the king went up into the temple from his own house (1 Kings x. 5, 2 Chron. ix. 11). The covert for the sabbath (2 Kings xvi. 16) probably served as a kind of protection against the sun and wind.

After the temple was finished, it was consecrated by the king. It remained the centre of public worship for all the Israelites, only till the death of Solomon, after which ten tribes forsook this sanctuary. But even in the kingdom of Judah it was from time to time desecrated by altars erected to idols (comp. 2 Kings xxiii. 4, 13). There was a treasury in the temple, in which much precious metal was collected for the maintenance of public worship. The gold and silver of the temple were, however, frequently applied to political purposes (1 Kings xv. 18 sq.; 2 Kings xii. 18, xvi. 8, xviii. 16). The treasury of the temple was repeatedly plundered by foreign invaders; for instance, by Shishak (1 Kings xiv. 26), by Jehoshaphat, king of Israel (2 Kings xiv. 14), by Nebuchadnezzar (xxiv. 10), and, lastly, again by Nebuchadnezzar II. The temple, which could not be used for political purposes (1 Kings xxiv. 13), was burned down (xxv. 9 sq.) four hundred and sixteen years after its dedication.

The restoration of the temple was prophesied; and, fourteen years after the destruction of the Temple of Solomon, Ezekiel saw in a vision a new temple which he describes in chap. vii.-xiii.

II. THE SECOND TEMPLE. — In the year 536 B.C. Cyrus permitted the Jews to return to their country, and rebuild the temple, at the same time commanding that the sacred utensils which had been pillaged in the first temple should be restored, and that, for the restoration of the temple, assistance should be granted (Ez. i., vi. 2). The first colony which returned under Zerubbabel and Joshua, having collected the necessary means, and having also obtained the assistance of Phoenician workmen, commenced, in the second year after their return, the rebuilding of the temple. The Sidonians brought cedar trees from Lebanon to Joppa. The Jews refused the co-operation of the Samaritans, who, being thereby offended, induced the king, Smerdis, to prohibit the building. It was only in the second year of Darius Hystaspis (520 B.C.) that the building was resumed; and was completed 516 B.C. (Ez. iv.-vi.; Hag. i. 15). According to Ez. vi. 3, it was sixty cubits high and wide, thus larger than the Temple of Solomon; while, according to Hag. ii. 3, it was inferior to the first. The inferiority probably consisted in the absence of the ark and precious metals. Antiochus Epiphanes pillaged and desecrated it through idolatry (1 Macc. i. 21, iv. 38; 2 Macc. vi. 2). Judas Maccabaeus repaired, furnished, and cleansed it, 105 B.C. (1 Macc. ix. 40; 2 Macc. i. 18, x. 3), whence the Jewish "feast of dedication" (John x. 22). He also fortified the temple mount (1 Macc. iv. 60, vi. 7). Alexander Jannaeus (about 106 B.C.) separated the court of the priests from the external court by a wooden railing (Joseph., Ant. XIII. 13, 5). In the year 63 B.C. Pompey attacked the temple from the north side, caused a great massacre in its courts, but abstained from plun-
during the treasury, although he even entered the Holy of Holies (Ibid. XIV. 4, 2 sq.). Herod the Great, with the assistance of Roman troops, stormed the temple, 37 B.C., on which occasion some halls were destroyed (Ibid. XIV. 16, 2).

III. THE HERODIAN TEMPLE. — Herod, wishing to ingratiate himself with the Jews, undertook to raise a perfectly new temple. The work was commenced in the eighteenth year of his reign (20 or 21 B.C.). Priests and Levites finished the temple in one year and a half, while the courts required eight years. The out-buildings, however, were completed under Agrippa II. and under Albinus the procurator, in the year A.D. 64 (Joseph. Ant. XX. 9, 7). The structure of the temple is described by Josephus (Ant. XX. 11; Jewish War, V. 5), and in the Talmudic treatise Middoth. Already under Archelaus the courts of the temple became the scene of revolt and bloody massacres (Joseph., Ant. XVII. 9, 3; 16, 2). But the most horrid scenes were during the Jewish revolt, A.D. 66 (Joseph. Ant. XIV. 9, 3; War, V. 1, 2, 8). In August of the year 70 the Romans rushed from the Tower of Antonia into the sacred precincts, the halls of which were set on fire by the Jews themselves. It was against the will of Titus that a Roman soldier threw a firebrand into the temple, which caused its total destruction. The Emperor Hadrian (A.D. 118) founded a Roman colony, under the name of Ἑλία Καπιτολίνα, on the ruins of Jerusalem, and dedicated a temple to Jupiter Capitolinus. Under the reign of Constantine the Great the Jews were severely punished for having attempted to restore the temple. In the year 363 the Emperor Julian undertook to rebuild the temple, but he was compelled to desist by flames which burst forth from the foundations.

The temple ground, called by the Turks el Haram, is now occupied by a splendid mosque erected by Omar, es Sakhara, south of which stands the mosque el Aksa (formerly a Christian church).


TEMPLE AT JERUSALEM. See Church and State; Church, states of the.

TEMPUS CLAUSUM ("closed time," also feria sancta or sacramentum) is a canonical term denoting those days on which no noisy festivities are allowed to take place. Regulations of that kind naturally originated from the general conception of how a Christian festival ought to be celebrated; but already among the Israelites it was customary to prepare one's self for the celebration of the sacrifice by prayer and asceticism (Ibid. xxix. 5; 1 Sam. xxix. 4); and, as Paul indorsed the custom (1 Cor. vii. 5), the Church had thus a basis for further development given. The oldest laws relating to the subject date back to the middle of the fourth century. In its can. 61—62 the Council of Laodicea (351) forbade various festivities during the quadragesima; and its ordinances were confirmed by the State. Later on, not only the quadragesima, but also advent and other feast cycles, were put down as tempus clausum; though the observance never became uniform during the middle ages. The Council of Trent (sess. xxiv., Nov. 11, 1563) introduced various mitigations of the rules. The evangelical churches generally adopted the ordinances of a tempus clausum, but the observance varied very much in the different countries. The conference of Eisenach (1567) gave much attention to the subject, and its protocols contain an exhaustive survey of the state of affairs in the different churches. In its general principle it recognized the Tempus clausum Quadragesimae as a wholesome pedagogical institution, and recommended the careful maintenance of such remains of it as might still exist. See KLEIFOTH: Liturgische Abhandlungen, I. pp. 53 sqq.

TEN ARTICLES, The, were brought into Parliament by Bishop Fox, and passed July 11, 1536. Though emanating from the crown, it is probable that Fox and Cranmer helped to prepare them. They mark an advance in the work of the Reforma- tion, but retain the doctrines of baptismal regeneration, transubstantiation, the invocation of saints, and the usefulness (though not the efficacy) of prayers for the dead.

TEN COMMANDMENTS. See Decalogue.

TENISON, Thomas, was born at Cottenham, Cambridgeshire, in 1538; and studied at Benet College, Cambridge University. In the year of his ejectment (1692) he became a fellow, and in 1695 was appointed university preacher. The rectory of Holywell, Huntingdonshire, the living of St. Peter's Mancroft, Norwich, the vicarage of St. Martin-in-the-Fields, London, the archdeaconry of the metropolis, and the bishopric of Lin- coln, successively fell to his lot; and in all these preferments he showed administrative power, for which he was more remarkable than for pupil
eloquence. He was an active Churchman, and busy in matters connected with the Revolution of 1688. On the death of Tillotson, he was raised to the priory, in which he made a considerable figure, both as to temporal and spiritual affairs. When William III. was absent from England in 1690, Tenison filled the post of a lord-justice, being first in the commission appointed by the sovereign for that purpose; but his actual power and political influence in that capacity must have been far below what accrued to some of the English archbishops in the middle ages. It was as president of the Upper House of Convocation that he had the most arduous duties to discharge, and the greatest trouble to endure. The Lower House was chiefly composed of High-Churchmen, unfriendly to the Revolution (which Tenison cordially approved), and advocating the independence of the Ecclesiastical Establishment in a way which he condemned. The Upper and Lower Houses of Convocation came into belligerent conflict, and scenes were enacted in the Jerusalem Chamber, the adjoining organ-room, the dean's yard, and Henry VII.'s Chapel, such as were disgraceful to the High-Church clergy, who figured as chief actors in the strife. The archbishop manifested a steadiness of purpose and an invincibility of calm resistance, which won for him the name of the "rock-like" Tenison. He aimed at church reform, and issued circulars to the bishops with that view, but achieved little success. A funeral sermon he preached for Mary, consort of William III., was warmly censured in a letter attributed to Bishop Ken. He was more a man of words than letters, but he founded a library which bore his name. He attended his royal master on his death-bed, and survived Queen Anne, in whose reign he had fresh controversy troubles. He died in 1715.

JOHN STOUGHTON.

TENNENT, a family of ministers illustrious in the history of the American Presbyterian Church.—1. William Tennent, b. in Ireland, 1673; d. at Neshaminy, Bucks County, twenty miles north of Philadelphia, Penn., May 6, 1745. Originally in the Established Church of Ireland, he arrived in Philadelphia, Penn., Sept. 6, 1718, and entered the Synod of Philadelphia, Sept. 12, 1718. In 1720 he settled at Bedford, Westchester County, N.Y., and in 1726 became pastor at Neshaminy, Bucks County, Penn., although he was never formally installed. Impressed by the lack of educational facilities for the young men growing up around him, he erected in 1726 or 1727 a log house, the famous "Log College," wherein he taught three of his four sons and a number of other youth, several of whom afterwards rose to eminence in the church. Log College was the first of the literary and theological institutions of the Presbyterian Church in America, the parent of those in Princeton, N.J., and, indeed, of them all. Mr. Tennent's publications were mostly sermons. Our knowledge of his life and college is in good part derived from Whitefield's journal, which shows his apostolic character.—2. Gilbert Tennent, eldest son of the preceding, and a distinguished Presbyterian divine, b. in County Armagh, Ireland, April 5, 1703; d. in Philadelphia, July 23, 1764. He came to America with his father, 1718; was educated by him; was licensed by the presbytery of Philadelphia, May, 1726; acted as tutor in Log College for a year; was ordained and installed pastor in New Brunswick, N.J., in the autumn of 1727. Like his father, he was an ardent admirer of Whitefield; and, in imitation of the great evangelist, he made a preaching-tour through West Jersey, Pennsylvania, and Maryland, and in 1740, at Whitefield's solicitation, through New England, as far as Boston. By his fiery zeal, deep moral earnestness, spirituality, no less than by his logic and argumentative ability, he produced everywhere a profound impression. His popularity was second only to Whitefield's. But he was lacking in tenderness and consideration for those who differed from him. At that time many Presbyterian ministers were conscientiously opposed to the methods adopted by the revival preachers. Tennent had no appreciation of such scruples, but set them down to a lack of vital religion. Moreover, Log College was openly criticised by the synod of Philadelphia, because of a type of piety there fostered, and its educational defects. Tennent naturally resented these attacks, and, under what he deemed sufficient provocation, preached in 1740 his famous "Nottingham sermon," "one of the most severely abusive sermons which was ever penned" (Alexander), in which he lashed his ministerial brethren for their "hypocrisy." Tennent had a large following throughout the country, and able ministers were upon his side. The agitation lasted for many years. The presbytery of New Brunswick seceded from the synod of Philadelphia in 1741 (see art. PRESBYTERIAN CHURCHES, p. 1907). In May, 1743, Tennent was called to the Second Presbyterian Church of Philadelphia, then just started, made up of the admirers of Whitefield and the friends of the revival. But, although he remained their pastor till his death, he did not repeat in his second charge the triumphs of his first. He was faithful and highly useful; but his preaching was quieter, and not so many souls came under his influence. His delivery was much less impassioned, due very probably to his use of a manuscript. In 1758 he raised in Great Britain some fifteen hundred pounds for the College of New Jersey,—a sum much beyond the Pennsylvania, and he had contributed so largely to the disruption of the Presbyterian Church in 1741, he tooled to effect a reconciliation, and saw with great satisfaction the breach healed in 1758. Besides a memoir of his brother John (Boston, 1735), he published a volume of sermons (Philadelphia, 1743), and occasional sermons and pamphlets. See list in Log College, pp. 65 sq.—3. William Tennent, brother of the preceding; b. in County Armagh, Ireland, June 8, 1705; d. at Freehold, Monmouth County, N.J., March 8, 1777. He studied under his father in Log College, and theology under his brother in New Brunswick; was licensed by the presbytery of New Brunswick; ordained pastor of the church at Freehold, October, 1733, and held the position till death. He is the subject of several highly remarkable stories, of which the two most famous are: (1) that, while preparing for his examination for the ministry, he fell sick, and had a trance which lasted three days, during which time he was, as he believed and declared, in heaven, and heard "utterable things." His friends thought
TERAPHIM.

2817 TERSTEEGEN.

He was dead, and were upon the point of burying him, notwithstanding the protestations of his physician, when he revived. He regained his health in a year, but had lost all his knowledge of reading and writing, much more, all his previous learning. After a time, however, he experienced that there was a shock in his head; and this knowledge from that moment began rapidly to return, until all was regained. "For three years," he said, "the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that, could I have had the world to stooping down for it, I believe I should not have thought of doing it."

No autobiographic record of his experiences during his trance is believed to be extant, although his intention to prepare one is known. See Log College, pp. 112-118, 147.

(2) The second story is, that "one night, when Mr. Tennent was asleep in his own bed, he was waked up by a sharp pain in the region of the toes of one of his feet; and upon getting a light, and examining the foot, it was discovered that several of his toes had been cut entirely off, as if by some sharp instrument.

But, though the wounded part was bleeding, nothing was seen of the excised members, nor any means by which such a dismemberment could have been effected" (Log College, p. 151). Mr. Tennent was a remarkable character, full of resources, indefatigable in Christian labors, wise to win souls and to guide them to heaven. By his earnestness, eloquence, simplicity, and, above all, ardent piety, he made such an impression upon his neighborhood, that he is vividly remembered by his neighbors, that he is vividly remembered.

"His labors were attended with three notable qualities—prudence, diligence, and success."

Two of his sermons, and memoir, were published in a volume by Gilbert Tennent, Boston, 1736. —5. Charles Tennent, fourth son of William, sen.; b. in County Armagh, Ireland, Nov. 12, 1707; educated in Log College; licensed by the presbytery of Philadelphia, and settled at Freehold, N. J., Nov. 18, 1730, but d. April 23, 1732, leaving behind him a pleasant and godly memory. "His labors were attended with three notable qualities—prudence, diligence, and success."

"His labors were attended with three notable qualities—prudence, diligence, and success."

Two of his sermons, and memoir, were published in a volume by Gilbert Tennent, Boston, 1736.

TERMINISM and THE TERMINISTIC CONTROVERSY. Medieval theology, partially supported by Augustine, maintained that the terminus of grace coincided with the terminus of life; so that infants dying without baptism could not possibly escape hell. During the Reformation, this doctrine was modified in various ways. On the one side, the idea of the free, infinite grace of God expanded the terminus beyond life, and gave rise to the doctrine of apokatastasis: on the other side, the conviction that a certain interior, moral-religious state was an absolute condition of grace, narrowed the terminus down almost to a single moment of life, and gave rise to the doctrine of terminism. The Friends are the principal representatives of this doctrine, holding that every person has in his life a moment or period of visitation, but that no second opportunity is granted. The Pietists, with their suspicion against the late repentance, also incline towards this doctrine; and in J. G. Bose, deacon of Sorau, it found a decided and eloquent spokesman. His Terminus perentorius salutis humanae (Francfort, 1698) attracted much attention, and called forth a great number of refutations. The most remarkable among these were J. G. Neumann's Dissertatio de termino salutis humanae peremtorio (Wittenberg, 1700) and Dissertatio de tempore gratiae divinae, etc. (Wittenberg, 1701). As Bose died in 1700, A. Rechenberg, the son-in-law of Spener, took up the defence of his ideas, and a long and bitter controversy ensued with Ittig, professor at Leipzig; but the spreading rationalism finally bereft the question of all interest.

[F. H. Hesse: Der terministische Streit, Giessen, 1877.]

J. P. Lange.

TERRITORIALISM denotes a theory of church government which originated with the Reforma-

tion, and according to which the ruler of a country has a natural right to rule also over the ecclesiastical affairs of his people. The theory found its principal supporter in Christian Thomasius, and its principal opponent in J. B. Carpzov.

See the art. CHURCH AND STATE.

TERSTEEGEN, Gerhard, b. at Meurs in Rhenish Prussia, Nov. 25, 1697; d. at Mulheim in Westphalia, April 3, 1769; a famous mystical and hymnist of the Reformed Church. He was educated in the Latin school of his native city, and in 1715 apprenticed to a merchant in Mulheim, where he soon after made the acquaintance of Wilhelm Hoffmann, the leader of a pietistic revival movement in those regions. As he found that mercantile business interfered with the development of his religious life, he left that profession in 1718, and learned the trade of a ribbon-maker. Settling in a lonesome little town, but, he led a secluded and ascetic life, dividing his time between work and prayer, and distributing not only his earnings, but also the inheritance from his mother, among the poor. After 1724, his activity in the service of Christ assumed greater dimensions. He began to preach, and he engaged in literature. Travelling from one place to another, he founded societies in Holland and Westphalia, held conventicles, and formed minor communities. He translated numerous books of the French mystics, —Labadie,
TERTIARIES.

TERTULLIAN (Quintus Septimius Florens Tertullianus), b. at Carthage about 150 or 160; d. there between 220 and 240; the first great writer of Latin Christianity, and one of the grandest and most original characters of the ancient church. Of his life very little is known. His father held a high position (centurio, aide-de-camp) in the Roman garrison in Africa; but the Punic blood of his descent is visibly pulsating in his style, with its archaisms or provincialisms, its glowing imagery, its passionate temper. He received an excellent education. He was a scholar. He wrote books in Greek, of which, however, none has come down to us. But his proper study was jurisprudence, and his method of reasoning shows striking marks of his juridical training. It is not known at what time he was converted to Christianity, nor how the conversion came about. But the event must have been sudden, decisive, transforming at once his whole personality; for afterwards he could not imagine a truly Christian life without such a conscious breach, a radical act of conversion: fiunt, non nascentur Christiani. In the Church of Carthage he was ordained a presbyter, though he was married, — a fact which is well established by his two books to his wife, though Roman-Catholic writers have tried to deny it. Rome he visited once or twice; and it may be that the laxity and corruption of morals which at that time (see Calvinus) he found prevailing in the Church of Rome contributed not a little to drive him into Montanism. At all events, a few years after his conversion (about 202) he became the leader, the passionate and brilliant exponent, of that movement (see Montanism), — that is, he became a schismatic; and the story, that before his death he returned to the bosom of the Catholic Church, is very improbable, since his party, the Tertullianists, continued to exist. Nevertheless, in spite of his schism he continued to fight heresy, especially Gnosticism; and by these doctrinal works he is the teacher of Cyprian, the predecessor of Augustine, and the chief founder of Latin theology.

The writings of Tertullian are very numerous, though generally not very large. As they cover the whole field of Christian ethics against Paganism, polemics against heresies, and polity, discipline, morals, or the whole reorganization of human life on a Christian basis, — they give a picture of the religious life of the time which is of the greatest interest to the church historian. Their general character is stern and practical, but not without wit and satire. In his endeavors to make the Latin language a plain vehicle for his somewhat tumultuous ideas, he now and then becomes strained, queer, and obscure; but as a general rule he is quick, precise, and pointed. And he is always powerful, commanding the attention of the reader, not begging it; always rich, lavish with wit and satire, sometimes, also, with sophism and lawyer's tricks; and always original. Though thoroughly conversant with Greek theology, he was entirely independent of it. Indeed, he forms a direct contrast to Origen, just as Montanism forms the opposite extreme of Gnosticism. While Origen pushes his idealism far in the direction of a Gnostic spiritualism, Tertullian carries his realism to the very verge of materialism. Rejecting the Platonic doctrine of pre-existence, and the Pythagorean doctrine of metempsychosis, he adopts the traducianistic view of hereditary sin, teaches that soul and body originate at the same moment, and proves, metaphysically and from the Bible, that the soul has corporeality. Greek philosophy he despised; Gnosticism he considered a crime; and Neander has exactly hit the centre of his spiritual character by calling his monograph upon him, Antignosticus. But it is just this practical bearing of his ideas, even the most abstract ones, which places him at the head of the theology of the Western Church. The direction he thereby gave to all theological speculation has never since been entirely lost sight of, not even by the schoolmen.

The chronology of Tertullian's writings is very uncertain. The principal question, however, — Which of them belong to the Catholic period of his life, and which to the Montanist? — can in many cases be decided by internal criteria. To the Montanist period belong Adversus Marcionem, De anima, De carnis Christi, De resurrectione carnis,
Adversus Praecon, De corona militis, De fuga in persecutione, De monogamia, De jejunia, De pugna, etc.; certainly Catholic are his Apologeticus (A.D. 197), De paenitentia, De oratione, De baptismo, Ad uxor, Ad martyres, perhaps also, De prescrptione hæreditarum, etc.; while others, Ad Nationem testimonum Romanum, De paenitentia, Adversus Hermogenem, etc., are of uncertain date. Among his apologetical writings, his Apologeticus, written during the reign of Septimius Severus, and addressed to the Roman magistrates, is the best defence of Christianity and the Christians ever written against the reproaches of the Pagans, and one of the most magnificent monuments of the ancient church, full of enthusiasm, courage, and vigor. It first clearly proclaims the principle of religious liberty as an inalienable right of man. Of his dogmatical works, the most important is his De prescrptione, developing as its fundamental idea, that, in a dispute between the Church and a separating party, the whole burden of the evidence lies with the latter, as the Church, in possession of the unbroken tradition, is by its very existence a guaranty of its truth. His five books Adversus Marci, written in 207 or 208, are the most comprehensive and elaborate of his polemical works, and invaluable for the true understanding of Gnosticism. Of his moral and ascetic treatises, the De patiendia and De spectacula are among the most interesting; the De pugna and De virginibus eelantium, among the most characteristic.

LIT. — Collected editions of Tertullian’s works are numerous, e.g., BEATUS RHEINANUS, Basel, 1512; SEMER, Halle, 1770–73, 6 vols. The best is by OBERL, Leipzig, 1853–5, 3 vols. Eng. trans. in Ante-Nicene Library, vii., xi., xvi., xvii.; See Neander: Antignosticism, Berlin, 1825; HESSELBERG: Tertullian’s Lehre, Dorpat, 1848; KAYE: Ecclesiastical History... illustrated from the Writings of Tertullian, London, 1845; UHLHORN: Fundamenta chronologica Tertullianae, Göttingen, 1852; GOTTWARD: De Montanismo Tertulliani, Breisgal, 1853; A. HAUCK: Tertullian’s Leben und Schriften, Erlangen, 1877; BONWECHT: Die Schriften Tertullian nach ihrer Abhängigkeit untersucht, Bonn, 1878 (99 pp.); OHMME: Tertullian’s Discourse auf Erstehungskunde, Augsburg, 1878 (84 pp.); F. J. SCHMIDT: De Latinitate Tertulliani, Erlangen, 1877; G. R. HAUSCHIL: Tertullian’s Psychologie und Erkenntnistheorie, Frankfurt-am-M., 1880 (78 pp.); M. KLUSSENNAN: Cururum Tertullianaeorum, part. i. et ii., Halle, 1881; G. R. HAUSCHIL: Die Grundzüge u. Mittel d. Wohlbildung bei Tertullian, Leipzig, 1881 (56 pp.); SCHAFF: Church Hist., rev. ed., vol. ii. (N.Y., 1888), pp. 1818–1833; G. LUDWIG: Tertullian’s Ethik in durchaus objectiver Darstellung, Leipzig, 1885; PHILIP SCHAFF. TEST ACT. — An act passed by the English Parliament in 1688, which enacted that all persons holding public offices, civil or military, should receive the sacrament of the Lord’s Supper according to the usage of the Church of England, take the oaths of supremacy and uniformity, and declare their rejection of the doctrine of transubstantiation. It was received with great danger from Popish Recusants, and was in the first instance levelled against the Catholics. The Toleration Act of William (1689), and especially the legislation of the present century (the Relief Act of May 9, 1828, and the Roman-Catholic Relief Bill of April 13, 1829), have abolished the hardships of the Test Act.

TESTAMENT, The Old and New, is the dominant name in the Occidental Church for the collection of Holy Scripture, and the translation of the Greek designation ταυτα εις και και αυτω δωμαι. The term arose in this way: δωμαι means disposition; then the special form, a will; then, so far as the execution of this will depends upon certain conditions, an agreement bordering upon a covenant (συνθήκη), yet differing from it, since in a δωμαι one of the parties takes the initiative, and lays down the terms. It was in obedience to a right instinct that the LXX translated παρθένοι by δωμαι, instead of by συνθήκη; for thereby they expressed the correct idea, that, in the “covenant” between God and man, God appears, not as one of the parties simply, but as the founder, who holds the other strictly to certain terms. It is upon this idea that the argumentation in Gal. iii. 15 sqq. rests. The Italics translates “covenant” also by testamentum (“will”), where Jerome, in the Old Testament, uses fœdus. The Scriptures are τα βιβλία της δωματίας (“the books of the will”), which meant at first the Decalogue, then the whole law. For sake of brevity the phrase was replaced by the single word δωμαι (so 2 Cor. iii. 14). In the Greek Church the expression was used of the whole canon (so Origen: π. ἀρχ., iv. 1). In old ecclesiastical Latin, besides testamentum, instrumentum was used (so Tertullian: Adv. Prax., c. 20). For the contents of the Old and New Testament, see Canon.

TETRAGRAMMATON (four letters), the combination χριστός (Jehovah), by the use of which name the miracles of Christ were said by the early opponents of Christianity to have been performed.

TETRAPOLITAN CONFESSION (also called Susevica or Argentinensis), the Confession which the four cities of Strassburg, Constance, Memmingen, and Lindau, presented to the diet of Augsburg (July 11, 1530), and, properly speaking, the first Confession of the Reformed Church. Landgrave Philipp of Hesse in vain exerted himself to bring about a union between the two branches of the reformational movement. But the Saxon princes and theologians obstinately excluded the representatives of the cities of Southern Germany suspected of Zwinglian heresy, from all their political and theological conferences. Under such circumstances, it became necessary for them to present a confession of their own. It was drawn up by Bucer and Capito, who arrived at Augsburg a few days after the presentation, by the Saxons theologians, of the Confessio Augustana, and consists of twenty-three articles. The formal principle of the Reformation — the absolute authority of Scripture in matters of faith, for their edification, for ethical purposes, the Conf. Aug. passes by silently — is stated with great energy; and the whole instrument is distinguished for clearness and precision, with the exception of the representation of the doctrine of the Lord’s Supper, which is held to be somewhat vaguer than the Lutheran formula, but not to make a reconciliation with the Lutherans impossible. The Confession was not read before the diet; though its refutation, drawn up by Eck, Faber, and Cochlaeus, and full of misrepresenta-
TETRARCH (ruler of a fourth part of a kingdom, called a "tetrarchy"), according to the later Roman practice, the vassal-governor of portion of a province under the Roman sovereignty, but not necessarily of a fourth. The word "tetrarchy" first appears in connection with Philip of Mac- 
don's division of Thessaly into four parts (Demos- 
thenes: Phil. iii. c. 26; Strabo, 9, p. 430). The term is applied to the ruler of each of the four 

TETZEL, Johann, b. at Leipzig between 1450 
and 1460; d. there in July, 1519. He studied 
thoughts and conversation. He was called "the silver- 
tongued" Thacher, and by Whitefield, "the young 
Elijah." He belonged to many New-England 
literary and charitable institutions. On March 
23, 1787, published both the confession and the confutation. See NIEMEYER: Collectio confessionum, Leipzig, 1840; CREEDS OF CHRISTENDOM, New York, 
1877, vol. i., p. 524 sqq.

THADDEUS, See Judas.

THAMER, Theobald, a native of Rosheim in 
Alsace; entered the university of Wittenberg in 
1535, and was in 1548 appointed preacher at the 
Elizabeth Church in Marburg. He was an ardent 
Lutheran, but the experiences he made as a field- 
preacher gradually led him to the conviction that 
the Lutheran doctrine of justification by faith 
was a most fertile cause of immorality. By his 
vehement attacks on that doctrine he caused 
much disturbance, and when he discovered that 
Miltitz was aware 

THEATRE, The, and the Church. Dramatic 
poetry is of heathen origin. Neither biblical 
authority nor biblical interdiction of the drama 
can be found. The Old Testament contains all 
other kinds of poetry—epic, lyric, didactic, and 
ydyc—except dramatic poetry, although in Job 
and the Song of Songs there are dramatic com- 
mbinations. It is historically certain that the stage 
already existed from the Greeks among the Jews. 
Antiochus Epiphanes (176-164 B.C.) was the 

TEXTUS RECEPTUS. See Bible Text.

THACHER, Peter, D.D., Congregationalist; b. 
at Milton, Mass., March 21, 1752; d. in Savan- 
annah, Ga., Dec. 16, 1802. He was graduated at 
Harvard College, 1778, and ordained minister at 
Milton, Mass., Sept. 19, 1770; and from Janu- 
ary, 1785, until his death he past the Greek 

THEATRICAL spectacles in Judaea were met with 

TETRARCH (ruler of a fourth part of a kingdom, called a "tetrarchy"), according to the later Roman practice, the vassal-governor of portion of a province under the Roman sovereignty, but not necessarily of a fourth. The word "tetrarchy" first appears in connection with Philip of Macedon's division of Thessaly into four parts (Demostenes: Phil. iii. c. 26; Strabo, 9, p. 430). The term is applied to the ruler of each of the four Celtic tribes which lived in Galatia before the Roman conquest, B.C. 189 (Flinty, 5, 42). In the New Testament the term "tetrarchy" is used as synonymous with king (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), Herod Antipas (Matt. xiv. 1; Luke iii. 1, 19, ix. 7; Acts xiii. 1), Herod Philip (Luke iii. iii.).

TETZEL, Johann, b. at Leipzig between 1450 and 1460; d. there in July, 1519. He studied theology and philosophy at the university of his native city, entered the Dominican order in 1489, achieved some success as a preacher, and was in 1502 commissioned by the Pope to preach the jubilee indulgence. He continued in that business, selling full forgiveness for sins not yet committed, caused great scandal; and when he discovered that Miltitz was aware of all his frauds and embezzlements, he became so frightened, that he died shortly after. His life has been written by HOFFMANN (Leipzig, 1844), Gröne (Soest, 1853), and (Körner (Franken- 
berg, 1880). See KAYSER: Geschichtsquellen über den Ablassprediger Tetzel, Annaberg, 1877, 20 pp., and KÜNSTL: Leben von Luther. NEUDECKER.

Thadd'eus, See Judas.

Thamer, Theobald, a native of Rosheim in Alsace; entered the university of Wittenberg in 1535, and was in 1548 appointed preacher at the Elizabeth Church in Marburg. He was an ardent Lutheran, but the experiences he made as a field-preacher gradually led him to the conviction that the Lutheran doctrine of justification by faith was a most fertile cause of immorality. By his vehement attacks on that doctrine he caused much disturbance, and when he discovered that Miltitz was aware of all his frauds and embezzlements, he became so frightened, that he died shortly after. His life has been written by HOFFMANN (Leipzig, 1844), Gröne (Soest, 1853), and Körner (Franken- 
berg, 1880). See KAYSER: Geschichtsquellen über den Ablassprediger Tetzel, Annaberg, 1877, 20 pp., and KÜNSTL: Leben von Luther. NEUDECKER.

Textus Receptus. See Bible Text.

Thacher, Peter, D.D., Congregationalist; b. at Milton, Mass., March 21, 1752; d. in Savannah, Ga., Dec. 16, 1802. He was graduated at Harvard College, 1778, and ordained minister at Milton, Mass., Sept. 19, 1770; and from January, 1785, until his death he past the Greek 

The members denounced all property. They 
lived neither by labor nor by begging, but simply 
by what Providence bestowed on them. They 
had convents in Rome, Naples, Venice, Milan, and 
other Italian cities. They also spread to Poland, 
Germany, and France; but their number was 
always small. They made some attempt at mis- 

Thetis was founded in 1524 by Cajetan of Thiene, 
Bishop Caraffa of Theater or Chieti (afterwards 
Paul IV.), and Boniface of Colle. It was con- 
firmed by Paul III., 1540, and by Pius V., 1568. 
The members denounced all property. They 
lived neither by labor nor by begging, but simply 
by what Providence bestowed on them. They 
had convents in Rome, Naples, Venice, Milan, and 
other Italian cities. They also spread to Poland, 
Germany, and France; but their number was 
always small. They made some attempt at mis- 

glum opposition by the Jews. It was only one of his many characteristic surmises, when Luther called the Book of Judith a tragedy, and the Book of Tobit a comedy. In all his parables and figurative words, Christ never referred, even in the most remote way, to the theatre. The case was different with Paul, who uses in a figurative sense the term "theatre" (2 Cor. iv. 2), and was also the author of the Epistle to the Hebrews, and refers to the gladiatorial games. It is no wonder that the early Christians looked with horror and disgust upon the amphitheatres, in which many of their own number were given to the wild beasts, and called them the domiciles of the Devil. To these feelings, Tertullian more especially gave expression in his famous work on spectacular displays (De Spectaculis). The dramatic art he regarded as the offspring of hell, and the stage as a part of the Devil's pomp (pompa diaboli), which the candidate for baptism must renounce forever. He was not alone in these opinions among the Church Fathers. Chrysostom courageously opposed the theatrical passion of Antioch and Constantinople, and declared the stage the house of Satan and lies, the consummation of unchastity, the Babylonian furnace, which is heated with combustible material of unchaste words and attitudes. 

Our theatre certainly stands in need of a reformation from the base upwards; but the way to reach it is certainly not for Christians to distance the stage as unchristian, and then to withdraw from it all sympathy and solicitude.

Among the early writers of English plays in the sixteenth century were Bishops Bale and Still (Gammer Gurton's Needle, acted at Cambridge, 1586). The public interest in the theatre in Elizabeth's reign met with considerable opposition from the clergy. Archbishop Grindal advised Cecil to suppress players. The first public license granted in England to give theatricals was granted to the servants of the Earl of Leicester in 1571. The Puritans were always opposed to the stage, but on it members of the royal family in the reigns of James I. and Charles I. figured. In 1647 Parliament suppressed the theatres, and forbade actors to exercise their vocation, under penalty of being whipped. After the restoration of the Stuarts, the theatres were again in full blast. The early Methodists shunned the stage, as do, also, the majority of nonconformists. The most recent public discussions of the claims of the stage to the patronage of the Christian public have been carried on by the Bishop of Manchester, in England, who hopes to elevate it by such patronage, and Dr. Herrick Johnson of Chicago, who looks upon it as a school of immorality beyond the reach of reclamation.


Thecla and Paul. See Apocrypha, p. 107. Theineher, Augustine, 114, 1804; d. in Rome, Aug. 10, 1874. He studied theology, and afterwards canon law, at the university of his native city, and published, together
with his brother, *Die Einführung der erzeugenen Ekhologie bei den christlichen Geistlichen* (Altenburg, 1828, 2 vols.), which was put on the Index. Afterwards, however, he made his peace with Rome, entered the Congregation of the Oratory, and was in 1855, by Pius IX., appointed conservator at the papal archives. But during the Council of the Vatican he was by the Jesuits accused of procuring documents from the archives for the bishops in opposition, and removed from his position. He was a very industrious writer; published a new edition of the *Annals of Baronius*, with continuation, and *Geschichte des Pontifikats Clemens XIV.*, 1852; *Vetora Monumenta Polonia et Lithuanica*, 1860-64, 3 vols.; *Acta genuina Concilii Tridentinii*, 1874, 2 vols. See Gisiger: *Pater Theiner, und die Jesuiten*, 1875.

**THEISM.** Theism in its etymological and widest acceptation is a generic term for all systems of belief in the existence of the Divine. Thus understood, it includes pantheism, polytheism, and monotheism, and excludes only atheism; but this acceptation of the term is rare. Common usage has determined that theism must be identified with monotheism, in which God was thought of as one, perfect, supreme, self-existent, omniscient, righteous, and benevolent Being, who is distinct from and independent of what he has created. The articles on *Deism*, *God*, and *Infidelity*, published in previous volumes of this encyclopaedia, treat more or less either of theism or of its history. To these the reader is referred, as the writer of this article wishes to avoid repeating what has already been said.

There has been much discussion as to the historical origin of theism. Herbert of Cherbury, Cudworth, Creuzer, Ebrard, and others have learnedly argued that monotheism was the primitive form of religion. Lubbock, Tylor, and the majority of recent anthropologists, maintain that monotheism can be proved to have been everywhere preceded by polytheism. Schelling and Max Müller have held that the starting-point of religion was *henotheism*, an imperfect kind of monotheism, in which God was thought of as one, only because others had not yet presented themselves to the mind,—a monotheism of which polytheism was not the contradiction, but the natural development. Pantheism, the belief that all things and beings are but transient phenomena of one divine substance, the only and absolute Reality, has also been frequently represented to be the earliest phase of religion. And, when all that has been adduced in favor of these opinions is examined, there may be seen, perhaps, to be ample room for yet another opinion; namely, that the present state of our knowledge is not sufficient to enable us to determine what the primitive religion was. Science has not yet arrived at certainty as to the primitive condition of men, and until it has done so cannot pronounce with certainty as to the primitive religion of men. The Book of Genesis distinctly informs us of direct manifestations of God to the primitive man Adam, and therefore that Adam knew God; but it does not appear to inform us how much he knew of God, and whether, for example, his knowledge was monotheistic or henotheistic.

The question as to the psychological origin of theism is, perhaps, more important than that as to its historical origin; but the two questions are scarcely separable. Some trace theism to such external agencies and media as revelation, instruction, and tradition: and these have undoubtedly been the sources of much knowledge, and of most important knowledge, regarding God and divine things; but they all imply the mind to have natural powers of knowing God, and a certain kind of affinity to divine things. A revelation in words or signs, relative to religious objects, made to a purely passive and entirely empty mind, would be meaningless. Instruction implies the exertion of powers which can understand and profit by it. Tradition can only carry what has already been originated and is not strictly necessary for any thing to which the mind is constitutionally indifferent and uncongenial. Others refer theism to internal but entirely non-rational sources. Thus it has been traced to mere feelings,—to fear by Lucretius, to desire by Feuerbach, to the sense of dependence by Schleiermacher, etc. It is obvious, however, that all these feelings presuppose apprehensions and judgments, and are valid only in so far as they have the warrant of intelligence. Max Müller, in his *Habit Lectures*, traces the idea of God to a special faculty of religion,—"a subjective faculty for the apprehension of the infinite," "a mental faculty, which, independent of, nay, in spite of, sense and reason, enables man to apprehend the infinite under different names and under varying disguises." This view will not bear a close scrutiny. The infinite, as an implicit condition of thought, is not more involved in religious than in other thought. We cannot think any thing as finite without implying the infinite. Space cannot be thought of except as extensively, nor time except as protemporously, infinite. As a condition of thought, the infinite is involved in religious knowledge, only so far as it is involved in all knowledge. On the other hand, as an explicit object of thought, it is not present in the lower forms of religion at all, which exist only because the thought of infinity is not associated in the religious consciousness with that of Deity, except where reflection is somewhat highly developed; and, even in the highest stages of religion, it is only apprehended as one aspect of Deity. Infinity is not God, but merely an attribute of the attributes of God, and not even an exclusively divine attribute.

The hypothesis that the idea of God is gained by intuition or vision is proved to be all unnecessary by the fact that the idea of God, and the process by which it is reached, are capable of being analyzed, and therefore not simple; and, likewise, by the variety and discordance of the ideas of God which have been actually formed. The apprehension of God seems to be only possible through a process which involves all that is essential in the human constitution,—will, intelligence, conscience, reason,—and the ideas which they supply,—cause, design, goodness, infinity. These are so connected that they may all be embraced in a single act, and coalesce into one grand issue. The theistic inference, although a complex process, is a thoroughly natural one, similar in char-
THEISM.

THEOCRACY.

... leads to results which seem ultimate to reason, but only to reason because the science does not carry us. The view of the constitution of matter with which chemistry must be content to close its inquiries is no more self-explanatory than the one with which it began them. The laws of development reached by biology are as mysterious as were the facts of which have been reduced under them. Is there reason to affirm that the sciences lead to unreason, or merely that the special methods of each science carry us only so far, and that the conclusions of the sciences are data of philosophy, and also of natural theology?

Fifthly, the relationship of theism to philosophy has to be determined. If there be no philosophy except a phenomenalism or positivism which rests on criticism and agnosticism, there can clearly be no theism, no theology of any kind. The materialism which proclaims itself a monism, and therefore a philosophy, not only transcends the science as much as any theological doctrine, but contravenes the findings of science. A philosophy which rises above such materialism must necessarily be, to some extent, a religious philosophy. It will find that there are only two plausible ways of conceiving the first or ultimate principle,— the monotheistic or the pantheistic. The theist has to show that the only satisfaction of philosophical reason is to be found in the personal God of his religious faith. The philosophical view and the religious view of the universe must harmonize, and even coalesce, in a comprehensive theism.

A history of theism embraces (1) A survey of heathen thought regarding God so far as it has approximated to the theistic idea. Hegel's Philosophy of Religion, Bunsen's God in History, Freeman Clarke's Ten Great Religions, the St. Giles Lectures on the Faiths of the World, still more, the series of Sacred Books of the East, and of ancient texts published under the title of Records of the Past, etc., will be found useful to those wishing to make such a survey. (2) A view of the progress of the idea of God from the beginning to the end of the biblical record of revelation. To attain such a view is an entirely biblico-theological task, with which all treatises of biblical theology are more or less occupied. The second volume of Ewald's Doctrine of the Bible concerning God is entirely devoted to the theme. (3) An account of the development of theistic thought in the Christian world. The best published account is that contained in the last three volumes of R. Bobra's Storia della Filosofia rispetto alla Conoscenza di Dio da Tolete fino ai Giorni Nostri, Lecce, 1873. The literature has been so far indicated in the articles on Deism, God, etc.; and it is so extensive, that a more general view cannot usefully be attempted. [To it is to be added, Robert Flint's Theism, Edinburgh, 1877, 4th ed., 1883; Samuel Harris: The Philosophical Basis of Theism, N.Y., 1883; George P. Fisher: The Grounds of Theistic and Christian Belief, N.Y., 1883.]

R. FLINT.

THEOCRACY, the "rule of God," in contradistinction to monarchy, democracy, aristocracy, etc., was first applied by Josephus in relation to the sciences. It is in close contact and connection with every science. No positive science...
the will of God and the civil law of the people, God was, indeed, the ruler of the Jewish state. The name may, however, justly be applied to any people occupying the same stage of political development; that one, namely, at which no distinction has as yet been reached between religious and civil legislation.


THEODORA is the name of two Byzantine empresses who have exercised considerable influence on the history of the Greek Church. — I. Theodora, b. 508; d. June 12, 548; the wife of Justinian I., 527-565. She was a native of Cyprus, but came early in life to Constantinople with her parents. Her father was a bear-trainer. She herself became an actress, and that of the worst possible notoriety. She accompanied Hecebolus as his concubine, when he was made prefect of the African Provinces; but she was soon after dismissed, and she returned to Constantinople in a state of destitution. She profited, however, by the experience, became studious of decent appearances, and having incidentally become acquainted with Justinian, the heir-apparent to the throne, she succeeded in giving Agapetus himself a Monophysite, and considered it one of the most important acts of her policy with respect to the Bulgarians, whose conversion to Christianity was effected in the Three-Chapter controversy of the Council of Chalcedon (451). Nevertheless, Theodora succeeded in having a synod in Constantinople, which restored the images to the churches throughout the empire he made her co-regent. Justinian hated her many social charms, and her real mental superiority, a prey to his own unbridled passions and corrupt caprices; and a conspiracy between him and Bardas compelled her to lay down the sceptre, and retire into private life. She was suspected, however, by her own son, and shut up in a monastery, where she died shortly after, in 545. See the literature under IMAGE-WORSHIP.

THEODES is the name of two popes. — Theodore I. (642-649) was a Greek by birth. As a decided adversary of the Monothelites, he excommunicated Paulus, the Patriarch of Constantinople in 645, and recognized Pyrrhus, who, deposed himself as a Monothelite, had recanted in Rome. When restored to his see, Pyrrhus returned to Monothelitism, and Theodore then also excommunicated him. In 649 he condemned Agapetus, the Patriarch of Rome, which condemned the Typus. He wrote an Epistola synodica ad Paulum, and an Exemplar propositionis . . . adversus Pyrrhum. See the art. MONOTHELITISM.

THEODOR is a pope. — Theodore II. (897) was a Roman by birth. He reigned only twenty days.

THEODOR, St., was, according to Gregory of Nyssa (Opera, Paris, 1615, tom. ii. p. 1062) a Syrian or Armenian by birth, and served in the Roman army when the persecution of Maximin and Galerius began. Discovered, and brought before the Pagan court, he refused to recant, was sentenced to death, and burnt. He is commemorated by the Greek Church on Feb. 17, by the Roman on Nov. 10.

THEODOR, surnamed Graptus, b. in Jerusalem; educated in the monastery of St. Saba, and ordained a presbyter there; was in 816 sent to Constantinople by the Patriarch Thomas of Jerusalem, to negotiate with the patriarchs of Constantinople, to recover the privation of images, and that he did, so regardless of circumstances, that he was thrice scourged and banished, the last time to Apamea in Bithynia, where he died. A Nicephori Disputatión written by him, a
Theodore Lector, one of the last of the Old Greek Church historians; was lector in the Constantinopolitan school. He wrote a Historia Tripartita — extracts from Socrates, Sozomen, and Theodoret; but it has never been published. Of much importance was a second work by him, a continuation down to the time of Justin the Elder; but it has perished. Only fragments of it have been preserved by John of Damascus, Nilus, and Nicephorus Callisti; they have been published in Paris, 1544, and at Canterbury, by G. Reading, 1720.

Theodore of Mopsuestia, b. at Antioch about 350; d. at Mopsuestia, in Cilicia, about 398; one of the chief leaders of the Antiochian school of dogmatics. For a juridical career, he studied philosophy and rhetoric under the famous Libanius, but at the same time he made the acquaintance of Chrysostom; and the religious enthusiasm of the latter induced him to devote his life to Christian philosophy and asceticism. Soon after, however, he repented of the change, and meditated a return to his former occupation; but the reproaches and admonitions of his friend finally decided him (see Chrysostom: Ad Theod. Iapsum). His attitude toward this method of exegesis, Theodore, following the track of Eusebius of Emesa and Diodorus, placed a simple, direct interpretation, based on the given historical conditions; not that he, for instance, denied the idea of prophecy, but he confined its application within very narrow limits, outside of which he ascribed to it only a typical designation. Thus he referred all the messianic Psalms, with the exception of three, to Zerubbabel and Hezekiah, and denied altogether that the Old Testament knew anything of the Father, the Son, and the Holy Spirit as forming the Trinity. Equally free was his treatment of the canon. He distinguished between historical, prophetical, and pedagogical books; and the last group (Job, the Lamentations, Proverbs) he absolutely rejects without reserve. The Canticles he rejected altogether, and spoke of with great contempt.

It took some time before the Pelagian controversy, which originated in the West, reached the East, and at first it made no deep impression there. Nevertheless, there came a moment when Theodore felt compelled to make an open attack on the Augustinian doctrine of hereditary sin; and he wrote his book Against those who say that man falls by nature, and not by sentence. The book itself has perished: but Marius Mercator has preserved some fragments of it in Latin translation; and Photius, who had read it, gives a summary of its contents. It was directed against Augustine, but addressed to Jerome. The latter is very plainly indicated by allusions to his translation of the Bible, his journey to the East, etc.; and the circumstance that he had spread the new heresy in Syria; by writing books in its defence was the very cause of Theodore's interference. Theodore absolutely rejects such propositions as these,—that man, originally created good and immortal, became bad and mortal by Adam's sin; that sin now has its origin in human nature, and not in the will of man; that newly born infants are not tainted by sin as the result of Adam's sin; that baptism, and eating the Lord's Supper; that marriage and generation are the evil results of an evil nature, etc. According to Marius Mercator and Photius, he even went so far as to assert that man was created mortal by God, and that the doctrine of death as a punishment of sin is a mere fiction invented for the purpose of sharpening man's hatred of sin. In his Commentary on the Epistle to the Romans he expresses himself very cautiously on this point; and, though he does not directly deviate from the Pauline doctrine of the relation between sin and death, he evidently considered the history of the human race so closely connected with the general development of the world, that death became to his eyes a necessary and indispensable transition in human existence. At a later date, Julian of Eclanum, and other Pelagians who were expelled from Italy, found refuge with him; his teachings were considered as belonging to Theodore; and extracts of his other commentaries have been collected by Wegner, A. Mai, and Fritzschke, from the catena. Under the influence of the Alexandrian school, the mystico-allegorical interpretation of Scripture prevailed throughout the Greek Church, more especially the christological interpretation of the Old Testament, totally neglecting the organical connection and all historical relations. In opposition to this method of exegesis, Theodore, following the track of Eusebius of Emesa and Diodorus, devoted a great part of his life to the interpretation of the human representation, of the human representation, on the Augustinian doctrine of hereditary sin; and he wrote his book Against those who say that man falls by nature, and not by sentence. The book itself has perished: but Marius Mercator has preserved some fragments of it in Latin translation; and Photius, who had read it, gives a summary of its contents. It was directed against Augustine, but addressed to Jerome. The latter is very plainly indicated by allusions to his translation of the Bible, his journey to the East, etc.; and the circumstance that he had spread the new heresy in Syria; by writing books in its defence was the very cause of Theodore's interference. Theodore absolutely rejects such propositions as these,—that man, originally created good and immortal, became bad and mortal by Adam's sin; that sin now has its origin in human nature, and not in the will of man; that newly born infants are not tainted by sin as the result of Adam's sin; that baptism, and eating the Lord's Supper; that marriage and generation are the evil results of an evil nature, etc. According to Marius Mercator and Photius, he even went so far as to assert that man was created mortal by God, and that the doctrine of death as a punishment of sin is a mere fiction invented for the purpose of sharpening man's hatred of sin. In his Commentary on the Epistle to the Romans he expresses himself very cautiously on this point; and, though he does not directly deviate from the Pauline doctrine of the relation between sin and death, he evidently considered the history of the human race so closely connected with the general development of the world, that death became to his eyes a necessary and indispensable transition in human existence. At a later date, Julian of Eclanum, and other Pelagians who were expelled from Italy, found refuge with him; his teachings were considered as belonging to Theodore; and extracts of his other commentaries have been collected by Wegner, A. Mai, and Fritzschke, from the catena. Under the influence of the Alexandrian school, the mystico-allegorical interpretation of Scripture prevailed throughout the Greek Church, more especially the christological interpretation of the Old Testament, totally neglecting the organical connection and all historical relations. In opposition to this method of exegesis, Theodore, following the track of Eusebius of Emesa and Diodorus, devoted a great part of his life to the interpretation of the human representation, of the human representation,
versy, gives a preliminary idea of his christological views. While presbyter of Antioch, he wrote fifteen books on the incarnation, and a special work against Eunomius. Thirty years later on, as bishop of Mopsuestia, he wrote a work against Apollinaris. These books have perished; with the exception of few fragments; but we know that he was the true representative of the speculative theology of the Antiochian school, and that, in contradistinction to the Alexandrian school, he emphasized in his christology the completeness of the human nature of Christ, and its indelible difference from its divine nature. It was, however, not he, but Nestorius, who was destined to carry this view to its last consequences, and fight for it in the world. At the Council of Ephesus (431) no one dared to attack Theodore directly; and, though open attacks were made upon him shortly afterward by Marius Mercator and Rabulas of Edessa, it took more than a century before the Alexandrian theologians succeeded in weaning the Eastern Church from its great teacher, and branding his name with the stamp of heresy. See NESTORIUS AND THREE-CENTER CONTROVERSY.

LIT.—The Greek fragments of Theodore's works were published by W. LEBER, Berlin, 1834; A. MAJ, in Script. vet. nov. Coll., vi.; Rome, 1832, and Nov. Patr. Bibl., vii. Rome, 1854, and FRITZSCHE, Halle, 1847. The Latin remains are found in PITRA: Specie. Solen., i.; Paris, 1832, and SYRIAC Fragments of Theodore's Works, the translation of his Life by Garnier. There are also editions from it. Immediately after his entrance in Constantinople, he deposed the bishop, Demophilus, one of the leaders of the Arians, and banished him from the city; and, in spite of the riots of the Arian populace, he gave all the churches of the capital to the orthodox, and put a heavy penalty on the celebration, even in private, of Arian service. In spring, 381, he convened a synod in Constantinople,—the second ecumenical council, consisting of a hundred and fifty picked bishops. The third synod, which deposed the semi-Arian group, and forming the party of Macedonius, were at once brought to silence; and the council confirmed the Nicene Creed, adding the new clause of the procession of the Holy Spirit. The decrees of the council were followed by a number of imperial edicts deposing Christians who relapsed into Paganism of the right of making a will, or inheriting a bequest, confounding the property of the Manicheans unless they allowed their children to be educated in the Catholic faith, and forbidding the Eunomians and the Arians to build churches, and celebrate service. He also exercised considerable influence on the religious affairs of the West, especially after the overthrow of Maximus in 388, and the establishment of Valentinian II., and still more especially after the crushing of the rebellion of Arbogast in 392, and the establishment of Honorius. He was a friend of Ambrose, and accepted with meekness a very severe rebuke from him. In order to avenge the assassination of Botericus, his governor in Thessalonica, he allowed over seven thousand mostly innocent people to be massacred (April, 380); but, when Ambrose heard of his cruel deed, the emperor ordered him to cease the church until due penance was done. In Alexandria he ordered, and in other places he allowed, the Pagan temples to be destroyed; and certain forms of Pagan worship—sacrifice, investigation of the future, etc. He absolutely forbade, even under penalty of death. See FLICKER: Histoire de Th. le Grand, Paris, 1860; P. ERASMUS MÜLLER: Comment. de Thé., Götttingen, 1797–98; SUFFKEN: De Theod., Lyons, 1828; GÜLDENPENNING U. ISLAND: Der Kaiser Theodorus der Große, Halle, 1878.

THEODORUS. See BIBLE VERSIONS, p. 281.

THEODULPH, surnamed Aurelianensis, one of those men whom Charlemagne invited from Italy to France for the advancement of science and art in the latter country. He was probably a Goth by descent. He came to Gaul at the latest in 781, and was made abbott of Fleury, and afterwards bishop of Paris, where he died in 821. His literary character is not unlike that of Alcuin. He was a poet and a theologian. His theological works consist of minor treatises: De ordine baptismi, De spiritu sancto, etc., and capitularia for his priests, which show that he was very anxious for the establishment of schools. His
THEOLOGICAL EDUCATION.

Among the ancients the Jews, at the time of Samuel on, there were schools of the prophets, in which young men were trained for the office of public instruction. (See Education among the Hebrews.) The sons of priests were trained in the temple service for their subsequent duties. At a later date the synagogues were the schools of the Jews. The apostles received their special training, first in the school of John the Baptist, and then in that of Christ. Paul alone had a rabbinical education. The necessity of special training was felt early in the Christian Church, not only for the conduct of worship, but the opposition of error, and, above all, the Pagan religion. The first instruction was given, probably, in the local churches, by their bishops; but, at the close of the second century, there existed at Alexandria a theological seminary, the first of its kind, in which students were drilled in Christian apologetics, and guided in the study of the Scriptures. It is known as the school of Origen. Its principal purpose was to prepare catechumens for baptism; but it answered a wider design, and instructed those already Christians. The first known superintendent of this school is Pancratius, but the most famous are Clement and Origen. At first the school had only one teacher, then two or more, but without fixed salary or special buildings. The more wealthy pupils paid for tuition, but the offer was often declined. The teachers gave instructions in their dwellings, generally after the style of the Greek philosophers. Origen established a similar school at Caesarea. The dissensions in the Alexandrian Church put an end to the school at the close of the fourth century.

Next in point of time and importance comes the school of Antioch, which was founded about 296 by the presbyters Dorotheus and Lucian. In opposition to Alexandrian allegorizing, it developed a severe grammatico-historical exegesis. Its most eminent members are Chrysostom, Theodore of Mopsuestia, and Nestorius. In Edessa, Ephrem Syrus (d. 378) founded a school, and continued the methods of Antioch. It furnished ministers for Mesopotamia and Persia.

In the West the priests were trained in cloisters and private episcopal schools. The Roman Church has continued to train her clergy in this fashion. Several of the most learned Fathers, such as Basil the Great, Gregory Nazianzen, and Augustine, were educated in heathen schools, and then studied theology, either in ascetic retirement or under some distinguished church-teacher.

In the middle age the cloister schools were the sole centres of learning until the universities arose at Paris, Oxford, Cologne, and elsewhere. In them the theological faculty ranked first, and dominated the others. In England, John Wyclif (d. 1384) had a seminary at Oxford, and later at Lutterworth, in which he trained the "poor priests," who disseminated Lollard doctrine all over the land. The Reformers were university trained men. The ministry of the Protestant churches of most denominations has always been distinguished for its education. On the Continent, theology in all its branches is taught as a department of the university. The theological students are on a par with those of the other faculties. The professors are members of the university corps, but constitute a separate faculty. In the great English universities those who contemplate entering holy orders read with a professor, and are examined by a bishop's chaplain. There is no regular theological faculty, and no theological department, though there are theological professors. Independent of the universities, there are, however, eighteen theological schools connected with the Church of England, under the supervision of bishops. In Scotland the Established Church has regular theological faculties at its four universities,—Glasgow, Edinburgh, St. Andrews, and Aberdeen. The Free Church has three "theological halls," as they are called,—at New College, Edinburgh, with seven professors; at Glasgow, with four; and at Aberdeen, with four. The United Presbyterian Church has its "hall" at Edinburgh, with four professors. The Presbyterians of England have a "theological college" in London; those of Ireland, one in Belfast, and another in Derry. The Wesleyans have the "Bible College" in Great Britain. Its effect on Congregationalists fourteen, the Baptists nine, and the Roman Catholics twenty-six. All these are supported by voluntary subscriptions.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alabama Baptist Normal and Theological Institute</td>
<td>Selma, Ala.</td>
<td>1877</td>
<td>1877</td>
<td>Baptist</td>
<td>H. Woodsmal</td>
<td>1 Resident professor</td>
</tr>
<tr>
<td>2</td>
<td>Theological Department of Talladega College</td>
<td>Talladega, Ala.</td>
<td>1880-1872</td>
<td>1872</td>
<td>Presbyterian</td>
<td>Rev. D. G. Baskin</td>
<td>4 Non-resident professor</td>
</tr>
<tr>
<td>3</td>
<td>Pacific Theological Seminary</td>
<td>Oakland, Cal.</td>
<td>1880</td>
<td>1880</td>
<td>Presbyterian</td>
<td>Rev. J. A. Benton, D.D., senior professor</td>
<td>2 Associate professor</td>
</tr>
<tr>
<td>4</td>
<td>San Francisco Theological Seminary</td>
<td>San Francisco, Cal.</td>
<td>1878-1871</td>
<td>1871</td>
<td>Presbyterian</td>
<td>Rev. W. A. Scott, D.D., LL.D.</td>
<td>5 Resident professor</td>
</tr>
<tr>
<td>5</td>
<td>Theological Department of Connecticut</td>
<td>Hartford, Conn.</td>
<td>1853-1854</td>
<td>1854</td>
<td>Congregational</td>
<td>Rev. William Thompson, D.D., dean</td>
<td>1 Member</td>
</tr>
<tr>
<td>7</td>
<td>Theological Department of St. Mary's University</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>8</td>
<td>Theological Department of St. Louis University</td>
<td>Atlanta, Ga.</td>
<td>1875</td>
<td>1875</td>
<td>Baptist</td>
<td>Rev. T. J. Roberts, LL.D.</td>
<td>4 Member</td>
</tr>
<tr>
<td>9</td>
<td>Atlanta Baptist Seminary*</td>
<td>Macon, Ga.</td>
<td>1890-1894</td>
<td>1894</td>
<td>Baptist</td>
<td>Rev. S. Archibald J. Battle, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>10</td>
<td>Theological Department of St. Viateur's College</td>
<td>Providence Grove, Ill.</td>
<td>1867-1869</td>
<td>1869</td>
<td>Presbyterian</td>
<td>Rev. E. T. Hurst, B.D.</td>
<td>3 Member</td>
</tr>
<tr>
<td>11</td>
<td>Theological Department of Blackburn University*</td>
<td>Carlville, Ill.</td>
<td>1867-1869</td>
<td>1869</td>
<td>Presbyterian</td>
<td>Rev. D. L. Tressler, Ph.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>12</td>
<td>8</td>
<td>Tuscaloosa, Ala.</td>
<td>1803</td>
<td>1834</td>
<td>Presbyterian</td>
<td>Rev. W. S. Junius, D.D.</td>
<td>3 Member</td>
</tr>
<tr>
<td>13</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1803-1822</td>
<td>1822</td>
<td>Presbyterian</td>
<td>Rev. Noah Porter, D.D., LL.D.</td>
<td>5 Resident professor</td>
</tr>
<tr>
<td>14</td>
<td>8</td>
<td>Hartford, Conn.</td>
<td>1853-1854</td>
<td>1854</td>
<td>Congregational</td>
<td>Rev. William Thompson, D.D., dean</td>
<td>1 Member</td>
</tr>
<tr>
<td>15</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>16</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>17</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>18</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>19</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>20</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>21</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>22</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>23</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>24</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>25</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>26</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>27</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>28</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>29</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>30</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>31</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>32</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
<tr>
<td>33</td>
<td>8</td>
<td>New Haven, Conn.</td>
<td>1854-1858</td>
<td>1858</td>
<td>Presbyterian</td>
<td>Rev. E. P. Hurst, D.D.</td>
<td>2 Member</td>
</tr>
</tbody>
</table>

* From Report of the Commissioner of Education for 1879. a Partially endowed. b Four of these only partially endowed. c Five partially endowed. d All instruction suspended for some years.
### Theological Seminaries of the United States of America—Continued.

<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date of Creation</th>
<th>Date of Organization</th>
<th>Deaconess</th>
<th>President</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible Department of Oskaloosa College</td>
<td>Oskaloosa, Ia.</td>
<td>1856</td>
<td>1872</td>
<td>Christian</td>
<td>George T. Carpenter, A.M.</td>
</tr>
<tr>
<td>Danville Theological Seminary</td>
<td>Danville, Ky.</td>
<td>1864</td>
<td>1882</td>
<td>Presbyterian</td>
<td>Rev. Stephen Yerkes, D.D., senior professor</td>
</tr>
<tr>
<td>College of the Bible</td>
<td>Lexington, Ky.</td>
<td>1865</td>
<td>1885</td>
<td>Christian</td>
<td>Robert Graham, A.M.</td>
</tr>
<tr>
<td>Prestock Park Theological Seminary</td>
<td>Louisville, Ky.</td>
<td>1870</td>
<td>1897</td>
<td>Roman Catholic</td>
<td>Rev. James Petigru Boyce, D.D., LL.D.</td>
</tr>
<tr>
<td>Southern Baptist Theological Seminary</td>
<td>Russellville, Ky.</td>
<td>1866</td>
<td>1891</td>
<td>Baptist</td>
<td>Leslie Wiegner, LL.D.</td>
</tr>
<tr>
<td>School of Theology in Bethel College</td>
<td>New Orleans, La.</td>
<td>1869</td>
<td>1870</td>
<td>Congregational</td>
<td>Rev. Seth J. Axtell, jun.</td>
</tr>
<tr>
<td>Theological Department of Island University</td>
<td>New Orleans, La.</td>
<td>1869</td>
<td>1870</td>
<td>Roman Catholic</td>
<td>Rev. Walter S. Alexander, D.D.</td>
</tr>
<tr>
<td>Bates College Theological School</td>
<td>Lewiston, Me.</td>
<td>1870</td>
<td>1872</td>
<td>Methodist</td>
<td>Rev. Enoch Pond, D.D. (d. 1882)</td>
</tr>
<tr>
<td>Theological Seminary of Mt. St. Mary's College</td>
<td>Baltimore, Md.</td>
<td>1860</td>
<td>1879</td>
<td>Roman Catholic</td>
<td>Rev. Rev. John McClary, D.D.</td>
</tr>
<tr>
<td>Woodstock College</td>
<td>Woodstock, Md.</td>
<td>1869</td>
<td>1887</td>
<td>Roman Catholic</td>
<td>Rev. Rev. E. Smith, D.D.</td>
</tr>
<tr>
<td>Andover Theological Seminary</td>
<td>Andover, Mass.</td>
<td>1870</td>
<td>1878</td>
<td>Congregational</td>
<td>Rev. Rev. C. E. Everett, D.D., dean</td>
</tr>
<tr>
<td>Boston University School of Theology</td>
<td>Boston, Mass.</td>
<td>1870</td>
<td>1878</td>
<td>Methodist</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Seabury Divinity School</td>
<td>Faribault, Minn.</td>
<td>1879</td>
<td>1881</td>
<td>Episcopal</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Augustana Seminary</td>
<td>Minneapolis, Minn.</td>
<td>1879</td>
<td>1884</td>
<td>Lutheran</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Theological Department of Shaw University</td>
<td>Natchez, Miss.</td>
<td>1880</td>
<td>1881</td>
<td>Methodist</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Natchez Seminary</td>
<td>Cabin Girardeau, Mo.</td>
<td>1881</td>
<td>1884</td>
<td>Baptist</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>St. Vincent's College and Theological Seminary*</td>
<td>Cape Girardeau, Mo.</td>
<td>1881</td>
<td>1884</td>
<td>Roman Catholic</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>jewell College</td>
<td>Liberty, Mo.</td>
<td>1883</td>
<td>1886</td>
<td>Baptist</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Concordia College (Seminary)*</td>
<td>St. Louis, Mo.</td>
<td>1883</td>
<td>1886</td>
<td>Lutheran</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>German Congregational Theological Seminary*</td>
<td>Crete, Neb.</td>
<td>1884</td>
<td>1887</td>
<td>Congregational</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>Divinity School of Nebraska College*</td>
<td>Nebraska City, Neb.</td>
<td>1885</td>
<td>1887</td>
<td>Episcopalian</td>
<td>Rev. Rev. George Wulfin, C.S.S.R.</td>
</tr>
<tr>
<td>School Name</td>
<td>Founded Year</td>
<td>Location</td>
<td>Faculty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td>--------------</td>
<td>-------------------------------</td>
<td>------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Orange, N.J.</td>
<td>1826</td>
<td>South Orange, N.J.</td>
<td>Rev. Very W. P. Salt, A.M., director</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Auburn Theological Seminary</td>
<td>1826</td>
<td>Auburn, N.Y.</td>
<td>Rev. Very Rev. Thaddeus Pempelhink, O.S.B.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brooklyn Theological Seminary</td>
<td>1826</td>
<td>Brooklyn, N.Y.</td>
<td>Rev. Samuel M. Hopkins, D.D., senior professor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bethany Theological Seminary</td>
<td>1826</td>
<td>Hamilton, N.Y.</td>
<td>Rev. C. E. Lord, D.D., secretary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hartwick Seminary</td>
<td>1826</td>
<td>New York, N.Y. (corner 20th Street and 5th Avenue)</td>
<td>Rev. Ebenezer Dodge, D.D., LL.D., senior professor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union Theological Seminary</td>
<td>1826</td>
<td>Madison, Wis.</td>
<td>Rev. James Pitcher, A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's Theological Seminary</td>
<td>1826</td>
<td>Columbus, O.</td>
<td>Rev. Roswell D. Hitchcock, D.D., LL.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>German Lutheran Seminary</td>
<td>1826</td>
<td>Allegheny City, Penn.</td>
<td>Rev. Augustus H. Strong, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allegheny City, Penn.</td>
<td>1826</td>
<td>Allegheny City, Penn.</td>
<td>Rev. Samuel V. Ravanagh, C.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heidelberg Theological Seminary</td>
<td>1826</td>
<td>Pittsburgh, Pa.</td>
<td>Rev. C. P. Jennings, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Theological Seminary</td>
<td>1826</td>
<td>Washington, D.C.</td>
<td>Rev. Stephen Mattoon, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Vincent's Seminary</td>
<td>1826</td>
<td>Dayton, O.</td>
<td>Rev. E. O. Thayer, A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divinity School of the Protestant-Episcopal Church, St. Louis Seminary</td>
<td>1826</td>
<td>St. Louis, Mo.</td>
<td>Rev. H. M. Tapper, A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Seminary of the United Presbyterian Church</td>
<td>1826</td>
<td>Philadelphia, Penn.</td>
<td>Rev. B. Craven, D.D., LL.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Seminary of the United Presbyterian Church</td>
<td>1826</td>
<td>Philadelphia, Penn.</td>
<td>Rev. N. A. Soes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western Theological Seminary</td>
<td>1826</td>
<td>Cincinnati, O.</td>
<td>Rev. M. Loy.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gettysburg, Penn.</td>
<td>1826</td>
<td>Gettysburg, Penn.</td>
<td>Rev. Lewis Davis, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moravian Theological Seminary</td>
<td>1826</td>
<td>Moravian Theological Seminary</td>
<td>Rev. James H. Parchild, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union Seminary</td>
<td>1826</td>
<td>Union, Pa.</td>
<td>Rev. A. D. Clark, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presbyterian University</td>
<td>1826</td>
<td>Princeton, N.J.</td>
<td>Rev. S. J. Wilson, D.D., LL.D. (d. 1883)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Roman Catholic Seminary</td>
<td>1826</td>
<td>Baltimore, Md.</td>
<td>Rev. Rt. Rev. Boniface Wimmer, O.S.B.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Louis, Mo.</td>
<td>1826</td>
<td>St. Louis, Mo.</td>
<td>Rev. E. V. Gerhart, D.D.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oakland, Calif.</td>
<td>1826</td>
<td>Oakland, Calif.</td>
<td>Rev. Abel Abbot Livermore, A.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manhattan, N.Y.</td>
<td>1826</td>
<td>Manhattan, N.Y.</td>
<td>Rev. William Kieran, D.D., vice-rector</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Penn. (German-town)</td>
<td>1826</td>
<td>Philadelphia, Penn. (German-town)</td>
<td>Rev. Very Rev. Thomas J. Smith, V.C.M.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Penn. (218 Frank Street)</td>
<td>1826</td>
<td>Philadelphia, Penn. (218 Frank Street)</td>
<td>Rev. C. W. Schaeffer, D.D., chairman of faculty,</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

 a For all departments.  
 b Includes six occasional lecturers.  
 c Also two in part.
<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
<th>Date of Charter</th>
<th>Date of Organization</th>
<th>Denomination</th>
<th>President</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augustinian Monastery of St. Thomas of Villanova</td>
<td>Villanova, Penn.</td>
<td>1848</td>
<td>1842</td>
<td>Roman Catholic</td>
<td>Rev. Thomas C. Middleton, O.S.A., senior professor</td>
</tr>
<tr>
<td>Theological Seminary of the General Assembly of the</td>
<td></td>
<td></td>
<td></td>
<td>Presbyterian</td>
<td>Rev. George Howe, D.D., LL.D., chairman of faculty (G. 1883)</td>
</tr>
<tr>
<td>Presbyterian Church in the United States</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Cumberland University</td>
<td>Lebanon, Tenn.</td>
<td>1842</td>
<td>1842</td>
<td>Cumb. Presbyt.</td>
<td>Rev. N. Green, chancellor</td>
</tr>
<tr>
<td>Nashville Normal and Theological Institute</td>
<td>Nashville, Tenn.</td>
<td>1807</td>
<td>1807</td>
<td>Congregational</td>
<td>Lyman B. Teft, acting principal</td>
</tr>
<tr>
<td>125 Theological Course in Yale University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Central Tennessee College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Seminary of Trinity University</td>
<td>Tehacapa, Tex.</td>
<td>1855</td>
<td>1855</td>
<td>Meth. Episcopal</td>
<td>Rev. John Braden, D.D.</td>
</tr>
<tr>
<td>Theological Department of Vanderbilt University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of the South</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Burritt College</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Yale University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Trinity University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union Theological Seminary**</td>
<td>Hampden Sidney College, Va.</td>
<td>1847</td>
<td>1847</td>
<td>Baptist</td>
<td>Rev. William Carey Crane, D.D., LL.D.</td>
</tr>
<tr>
<td>132 Richmond Institute</td>
<td>Richmond, Va.</td>
<td>1878</td>
<td>1878</td>
<td>Presbyterian</td>
<td>Rev. B. H. Corey, A.M.</td>
</tr>
<tr>
<td>133 Theological Seminary of the Evangelical Lutheran</td>
<td>Salem, Va.</td>
<td>1823</td>
<td>1823</td>
<td>Lutheran</td>
<td>Rev. A. S. Repase, D.D.</td>
</tr>
<tr>
<td>General Seminary South</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Protestant-Episcopal Theological Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission-House School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Luther Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norwegian Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nashobat House</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seminary of St. Francis of Sales</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theological Department of Howard University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wayland Seminary</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 1 In academic and theological departments.  
| 2 Also one in part.  

---

**THEOLOGICAL SEMINARIES OF THE UNITED STATES OF AMERICA.—Concluded.**
THEOLOGICAL SEMINARIES. 2332 THEOLOGICAL SEMINARIES.

THEOLOGICAL SEMINARIES, Sketches of (arranged according to denominations, in alphabetical order, and chronologically under each).

Each sketch is prepared by a professor or secretary of the institution. Some sketches are anticipated in earlier arts.

1. HAMILTON THEOLOGICAL SEMINARY is situated in Hamilton, N.Y., a suburban village of rare beauty and healthfulness, distinguished as an educational centre among Baptists, where in one system of schools are trained one-tenth of all ministerial students of that denomination in the United States. The seminary was founded in 1819 by far-sighted pioneers, who were actuated by a profound conviction, then widely felt, of the necessity of higher education for the ministry. It is the oldest Baptist seminary in the country, has sent out the largest number of students, and, by reason of its pronounced religious mission, has been most intimately identified with the history and growth of American Baptists for the past sixty years. Its impress upon alumni is claimed to show the following characteristics,—a biblical theology, an educative pulpit, a missionary spirit, and remarkable adaptation to the varied phases of real life. The course of study embraces six departments under as many regular professors, with series of lectures by other eminent scholars, and covers a period of three years, with abundant provision for special students. The seminary owns a domain of a hundred and thirty acres, on which are several residences, two large four-story school buildings, and a site for another finer structure, which is to be speedily erected. Its financial condition is excellent. Productive funds insure the payment of all salaries and current expenses. Numerous scholarships, and generous contributions from the churches, provide for the needs of indigent students. Carefully selected working libraries are accessible, to the extent of 20,000 volumes. The presidents have been, Rev. Drs. D. Hascall, N. Kendrick, J. S. Maginnis, G. W. Eaton, and E. Dodge, the present head. The chairs of instruction have been occupied by such eminent teachers as Barnas Sears, Thomas J. Weston, A. M. Beebee, H. Harvey, and W. H. Maynard.

H. S. LOYD (Secretary).

(2) NEWTON THEOLOGICAL INSTITUTION. See art. by Dr. Hovey, vol. ii. p. 1042.

(3) ROCHESTER THEOLOGICAL SEMINARY.—This institution was established at Rochester, N.Y., in 1855. It is supported and controlled by Baptist churches, and is strictly a professional school for the higher education of candidates for the Christian ministry. The seminary has no organic connection with the University of Rochester, either in management or instruction, though both institutions were founded at about the same time, and largely through the same instrumentalities.

The influence and characteristics of the seminary during the first twenty years of its history are due, more than to any other one man, to Ezekiel G. Robinson, D.D., LL.D., for many years its president. Rauhchenbusch, a pupil of Neander, has had charge of this department.

A peculiarity of the seminary has been the widely separated sections of country from which its students have come, and to which they have gone. During its entire history of thirty-two years, about eight hundred persons have entered the institution, have been trained and become foreign missionaries. Of the six hundred students connected with the English department, nearly four hundred have completed the full course, including the study of the Scriptures in Hebrew and Greek.

For several years the financial resources of the seminary were entirely inadequate, and altogether disproportionate to its usefulness. In 1868 the funds amounted to only $100,000, and there were no permanent buildings. In 1869 Mr. John B. Trevor was the largest donor of Trevor Hall, a spacious dormitory building, which cost $42,000. In 1879 Rockefeller Hall, containing convenient lecture-rooms, a chapel, a fire-proof room used as a library, and costing $385,000, was erected by Mr. John D. Rockefeller. Other prominent benefactors are Messrs. Jacob F. Wyckoff, Joseph B. Hoyt, John H. Deane, Charles Pratt, and James O. Pettengill. At present the invested funds amount to $1,225,000. The land and buildings are valued at $125,000.

The library, numbering nearly 20,000 volumes, is well arranged, and of exceptional value for theological study. It comprises the entire collection of Neander, the church historian; and during the last five years $25,000, the timely gift of Mr. William Rockefeller, has been expended in the purchase of carefully selected works.

Subscription to creeds or to formal statements of doctrine is never required of either students or instructors. Persons of all evangelical denominations who give satisfactory evidence of personal religious experience, and of a call to the Christian ministry, are admitted to the privileges of the institution.

BENJAMIN O. TRUE (Professor).

(4) THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY was established in 1859 at Greenville, S.C., and removed in 1877 to Louisville, Ky. Its plan of instruction is quite peculiar, all the studies being in biblical and systematic theology. Among other past instructors, are included Drs. Thomas J. Conant, Horatio B. Hackett, John H. Raymond, Asahel C. Kendrick, and George W. Northrup. There were at first only two professors. There are now, in the English department alone, six active professors; viz., Rev. Augustus Strong, D.D. (since 1872 president), Rev. Howard Osgood, D.D., William A. Stevens, D.D., LL.D., Rev. T. Harwood Patterson, D.D., Rev. Adelbert S. Coats, and Rev. Benjamin O. True.

The German department, altogether distinct from the regular English course, was founded in 1854. It is the only school in America expressly designed to train men for the ministry in German Baptist churches. Since 1858 Rev. Augustus Rauschenbusch, a pupil of Neander, has had charge of this department.

A peculiarity of the seminary has been the widely separated sections of country from which its students have come, and to which they have gone. During its entire history of thirty-two years, about eight hundred persons have entered the institution, have been trained and become foreign missionaries. Of the six hundred students connected with the English department, nearly four hundred have completed the full course, including the study of the Scriptures in Hebrew and Greek.

For several years the financial resources of the seminary were entirely inadequate, and altogether disproportionate to its usefulness. In 1868 the funds amounted to only $100,000, and there were no permanent buildings. In 1869 Mr. John B. Trevor was the largest donor of Trevor Hall, a spacious dormitory building, which cost $42,000. In 1879 Rockefeller Hall, containing convenient lecture-rooms, a chapel, a fire-proof room used as a library, and costing $385,000, was erected by Mr. John D. Rockefeller. Other prominent benefactors are Messrs. Jacob F. Wyckoff, Joseph B. Hoyt, John H. Deane, Charles Pratt, and James O. Pettengill. At present the invested funds amount to $1,225,000. The land and buildings are valued at $125,000.

The library, numbering nearly 20,000 volumes, is well arranged, and of exceptional value for theological study. It comprises the entire collection of Neander, the church historian; and during the last five years $25,000, the timely gift of Mr. William Rockefeller, has been expended in the purchase of carefully selected works.

Subscription to creeds or to formal statements of doctrine is never required of either students or instructors. Persons of all evangelical denominations who give satisfactory evidence of personal religious experience, and of a call to the Christian ministry, are admitted to the privileges of the institution.

BENJAMIN O. TRUE (Professor).
THEOLOGICAL SEMINARIES.

Theological course to those desiring and prepared for it, and at the same time a good theological course to those studying English and Latin, with the object of being able to select special studies at will. This was considered necessary to meet the wants of the Baptist ministry, which includes men of all grades of education. In addition to these conditions, the whole range of theological study was divided into eight independent schools, some of having two separate departments; as Old-Testament English and Hebrew, New-Testament English and Greek, Systematic Theology English and Latin. Among these schools and departments, each student selects, under the guidance of the professors, according to his preparation and the number of years he can give to theological studies. Some remain only one session (of eight months); others, two, three, four, or even five years. A separate diploma is given in each school to those who have pursued the studies, and have passed very thorough written examinations, intermediate and final. Those who have thus been graduated in all the schools receive at last the diploma of "full graduate;" and those graduated in all except the departments of Hebrew, Greek, and Latin Theology, receive the diploma of "English graduate." Some of the students thus pursue an unusually extensive course, such as would not be possible where there is the same curriculum for all. It is noticed that all alike elect to attend the "English" classes in the Bible and theology, the most scholarly finding these highly profitable along with their more erudite studies.

Beginning in 1859 with a good endowment (subscribed by Southern planters) and a large attendance, the seminary was suspended, 1862-65, by the war, and began again in 1865 with seven students and no endowment, the private bonds being then valueless. It has lived, through great exertions and sacrifices, with a steadily increasing attendance, till, in 1882-83, there were a hundred and twenty students from twenty different States. The invested endowment has reached over $300,000, besides $80,000 in real estate. Most of this has been raised at the hands of the most liberal friends in New-York City and elsewhere who have given very generous assistance.


(5) The Baptist Theological Union, located at Chicago, was organized in 1855, its object being to provide a thorough theological seminary. In 1865 W. W. Cook of Whitehall, N.Y., and Lawrence Barnes and Mial Davis of Burlington, Vt., pledged fifteen hundred dollars per year, for five years, for the support of a professor. Instruction was given, under this encouragement, to about one hundred students, in 1866, by Rev. J. C. Colver and Rev. J. C. C. Clark, in the building of the Chicago University.

In September, 1886, Rev. G. W. Northrup, D.D., professor of church history in the Rochester Theological Seminary, was invited to the presidency, and professorship of systematic theology; and Rev. J. B. Jackson, D.D., of Albion, N.Y., was chosen to the chair of church history. They accepted the appointments, and entered on their duties in October, 1867, when the seminary was fully organized, and commenced its work with twenty students. In the early years of its history the seminary had much need of general education. In 1873 a Scandinavian department was organized, under the care of Rev. J. A. Edgren. It began with four students. In 1882-83 the number had increased to twenty-five students.

In 1877 the institution was removed to Morgan Park, a suburb eight miles south of Chicago. Here the seminary has a beautiful site of five acres, and one commodious building. It is proposed eventually to use the present building for dormitories exclusively, and to add three others, one for the Scandinavian department, one for the library, and one for chapel and lecture-rooms.


Dr. G. W. Northrup has been president from the beginning, and conducted the affairs of the seminary with distinguished ability.

Rev. G. S. Bailey, D.D., was financial secretary from 1867 to 1875, and was succeeded by Rev. T. W. Goodspeed, D.D., in 1876.

The growth of the seminary has been rapid from the beginning. The first year there were twenty students; the second year, twenty-five; and, with occasional fluctuation, this rate of increase has continued through sixteen years, the number of students in 1882-83, reaching ninety-four. Being the only Baptist theological seminary in the West, it seems destined to attract increasing numbers of students every year.

The library numbers about 20,000 volumes, and is of great value.

In 1880 the endowment of the seminary was about $50,000. In 1881 E. Nelson Blake of Chicago, long a most liberal friend of the institution, subscribed $50,000, on condition that the amount be increased to $100,000. The effort to do this was successful. In 1883 J. D. Rockefeller of Cleveland subscribed $40,000, on similar conditions. The completion of this subscription gives the seminary a living endowment. T. W. GOODSPEED (Sec'y).

(6) Crozer Theological Seminary. See end of letter T.

II. Congregational. (1) Andover. See art. by Professor Park, vol. i. p. 81.

(2) Bangor Theological Seminary was chartered by the Legislature of Massachusetts in February, 1814. It was designed to provide for an evangelical ministry for the State. It is in the District of Maine. It was originally located at Hampden on the Penobscot River, where it began its work in October, 1816. The founders of the seminary had especially in view the needs of stu-
THEOLOGICAL SEMINARIES. 2334 THEOLOGICAL SEMINARIES.

...desirous of entering the ministry without a previous college-training. Accordingly the original course of study occupied four years; the first two chiefly devoted to literary and classical studies, and the last two to the strictly theological branches. In 1849 the institution was removed to Bangor, at the head of navigation on the Penobscot, then a town of two hundred and thirty inhabitants. In 1820 the first class, numbering six students, was graduated. In the same year the District was separated from Massachusetts, and became the State of Maine. It was in territory larger than the rest of New England, and had a population of three hundred thousand, largely of Puritan descent. In 1827 the classical department was given up, the period of study reduced to three years, and the curriculum made similar to that of other theological institutions in this country.

During the sixty-seven years of its existence, the seminary has numbered among its instructors not a few men eminent for piety, scholarship, and influence. Not to speak of any still living, mention may be made of Jehudi Ashmun, afterwards president of Bowdoin College; George Shepard, so widely known and eminent as a pulpit-orator; and Enoch Pond, to whom, more than to any other, the success of the institution was due, and who for fifty years was connected with it as professor and president.

The seminary has sent out more than six hundred graduates, and given a partial theological education to nearly two hundred more. These men have made a faithful and useful body of workers. The majority of them are still living, and are at their posts all over the land, or laboring in foreign countries, in pulpit of many denominations and every grade of eminence.

The seminary has been from the first connected with the Congregational denomination, its board of trustees and faculty being members of Congregational churches. Its aim, however, has always been practically Christian, rather than denominational. Its founders favored the type of theological education known as "New-England theology," and had a congregation in Bangor has never been identified with any particular school or system. At present the seminary draws its students, not only from Maine and other parts of New England, but also from the Dominion of Canada, especially the Provinces of Nova Scotia and New Brunswick. The faculty is now constituted numbers five professors. The number of students in attendance has varied from twenty to fifty.

L. F. STEARNS (Professor).

(3) NEW HAVEN DIVINITY SCHOOL. See YALE, by W. L. Kingsley, vol. iii.

(4) THEOLOGICAL INSTITUTE OF CONNECTICUT (now usually known as HARTFORD THEOLOGICAL SEMINARY), the fourth in age, and second in number of students, among Congregational seminaries in the United States. Established in 1834 at East Windsor Hill, Conn.; the laying of the cornerstone of the building, and the inauguration of Dr. Tyler (see art. BENNET TYLER), taking place May 13. Removed to Hartford in 1835, where a commodious building was erected through the munificence of Mr. James B. Hosmer. The cornerstone of Hosmer Hall was laid in May, 1879, and the building occupied early in 1880. The appointments and arrangements of the edifice are admirably adapted for its purpose. The library-building is connected with the main hall; the chapel, recitation-rooms, dormitories, dining-hall, etc., are under the same roof; the well-equipped gymnasium is a detached building. For an account of the origin of the institute, see art. BENNET TYLER. The Pastoral Union of Connecticut chooses ten trustees annually (since 1880 one-third retire each year); the former body elects its own members, who are required to subscribe its creed, to which the professors give their assent annually. The three professors first chosen were Bennet Tyler, D.D., Jonathan Cogswell, D.D., and William Thompson, D.D. The last-named survives, and continued in active service until 1881, when he became professor emeritus. There are at present (1883) five active professors, an in-structor in music and voice-building, and one in gymnastics. A course of lectures on the Carew foundation is given each year.

The number of students in all amounts to 495: at present there are 53 in attendance. Twenty-eight graduates have become foreign missionaries. The theological position of the seminary has from the beginning been Calvinistic, and the creed is in accordance with the accredited formulary New-England Congregationalism. The present faculty recognize, more fully than did the founders of the institute, the exegetical and historical point of view; but the doctrinal result is substantially the same. The views on the predestination of sin are probably more Augustinian than those of Dr. Tyler; and the entire range of theological science is now regarded, in its higher unity, as centring in the person and work of Christ.

The methods of instruction are less formal than in many institutions,—fewer lectures and more constant drill, together with a greater demand for individual labor on the part of the students.

The chief benefactor of the seminary has been Mr. James B. Hosmer, who not only gave the present building, and endowed the chair of New Testament exegesis, but left a considerable sum to the general fund. In the early years of the institute, annual contributions of small sums were made by many persons who were in sympathy with its aims. Recently Mr. Newton Case of Hartford has given largely to increase the library, which now numbers over 35,000 volumes, many of them rare and valuable. It is particularly rich in editions of ancient codices, early printed New Testaments, patristic literature, and works of the sixteenth century. The collection of periodical literature, especially of missionary intelligence, is large and increasing.

M. B. RIDDLE (Professor).

(5) OBERLIN. See art. by Professor G. F. Wright., vol. i, p. 1678.

(6) THE CHICAGO THEOLOGICAL SEMINARY dates its existence from the fall of 1854. It was the first of the four denominational seminaries located at Chicago, or in its vicinity, and had its origin in a deep and widespread conviction that the time had come when the churches of the West should more largely provide and educate their own ministers. After several preliminary conferences, it was organized Sept. 26, 1854, by a
convention, called for that purpose, of delegates from the Congregational churches of Michigan, Indiana, Illinois, Iowa, Wisconsin, and Missouri. It was made directly responsible to the churches by being placed under the general supervision of triennial conventions, composed of the Congregational ministers, and one delegate from each of the Congregational churches in the States and Territories west of Ohio, and east of the Rocky Mountains. These triennial conventions elect the board of twenty-four directors and the board of twelve visitors, under whose direct control the seminary is placed, and who, by the requirements of its constitution, must be members of some Congregational church within the bounds of its constitution. The members of these boards hold their office for six years, and are eligible for re-election.

The seminary was thus, from the first, under Congregational control; but its privileges were equally open to students from all denominations of Christians. A special and liberal charter, exempting all the property of the seminary from taxation, was secured from the State of Illinois, Feb. 15, 1854.

The institution was formally opened Oct. 6, 1858, with two professors — Professor Joseph Haven, D.D., and Professor Samuel C. Bartlett, D.D. — and twenty-nine students.

Subsequently other chairs were filled; and the present faculty (1883) are:

Rev. F. W. Fisk, D.D., Wisconsin Professor of Sacred Rhetoric.
Rev. G. B. Wilcox, D.D., Stone Professor of Pastoral Theology and Special Studies.
Rev. H. McDonald Scott, B.D., Secretary and Treasurer of the Episcopal Department.
Professor C. B. Anthony, Instructor in Ecclesiastical History.
Professor G. A. Zimmerman, Instructor in German Department.

A special course of study is provided for those, who, though not able to acquire a liberal education, may yet possess both the talents and piety requisite to the Christian ministry. Also a German department is established, giving such instruction and training, additional to the regular studies of the seminary, as will best qualify German students to preach the gospel in their mother-tongue as well as in English.

During the twenty-five years since the opening of the seminary, 496 have been under instruction, and 243 have graduated. The seminary-buildings, Keyes and Carpenter Halls, and Hammond Library, are located fronting Union Park, Chicago, and in addition to lecture-rooms, chapel, and library, furnish study and dormitory rooms for nearly a hundred students.

The library numbers about 7,000 volumes, and with the completion of the new fire-proof library-building, immediate efforts will be made for its enlargement. Seven professorships are established, which are in part or fully endowed; also twenty-five scholarships, yielding an average annual income of a hundred dollars each. From these and other educational funds a hundred and fifty dollars of annual aid is given to the students who need it.

The seminary has had a vigorous growth, and now furnishes to theological students ample privileges and instructions. With its able faculty, its central position, and the large and continually increasing number of churches embraced in its constitution, its future enlargement and usefulness are assured. There is no reason to question, that it will be the peer of the best seminaries in the land.

G. S. F. Savage (Secretary and Treasurer).

III. Episcopal.

The General Theological Seminary in New York was founded May 27, 1817, by the General Convention of the Protestant Episcopal Church in the United States, to provide a school for the education of its candidates for holy orders, whose plan and situation would meet the wants of the church in all sections of the country. Bishop Bowen of South Carolina, Bishop White of Pennsylvania, and Bishop Hobart of New York, were most active in its behalf. In accordance with this plan, drawn up by the two latter bishops, foreshadowing the institution and its several professorships as they exist to-day, it was opened in a room of St. Paul's Chapel, May 1, 1819. The first professors were the Rev. Samuel H. Turner, D.D., and the Rev. Samuel F. Jarvis, D.D. But notwithstanding the munificent offer by Dr. Clement C. Moore, of the ground on which the buildings now stand, and the efforts of a large committee, subscriptions came in so slowly, that the General Convention, in 1820, removed it to New Haven, where it was thought it might be supported at less expense than in New York. That was an error soon made itself apparent; and the death of Mr. Jacob Sherred of New York, who left a noble legacy of $60,000 to a seminary to be established in New York, gave the Convention an opportunity to bring it back in 1822, and thus correct a mistake which would have proved fatal to its continuing a general institution. It was re-opened in a building belonging to Trinity School, on the corner of Canal and Varick Streets, in February, 1822, with twenty-three students and six professors. The constitution laid the foundation of a widely extended system of theological instruction. It provided not only for the seminary in New York, but for branch schools under its control in different parts of the country. In its board of trustees, which is elected in part by the General Convention and in part by certain dioceses, the church in all parts of the United States is represented. The course of study is to be prescribed by the House of Bishops; and each bishop is not only ex officio a trustee, but a visitor of the institution, with all the powers that that involves. Thus the interest, as well as the rights, of every part of the Episcopal Church in its general seminary, is amply secured and protected.

The cornerstone of the first building, now known as the East Building, was laid July 28, 1825, by Bishop White, in the presence of a large assemblage of clergy and citizens, on the ground given by Dr. Clement C. Moore. At that time the site was an apple-orchard on the banks of the Hudson River, which at that time flowed a little east of the present Tenth Avenue.

In 1834, to accommodate the increasing number of students, a second building, now known as the West Building, was erected.

But it was still the day of small things for the
THEOLOGICAL SEMINARIES.

Episcopal Church in this country, as well as for the city. The large fortunes now so common were then unknown; and, in common with all our other collegiate institutions, it had to struggle to do its work with a very small and insufficient endowment, but always with the unimpeachable record, that not a dollar of its trust-funds has ever been lost. More than once in its history, in consequence of the growth of the city, heavy assessments have been laid upon it, which have absorbed all its available income; and had not the professors, at great personal sacrifice, and some of the leading clergy of the city, voluntarily offered their services to the institution without remuneration, its trustees would have been compelled to close its doors. Thus it has gone on steadily with its work, until its graduates, which number more than a thousand, are to be found among the leading clergy of every diocese of the Episcopal Church, as well as for the Protestant Episcopal Church in this country, as well as for the Protestant Episcopal Church in the Far West.

The faculty is composed of a dean and six professors, as follows:

**The Rev. Samuel Buel, D.D., Professor of Systematic Divinity, etc.**

**The Rev. Randall C. Hall, D.D., "Clement C. Moore" Professor of the Hebrew and Greek Languages.**

**The Rev. Andrew Oliphant, D.D., Professor of Biblical Learning, etc.**

**The Rev. William J. Seabury, D.D., "Charles and Elizabeth Ludlow" Professor of Ecclesiastical Polity and Law.**

**The Rev. Thomas Rich, D.D., "St. Mark's Church in the Hosierie" Professor of Ecclesiastical History.**

**The Rev. Francis T. Russell, Instructor in Elocution.**


The faculty is composed of a dean and six professors, as follows:

**The Rev. Eugene A. Hoffman, D.D., Dean.**

**The Rev. William E. Eigenbrodt, D.D., "Eugene A. Hoffman" Professor of Pastoral Theology.**

THE DIVinity SCHOOL OF THE PROTESTANT-EPISCOPAL THEOLOGICAL SEMINARY OF. See art. by Professor Packard, vol. iii.

3. **THE BERKELEY DIVINITY SCHOOL, at Middletown, Conn.** — This school takes its name from Dr. George Berkeley, who came to this country in his forty-fourth year, in 1728, with the hope of founding an American college, and who resided some two years at Newport, R.I. It was originally a department of Trinity College, Hartford; but in 1854 it was proposed to erect it into an independent institution. An act of incorporation was obtained for it from the Legislature of Connecticut; and with its own board of trustees it was located at Middletown, where it has since remained. The first class which graduated from it dates from 1856, and the number of its alumni now exceeds two hundred and fifty. Its patrons have so far endowed it, that it now maintains five professors, and has a library amounting to 17,000 volumes. Of course its instruction is Episcopal; but it would not deny its privileges to a sincere student of any denomination who desired to listen to the teaching given, and to enjoy the opportunities of the institution. For religious services, its chapel, which is a very commodious and beautiful building, is open twice daily, — at nine a.m. and five p.m. On Sundays the Holy Communion is administered, and sermons are occasionally delivered by the professors. The parish church is hard by, and on Sunday the students frequently go there. There are professorships of doctrinal theology and the prayer-book, of church history, of the literature and interpretation of the Jewish Scriptures, of the literature and interpretation of the Christian Scriptures, of the Christian evidences and homiletics, of the Hebrew tongue, and of elocution. The students are expected, at regular intervals, to deliver written and extemporaneous sermons. The period of study comprises eight and nine months, with short recesses at Christmas and Easter. The school opens the second Thursday in September. Tuition and room-rent are free. Aid is extended to those who need it, under terms made known on application to the dean.

T. W. COIT (Professor).
THEOLOGICAL SEMINARIES. 2337 THEOLOGICAL SEMINARIES.

TANT-EPISCOPAL CHURCH IN PHILADELPHIA.—This school is situated on Woodland Avenue and Fifteenth Street, at the south-west edge of the city, less than three miles from the City Hall and the depot of the Pennsylvania Railroad; which are at Penn Square, in the centre of the city. It is conveniently reached either by the steam-cars, from the Pennsylvania depot, or by horse-cars, from the Church Street depot.

Its present buildings were erected in 1882. They are situated on an elevated plateau, commanding a view of the city and of the country. They occupy a lot of ground with an area of several acres, fronting on the avenue, and having a fine old oak-grove in the rear. They are of three stories, constructed of stone, consisting of a centre building and two wings. They are supplied with gas, and warmed by steam throughout, with grates also in most of the rooms. In one wing is the kitchen department with laundry attached, and a dining-room for the students, also a gymnasium and bowling-alleys. In the other wing there are accommodations for the dean and his family. There are also a reception-room, a reading-room, five or six convenient lecture-rooms, and rooms for forty students. The chapel is not yet built; but funds are already provided for its erection, and in the mean time a large and commodious room is fitted up for a chapel in the present buildings.

An informal training-school for candidates for the ministry had existed for two or three years before 1850, under the direction of the late Bishop Alonzo Potter. Upon the breaking-out of the Rebellion, and the consequent closing of the Episcopalian seminary at Alexandria, Va., it was thought desirable to establish in Philadelphia a fully equipped theological seminary or divinity school. Funds were procured, professors were appointed, and in 1852 the school was incorporated.

There are five professors of as many departments, including the instructor in Hebrew; viz., of biblical learning, Rev. Dr. Hare; of systematic divinity, Rev. Dr. Goodwin; of ecclesiastical history, Rev. D. Butler; of homiletics and pastoral care, Rev. Dr. Meier-Smith; and of the Hebrew language, Rev. Mr. Du Bois.

The school has had students from Canada, the West Indies, Liberia, and from almost all parts of the United States, though very few from the Southern States proper; which is quite natural, as of course none came from them during the war, and at its close the Alexandria seminary was reopened. Out of nearly three hundred students matriculated, its graduated alumni number not quite two hundred; of whom two are bishops, and two others have declined the episcopate. The number of its students, however, cannot be expected to be very large, owing to the multiplication of theological seminaries, in the Episcopal Church, in all quarters of the country; and, had the re-opening of the Alexandria seminary been anticipated, this school might, perhaps, never have been established.

The institution is well endowed. Three of its professorships have independent foundations, and it has already a very valuable library of some 8,000 volumes.

As to its ecclesiastical position, it is that of moderate Episcopacy and conservative Churchmanship. It is liberal and evangelical in its teaching, adhering to the standards of the church's doctrine, but committed to no particular school or party.

(5) THE EPISCOPAL THEOLOGICAL SCHOOL OF MASSACHUSETTS, in Cambridge.—This institution was founded in 1867 by the gift of $100,000, by the late B. T. Reed of Boston. It was the result of an often expressed feeling, that there ought to be an episcopalian seminary in Cambridge, both to exert an influence in behalf of the ministry upon the many young men there, and also to embrace the advantages there offered for study. The school was incorporated at once, with a liberal charter, empowering it to confer degrees, and also prescribing for its government a board of Trustees and a board of Clerical and Lay Visitors. A staff of four professors was secured, with the late Rev. J. S. Stone, D.D., as dean; and the institution entered upon a career which has exceeded the hopes of its friends. So far, there are seventy-five alumni, from all parts of the country; and now at work in equally varied localities. The course of study covers three years, and embraces the branches prescribed by the canons of the church, but it is sought to study them in a more advanced manner than has been usual, and to take advantage of all progress in scholarship. In accordance with this, admission is restricted to bachelors of arts, or those who submit to an equivalent examination; and superior scholarship is rewarded by the degree of bachelor of divinity.

There is no organic connection with Harvard University; but the nearness of that institution brings manifest advantages, and the chapel of the school is the usual place of worship of such Episcopalian students as are in Cambridge on Sunday.

The success of the school has led to the reception of munificent gifts; as follows, St. John's Memorial Chapel, from the late R. M. Mason; Lawrence Hall (the dormitory for forty students), from Amos A. Lawrence; Reed Hall (for library and class-rooms), from the founder; Burnham Hall (the refectory), from J. A. Burnham. Adding to these the original fund and a legacy of R. M. Mason, and also subscriptions for annual expenses, the total value of gifts, hitherto, exceeds $430,000. Besides this, the school has a reverential interest in the estate of the founder, which will render it one of the most amply endowed seminaries in the land.

G. ZABRISKIE GRAY (Professor). IV. LUTHERAN. (1) THE THEOLOGICAL SEMINARY OF THE GENERAL SYND OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES, Gettysburg, Penn.—The foundation of a theological seminary engaged the attention of the General Synod at its first convention in 1820. The realization of this effort was, however, not attained till a few years later, when Rev. S. S. Schmucker of New Market, Va., urged upon the Synod of Maryland and Virginia the enlargement of his private theological school into a general institution for the church. At the meeting of this body in 1825, he and the Revs. Charles P. Krauth and Benjamin Kurtz were appointed a committee to draft a plan for the immediate establishment of such an institution; and the action of this committee was the same year adopted, with some modifications, by the General Synod com-
Theological Seminaries. 2338 THEOLOGICAL SEMINARIES.

Vened at Frederick, Md. The General Synod appointed the first board of directors, and elected the first professor, Rev. S. S. Schmucker. The right of electing professors was thenceforth vested exclusively in the board of directors, who are chosen by such synods, in connection with the General Synod, to patronize the seminary, and contribute to its support. An official connection with the General Synod is maintained, and this continues the only theological school sustaining such a relation.

The board at its first meeting selected Gettysburg, Penn., as the location; and Professor Schmucker was inaugurated, and active operations begun, in September, 1826. Although designed for the entire Lutheran Church in the United States, the seminary encountered strong prejudices and open hostility from the Lutherans not connected with the General Synod. It had consequently to struggle for years for formidable difficulties; and, in view of prevailing divisions, it was long isolated from the support of the entire Lutheran community. The doctrinal basis recognizes the Augsburg Confession and the Smaller Catechism of Luther as "a correct exhibition of the fundamental doctrines of the word of God." The spirit of the institution has always been in substantial accord with the general type of American Christianity. Over six hundred students are enrolled among its alumni. The second professor, E. L. Hazelius, D.D., was elected in 1830. Since that time, H. I. Smith, D.D., C. P. Krauth, D.D., C. F. Schaeffer, D.D., J. A. Brown, D.D., LL.D., and M. Valentine, D.D., have been incumbents of the different chairs. The present faculty consists of C. A. Stork, D.D., C. A. Hay, D.D., E. J. Wolf, D.D., and J. G. Morris, D.D., LL.D. The library numbers 11,000 volumes. The endowment amounts to about $100,000, and the real estate is estimated at $50,000.

The Holman Lecture is a foundation, the income of which is devoted to an annual lecture on one of the twenty-one doctrinal articles of the Augsburg Confession. The Rice Lecture is a foundation providing for an annual lecture on "Methods of Ministerial Work." Special provision has always been made for indigent students, and scholarships covering the expenses of the entire course of three years are at the disposal of the faculty. A full History of this seminary, by Dr. J. G. Morris, is contained in vol. vi. of The Quarterly Review of the Evangelical Lutheran Church.

E. J. WOLF (Professor).

(2) Concordia Seminary of St. Louis, Mo., is one of the institutions of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, the largest Lutheran body in America. In it young men who have passed through a gymnasium (college), and are acquainted with Latin, Greek, and Hebrew, are taught theology according to the Lutheran Confessions (Concordia of 1580). The school was founded toward the end of the year 1839 by a number of Lutheran theologians (among them Rev. C. F. W. Walther), in the midst of a settlement of German Lutherans that had emigrated the same year from Saxony in Germany. At first it comprised a gymnasium and a theological seminary, and in 1840 was removed to St. Louis. In the following year it was granted by the Lutheran congregations of Perry County and St. Louis, that had hitherto supported the same, to the aforesaid synod, which had been organized in 1847. In 1853 it was chartered by the Legislature of the State of Missouri. In 1861 the gymnasium was separated from the theological seminary, and removed to Fort Wayne, Ind., where it still flourishes; and a so-called practical seminary, owned by the synod at Fort Wayne, was removed to St. Louis, and combined with the Concordia Seminary. In 1875, however, the Practical Seminary was removed to Springfield, Ill. Up to the present time, about four hundred Lutheran ministers have in this institution (Concordia Seminary) received a thorough theological education, not including those of the Practical Seminary. The old building, erected during the years between 1856 and 1857, was taken down in 1882, and a new, large, splendid edifice erected, the dedication of which took place Sept. 9 and 10, 1883, in the presence of fifteen thousand people. Addresses were made in German, English, and French, and the services were conducted in those languages. The old building, since its removal, has been the residence of the president of the institution, the Rev. Dr. C. F. Walther, now the pastor of the Fourth Evangelical Lutheran Church in St. Louis, is still its venerable president. The languages used in the lectures are the Latin, German, and English. The regular course, requiring three years, embraces logic, metaphysics, encyclopaedia and methodology, isagogics, Hermeneutics, exegetics and cursory reading of the original text, dogmatics (including ethics and polemics), symbols, church history (including history of doctrines, patristics, and archaeology), catechetical and homiletic studies, pastoral theology, reading of select works of the Fathers, of English classical and recent theological writers, debates in Latin and English. Tuition is free. The institution is entirely sustained by synod: the students also, if poor, are liberally supported by the congregations. The present number of students is 105. The library contains about 9,000 volumes, mostly theological works.

M. GUNTHER (Professor).

(3) The Theological Seminary of the Evangelical Lutheran Church at Philadelphia.—In consequence of resolutions passed by the Evangelical Lutheran Ministerium of Pennsylvania and adjacent States, at its meeting in Pottstown, Penn., Aug. 26, 1854, and at a special meeting held at Allentown, Penn., July 26 and 27, 1864, this seminary, after the appointment of a board of directors, and the election of the faculty (Rev. Drs. C. F. Schaeffer, W. J. Mann, C. F. Krauth, C. W. Schaeffer, G. F. Krotel), began operations Oct. 5, 1864, which since that time have been regularly continued. In the government of the seminary, other Lutheran synods, uniting with the Ministerium of Pennsylvania and adjacent States in the endowment and support of the institution, have a pro rata representation, a right of which the Evangelical Lutheran Ministerium of the State of New York now avails itself. The seminary has sent to this time more than two hundred graduates; whilst a considerable number of students of various denominations gratuitously received instruction without graduating. The character of this seminary is clearly indicated by the official declaration, "that this institution shall be devoted to the interests of the Evangelical Lutheran Church.
THEOLOGICAL SEMINARIES.

2339 THEOLOGICAL SEMINARIES.

of the United States, and that its doctrinal character shall be unreservedly and unalterably based on all the Confessions of the Evangelical Lutheran Church." Of like tenor is the firmament of twenty-five thousand dollars demanded of the professors before entering upon their duties. Instruction is imparted through the medium of the English and German languages, the large field of labor providentially intrusted to the care of the Lutheran Church requiring at the present time both those languages in Pennsylvania and Ohio. Instruction is granted a diploma. The school issues a yearly catalogue for the benefit of students, and in 1858 the number of copies distributed was 2,500. Against this there is a mortgage-debt of $25,200. Against this there is a mortgage-debt of $25,200. Against this there is a mortgage-debt of $25,200. Against this there is a mortgage-debt of $25,200.

V. Methodistic Institute.—This institution is a theological seminary for the purpose of training men for the pulpits of the Episcopalian Church. It is located at Evanston, Ill., ten miles north of Chicago. It was opened provisionally in 1858, but was regularly organized, under a charter from the Legislature of Illinois, in the year following. The term of its charter, its trustees are empowered to accept and hold trust funds of any kind; and the real property of the institute is forever exempt from taxation. The professors elected in 1858 were the Rev. John L. Dempster, D.D., the Rev. Daniel P. Kidder, D.D., and the Rev. Henry Bannister, D.D. They were co-ordinate in rank, the senior in office acting as president of the faculty. Subsequently the Rev. Miner Raymond, D.D., the Rev. Francis D. Hemmingsway, D.D., the Rev. William X. Ninde, D.D., and the Rev. Henry B. Ridgeway, D.D., were added to the faculty. In 1879 Professor William X. Ninde, D.D., was elected president. The course of study is strictly biblical and theological, and continues three years. Instruction is largely by lectures, written and oral; but text-books as syllabus-work are in use. The institute confers the degree of bachelor of divinity upon graduates of colleges who complete its course. Others, who have not enjoyed a collegiate training, are admitted to its classes, and on the completion of the course are granted a diploma. The school is sustained chiefly by income from properties in the city of Chicago, bequeathed as a perpetual foundation by the late Mrs. Eliza Garrett, from whom its name is derived. Their present value is estimated at $50,000, yielding an income in 1883 of $25,200. Against this there is a mortgage-debt of $25,000, which is more than covered by subscriptions. The corporation own a fine educational building in Evanston, containing a chapel, library, lecture-rooms, and dormitories for the accommodation of one hundred students. Since the organization of the school, it has sent forth more than three hundred graduates, while nearly twelve hundred students have fully or partially shared its advantages. Far the larger part of those now surviving continue preaching the gospel, and are held in worthy estimation as alumni of the institution.

Not a few have attained prominence in the church as preachers and pastors, foreign missionaries, and presidents and professors of colleges and seminaries. The catalogue for 1883 shows an attendance of a hundred and three, with a graduating-class of twenty-five. The institution holds a general relation of sympathy with the Methodist colleges of the West, two of which — the North-western University of Evanston, Ill., and Chaddock College of Quinc, Ill., are held in worthy estimation as alumni of the institution.

II. THE PRESBYTERIAN CHURCH. — Both Liberty Hall Academy in Lexington, Rockbridge, Va., and Hampden-Sidney College in Prince Edward, Va., were founded by the Presbyterians of that State, mainly for the purpose of rearing an educated ministry. The former still exists as Washington and Lee University, the latter as a well-endowed college of the Presbyterian Church. It is located at Princeton, N. J., and continues three years. Instruction is largely by lectures, written and oral; but text-books as syllabus-work are in use. The institute confers the degree of bachelor of divinity upon graduates of colleges who complete its course. Others, who have not enjoyed a collegiate training, are admitted to its classes, and on the completion of the course are granted a diploma. The school is sustained chiefly by income from properties in the city of Chicago, bequeathed as a perpetual foundation by the late Mrs. Eliza Garrett, from whom its name is derived. Their present value is estimated at $50,000, yielding an income in 1883 of $25,200. Against this there is a mortgage-debt of $25,000, which is more than covered by subscriptions. The corporation own a fine educational building in Evanston, containing a chapel, library, lecture-rooms, and dormitories for the accommodation of one hundred students. Since the organization of the school, it has sent forth more than three hundred graduates, while nearly twelve hundred students have fully or partially shared its advantages. Far the larger part of those now surviving continue preaching the gospel, and are held in worthy estimation as alumni of the institution.

Not a few have attained prominence in the church as preachers and pastors, foreign missionaries, and presidents and professors of colleges and seminaries. The catalogue for 1883 shows an attendance of a hundred and three, with a graduating-class of twenty-five. The institute holds a general relation of sympathy with the Methodist colleges of the West, two of which — the North-western University of Evanston, Ill., and Chaddock College of Quinc, Ill., are held in worthy estimation as alumni of the institution.
THEOLOGICAL SEMINARIES.

required to expound some parts of it from the original.

The seminary is now governed jointly by the synods of Virginia and North Carolina, through a board of twenty-four trustees, but under the superior control of the General Assembly, to whom annual reports must be made, and which exercises a veto-power over the election of professors and over all changes in its constitution and plan. The property of the seminary consists of about forty acres of land, with good buildings for seventy-five students and four professors, a handsome chapel and a superior library-building, and endowments of $250,000 for the support of the institution and twenty-five scholarships. The library, which is unusually select, numbers 12,000 volumes.

The seminary has had, since its separation from Hampden-Sidney College, the following professors:

In Theology.—Dr. John H. Rice, 1824-31; Dr. George A. Baxter, 1831-41; Dr. Samuel B. Wilson, 1841-59; Dr. Robert L. Danby, 1859-83.

In Biblical Literature and New-Testament Interpretation.—Henry C. Alexander, D.D., 1860-.

The seminar was also served in this department by the following gentlemen as tutors: Elisha Ballantine, Benjamin M. Smith, Francis S. Sampson, Danby C. Harrison, and Thomas Wharey. The largest number of students ever collected in the seminar in one session was seventy-four: the number this session (1882-83) is fifty-six.

(3) Auburn. See art. by Professor S. M. Hopkins, vol. i. p. 169, in The Western Theological Seminary. See art. by Professor S. J. Wilson, vol. iii.

(4) Lane. See art. by Professor E. D. Morris, vol. ii. p. 1273.

(5) Columbia Theological Seminary. The Presbyterian Theological Seminary whose seat is at Columbia, the capital of South Carolina, was established in the year 1828, under the corporate title "The Theological Seminary of the Synod of South Carolina and Georgia." When, several years later, the synod thus named was divided into the two synods of South Carolina and of Georgia, an equal share in its management was continued to each. In 1867 the synod of Alabama accepted a joint interest in its control, with the same rights and privileges as belonged to either of the others. These three ecclesiastical bodies were empowered to elect a board of directors, that should meet and act in common, under a written constitution similar to that of the seminary at Princeton; the professors being chosen, in the event of a vacancy, by the synods themselves in rotation. In 1863 the seminary was transferred to the General Assembly of the Presbyterian Church in the Confederate States of America, which body (its legal title altered in 1865 so as to read the General Assembly of the Presbyterian Church in the United States) still governs it; the single limitation being, that its locality cannot be changed unless by the consent of the transferring synods.

Including the fund for the endowment of professorships, legacies, scholarships, real estate, and library, the property of this institution at the date of the transfer was valued at the nominal sum of $278,000. The civil war, however, which closed in 1865, left the productive funds in a condition so disabled as to render necessary the inauguration of immediate efforts for their rehabilitation. Meanwhile the deficiency was met by an extensive and liberal contributions from the churches. At the present time (1883) this method of supply is discontinued, in view of the fact that an efficient re-endowment agency has succeeded in securing an income, which, being in a condition of constant increase, will serve for a competent support and for an enlarged usefulness. Happily, its fine buildings, and its noble library of about 20,000 volumes, escaped the ravages of war. In 1880 the seminary was closed, and its faculty disbanded, partly owing to a lack of funds, and partly to other causes. But in the fall of 1882, the then Old School Synod of South Carolina and Georgia offered $100,000, to endow four professorships in theology, in order to supply an educated ministry for the evangelization of the rapidly increasing population. In response to this feeling, the New Albany Theological Seminary was founded. It was started first as an adjunct of Hanover College, Indiana, in the year 1850, but in 1850 was removed to New Albany, Ind., and for some years sustained by contiguous synods of the then Old-School branch of the Presbyterian Church. After a time it became apparent that the seminary was cripped by its proximity to similar institutions (though it had accomplished a great work by sending into the ministry of the church many able men); and its friends decided to suspend the enterprise at New Albany, and seek a more favorable location.

At the meeting of the General Assembly at Indianapolis in 1859, the Hon. Cyrus H. McCormick of Chicago offered $100,000, to endow four professorships in theological seminaries, to be located at Chicago. The assembly gratefully accepted the offer, and elected Rev. N. L. Rice, D.D., to the Cyrus H. McCormick chair of didactic and polemic theology. Rev. Willis Lord, D.D., to the chair of biblical and ecclesiastical history. Rev. L. J. Halsey, D.D., to the chair of pastoral...
THEOLOGICAL SEMINARIES.

As of 1859, the Theological Seminary in New York City was established in 1835. It grew out of a desire to provide adequate theological instruction for the rising ministry. The institution has been deeply agitated by theological controversies and ecclesiastical strife. The schools of sacred learning were to some extent committed to partisan views of existing conflicts. It was thought that a theological seminary could be established on an independent basis, not subject to the control of accidental majorities in the General Assembly, committed to no theological school in the church, and to no ecclesiastical party, and occupying ground on which good and faithful men of Presbyterian affinities could meet together, and raise up a sound and thoroughly furnished ministry for the church.

At a meeting of four ministers and five laymen, on the evening of Oct. 10, 1835, at No. 8 Bond Street, New York, it was determined “to attempt to establish a theological seminary in the city of New York.” At a subsequent enlarged meeting, Nov. 9, $310,000 were subscribed. Two months later the subscription had been doubled. A constitution was adopted. Jan. 11, 1836, a large and highly responsible board of directors was chosen (whose first meeting was held a week later), and order was taken for an act of incorporation, which, after much delay, was obtained, March 27, 1839, from the Legislature of the State of New York. The government of the institution was vested in a self-perpetuating board of twenty-eight directors, one-half of whom to be elected every three years. In the charter, that all the advantages of the institution should be allowed to students of every denomination of Christians.

At the same time provision was made irrevocably, by the constitution, that every director should, on his election to office, solemnly promise to maintain while in office the plan and constitution of the seminary, the Westminster Confession of Faith, and the Presbyterian form of church government.

Every member of the faculty, it was also provided, should, on entering upon his professorship, and triennially thereafter, or when required by the board, make and subscribe, in the presence of the board, the following declaration:

"I believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the Directors of this Seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. I do also, in like manner, receive and approve of the Presbyterian Form of Government; and I do solemnly promise that I will not teach or inculcate any thing which shall appear to me to be subversive of the said system of doctrine, or of the principles of said Form of Government, so long as I shall continue to be a Professor in the Seminary."

Location.—The lease of a plot of ground, fronting on University Place, between Sixth and Eighth Streets, and extending through the block to Greene Street, one hundred by two hundred feet, belonging to the estate of The Sailor’s Snug Harbor, subject to an annual ground-rent of $800, was purchased for $8,000. Four professors’ houses were erected on Greene Street, and a commodious seminary building on University Place. The latter was completed and dedicated Dec. 12, 1838. Owing to the financial embarrassments of the institution, the houses on Greene Street were sold some four years later. Two of them have since been purchased, together with a house and lot adjoining, on the corner of Greene and Eighth Streets, to accommodate the students with dormitories. The seminary building has been much enlarged by a combination of independent owners.

Measures have now been taken for the removal of the seminary to a more eligible site on the west side of Park Avenue, between Sixty-ninth and...
Seventieth Streets, including the whole front on the avenue, and extending back on each of the streets a hundred and fifty feet. The buildings are now in the process of erection. They will include a fire-proof library edifice, a commodious chapel, and a large structure for lecture-halls, with a dormitory of six stories extending across the rear from street to street. They are to be of brick, with brown-stone trimmings, in the University Gothic style. The cost of the ground and buildings will considerably exceed half a million of dollars. The site is one of the most eligible in the city.

Library.—The nucleus of this unique collection of books was gathered by the Benedictine monks of Paderborn, in Germany, and was the growth of centuries. Large and valuable additions were made to it by the learned Dr. Leander Van Ess, until it numbered more than 13,000 volumes, consisting of the best collections of folio Biblical polyglots, lexicons, concordances, commentaries of Incunabula and Reformation tracts, all of which were purchased in bulk by the seminary in 1838.

Large and useful additions of the best modern theological publications, many of them from the private collections of the late Drs. Robinson, Sprague, Field, Marsh, Gillett, H. B. Smith, Adams, and others, have been made, together with the unique McAlpin collection of rare and interesting books and pamphlets relating to the Puritan divines, and the deistic, Trinitarian, and ecclesiastical controversies of the eighteenth century.

The library comprises not less than 42,000 volumes, 40,000 pamphlets, and 163 manuscripts.

Funds.—For several years the institution was conducted under great embarrassments. The original subscriptions were soon exhausted in providing buildings and the payment of salaries. The treasury at one time was overdrawn to the amount of not less than $18,000. In 1843, $25,000 were obtained for the endowment of the theological chair, the first permanent fund. A further sum of $10,000 was received or six years later, by a bequest of Mr. James Roosevelt. In 1853 a further sum of $100,000 was obtained by a general subscription, a bequest of $20,000 by Mrs. Fassett of Philadelphia in 1854, and a subscription of $25,000 in 1855, to endow the professorship of ecclesiastical history. A further subscription of $100,000 was obtained in 1859, of $150,000 in 1865, and of $300,000 in 1871. In 1873, by the princely gift, by Mr. James Brown, of $300,000, the institution was put upon an admirable foundation, the original corps of professors was increased from three to seven, and the fund of professorships from $25,000 to $90,000 each.

The late Gov. Eoin D. Morgan proved himself a most munificent patron of the seminary by his gifts of $100,000 for the library, and $100,000 towards the new site, together with a noble bequest of $200,000. Large sums have also been contributed by the late John C. Baldwin, William E. Dodge, Anson G. Phelps, jun., Frederick Marquand, and others still in the land of the living; so that now the general endowment-fund exceeds $1,000,000, in addition to specific funds amounting to $157,000, and the buildings, which it is expected, will be completed in 1884, without incumbrance.

Faculty.—The corps of instruction now consists of seven full professors in addition to one instructor. Several courses of lectures are also provided by guest instructors. Among the distinguished men who have filled the professorships are to be named, of those who have departed this life, the Rev. Drs. Henry White, Edward Robinson, Henry B. Smith, Thomas H. Skinner, and William Adams, all of precious memory. The present faculty is thus constituted:

Roswell D. Hitchcock, D.D., LL.D., President, and Professor of Church History.
Philip Schaff, D.D., LL.D., Professor of Sacred Literature.
George S. Prentiss, D.D., Professor of Pastoral Theology.
Charles A. Briggs, D.D., Professor of Hebrew and the Cognate Languages.
Thomas L. Hastings, D.D., Professor of Sacred Rhetoric.
Francis Brown, A.M., Associate Professor of Biblical Philology.

Students.—The seminary has, almost from the start, ranked with the first in the land as to the number under instruction. More than 2,000 students have availed themselves of its privileges, of whom 1,380 have graduated in due course. Not less than 1,750 of the whole number are still serving in the gospel ministry, and 127 are reported as missionaries to the heathen.

Ecclesiastical Control.—The General Assembly, since the re-union in 1870, has an optional veto over the appointment of the professors, and receives from the board an annual exhibit of its condition.

Edwin F. Hatfield.

VII. Reformed (Dutch).—See New Brunswick, by Professor Demarest.

VIII. Reformed (German).—(1) Reformed Church Theological Seminary, at Lancaster, Penn.—Though the need of a theological seminary for the Reformed (German) Church had long been felt, it was not until the year 1817 that a definite act was received of the synod, and not until seven years later, that, after several abortive efforts, the institution was actually founded. At that time Dickinson College, then under the care of the Presbyterian Church, had been resuscitated; and, as its friends deemed it advantageous to bring the contemplated seminary into some connection with the college, liberal offers of accommodation and assistance were made by its trustees to the synod of the Reformed Church in 1824. These were accepted; and the seminary was opened March 11, 1825, with Rev. Lewis Mayer as professor of theology, and five students in attendance. After an experience of four years and a half, Carlisle was felt to be an unsuitable place for the seminary; and in the fall of 1829 the institution was removed to York, Penn. In 1837 it found a new home in Mercersburg, Penn., the seat of Marshall College, which had grown out of the classical department of Massillon College, organized in York with the seminary. Subsequently Marshall College was united with Franklin College, and in the spring of 1855 transferred to Lancaster, Penn.; and in the fall of 1871, after a separation of eighteen years, the
THEOLOGICAL SEMINARIES.

2343 THEOLOGICAL SEMINARIES.

theological seminary followed. During the fifty-eight years of its existence the seminary has had in its service thirteen professors and tutors. The chair of systematic theology has had five incumbents,—Rev. Dr. E. V. Gerhart, from 1851 to 1855, and Dr. Moses Kieffer from 1855 to 1861. In 1861 a second professor was called, namely, Dr. Hermann Rust, then of Cincinnati. Since 1861 it has been under the care of two professors. The present incumbents are Rev. Dr. H. Good, president, and professor of dogmatic and practical theology (called in 1889), and Rev. Dr. Hermann Rust, professor of exegetical and historical theology (called in 1861). The plan of the institution includes four professorships. Its productive endowment at present is about $50,000. It has no buildings of its own. The recitations and lectures are held in a hall of the college-building. Both the seminary and the college are named Heidelberg, out of respect to the celebrated Heidelberg Catechism, which is the only creed or confession of this branch of the church.

From 1853 to 1883 this institution has graduated 195 theological students, of whom 132 are still living, and laboring in the ministry. About one-half of these officiate in both the English and German language. They are somewhat widely distributed, as will be seen from the following: in Ohio, 77; in Pennsylvania, 27; in Indiana, 16; in Illinois, 5; in Iowa, 7; in Wisconsin, 4; in New Jersey, 1; in Michigan, 4; in New York, 1; in Kansas, 4; in Nebraska, 2; in Minnesota, 2; in Colorado, 1; and 1 missionary in Japan.

The number of students in attendance each year varies from twelve to twenty. The field of the seminary is somewhat circumscribed. For fuller account of its history, see Sermon before Alumni Association in 1886, by Rev. J. H. Reiter, Dayton, O., 1880.

(3) THE THEOLOGICAL DEPARTMENT OF URNSINUS COLLEGE is an integral part of the institution. It was organized simultaneously with the founding and opening of the college in 1869—70, and is located in the same building, Collegeville P.O., Montgomery County, Penn., thirty miles by railroad north-west from Philadelphia. In its organization it corresponds with that of the theological department of Yale College and similar schools. Ecclesiastically and theologically it is based upon the principles, faith, and polity of the Reformed Church, as symbolically represented by the Heidelberg Catechism and cognate Confessions: indeed, firm adherence to these in their historical sense, and progressive development in true harmony therewith, is a distinctive characteristic of the school. Although under no formal synodical control, it is as amenable in all essential respects to the jurisdiction of the "Reformed Church in the United States" as any other institution of the church, and acknowledges such amenable.

In 1872 it was officially recognized by the General Synod of the church, convened in Cincinnati; and several years after (in 1878), at Easton gave it a vote of recommendation.

The department is under the immediate charge of three professors, and the course of study prescribed conforms to the requirements of the constitution of the church with which it stands connected.
THEOLOGY (from θεολογία, θεολογος). I. In the widest sense, the science of religion, or, more definitely, the science of the Christian religion as taught in the Bible, and carried on in the history of the church. It is usually divided into: (1) Exegetical theology, or biblical learning; (2) Historical theology, or church history; (3) Systematic or speculative theology; (4) Practical theology. See special arts on those topics.

II. In the narrower sense, systematic theology, or, more particularly, dogmatics. This is again divided into: (1) Theology proper ("the doctrine of God"), in which are treated theistic and antitheistic theories, the knowledge, nature, and attributes of God, the Trinity, the divine decrees, providence, and miracles; (2) Anthropology ("the
THEOLOGY.

2845

THEOLOGY.

doctrine of man”), in which division are treated the different questions relating to man, his origin, nature, original condition, the fall, and especially the doctrines of sin and free agency; (3) Christology (“the doctrine of the person and work of Christ as the God-man”); (4) Pneumatology (“the doctrine of the Holy Spirit, the third person in the Trinity, and his work”); (5) Soteriology (“the doctrine of salvation”), under which head are treated the plan of salvation, and the way in which his salvation is brought to man, vocation, regeneration, faith, justification, sanctification—some include under this head also the doctrine of the person of Christ and of the atonement; (6) Ecclesiology (“the doctrine of the church, the sacraments, and the means of grace”); (7) Eschatology (“the doctrine of the last things”), which includes the doctrines of the condition of the soul after death, and the second coming of Christ, the resurrection, and the final judgment. See the separate arts. Dogmatics, Election, Eschatology, Justification, Christology, Soteriology, etc.

THEOLOGY, Monumental. See Monumental Theology.


THEOLOGY, Speculative, denotes a certain method of treatment, not a particular part of the system. Its direct opposite is empiricism. The empirical theologian starts from the well-ascertained experiences of conscience and religious life in general, and reaches his general ideas by way of induction, never transgressing the boundaries of fully established facts. All empiricism is rationalistic. The speculative theologian starts from an intuition, and approaches reality by way of deduction, explaining the occurring facts by the theory assumed. All speculation is mystical. Rationalism, however, is not always empirical; nor is mysticism always speculative. In the domain of mysticism, speculative theology has a problem of its own. As Christianity will not content itself with being one of the many religions existing, even not by being the most perfect one of them, but claims to be the absolute religion, the last and complete revelation of God, or as Christianity will not content itself with ruling the will of man, but also demands to rule his intellect, to the exclusion of any foreign or hostile principle, it cannot help coming into conflict with science, which proceeds, and must proceed, on another principle than that of authority. The problem of speculative theology, then, becomes to reconcile knowledge and faith, science and religion, natural civilization and Christianity; and it solves this problem by stripping the facts, scientific or religious, of its crude positivity, uncovering and seizing upon its informing idea, and demonstrating the ideal harmony which results from the discrepancies of reality.

The school of Alexandria presents the first striking instance of a speculative theology. In Alexandria, Christianity met with the Greek philosophy, the spirit of the God-gifted Gaian taught was as at one time as for the other to avoid conflict. But the Alexandrian theologians succeeded in bringing about a reconciliation, or, rather, an amalgamation. They taught that besides faith (wirre), the simple confidence in the facts of revelation, there is a deeper insight in the mysteries of revelation (γνωσις), which unfolds the latent working of the λογος in the history of mankind before the incarnation in Christ, and unites Paganism, Judaism, and Christianity into one grand scheme of the Providence. None of those theologians—Clement, Origen, Athanasius, Gregory of Nyssa—has given a complete speculative system; but speculative views of peculiar grandeur and depth are scattered all through their writings; and by concentrating the interest on such doctrines as the origin of the world, the origin of evil, the Trinity, the personality of Christ, they gave the whole theology of the Eastern Church a decidedly speculative character. At first the Western Church proved hostile to this tendency. Irenæus and Tertullian considered the philosophers the true heresiarchs, and philosophy the fountain-head of all spiritual errors. Augustine was a genius of rare speculative force. He combated the Manicheans with Platonian and Neo-Platonian ideas; Pelagianism, with profound expositions of the experimental doctrines of sin and grace; and he finally crushed Arianism by a speculative development of the doctrine of the Trinity. From him, and directly from the influence of the Greek Church, through the Areopagite and Scotus Eri- gena, a stream of speculation passed into the medieval theology of the Western Church, which, though sometimes feeble enough, never disappeared altogether. Having mastered the logic of Aristotle, scholasticism was almost wholly occupied with the logical demonstration of the doctrines of the church; and, as a general rule, it was rather adverse to speculation. Only the powerful protection of Charles the Bald saved Scotus Eri- gena from actual persecution, and several of his views were formally condemned by the synods of Valence (855) and Langres (859). Nevertheless, some of the greatest and most orthodox schoolmen felt the need of speculation. In his Monologium, Prosologium, and Cur Deus Homo, Anselm goes behind the authority of the doctrines to establish them on an a priori deduction. And in the writings of the mystics, from Meister Eckart and Tauler, speculative ideas are met with as subtle as profound.

Luther's combative restlessness permitted him now and then to borrow from the schoolmen some speculative substraction for his ideas. Thus the Lutheran doctrine of ubiquity is based on the nominalism of Occam (see Roger de; Occam, Claus und Kritiken, i. 1339; and Schultz: Luther's Ansicht, etc., in Brieger's Zeitschrift für Kirchengeschichte, iv. 1880). Even Melanchthon, who in the beginning of his career was very hostile to scholasticism and philosophy in general, gave,
later on, a profound speculative construction of the doctrine of the Trinity (see Herringer: *Die Theologie Melanchthonis*, 1879). Some gleams of speculation are also found in the works of Ostian-der, Schwenkfeld, Brenz, and Keckermann: but the successive periods of orthodoxy, pietism, and rationalism, were very unfavorable to speculative theology; and it died out almost completely, until re-awakened in the beginning of the present century by the starting development of philosophy under Kant and Hegel. Schleiermacher, though he-based religion on feeling,—that is, on immediate consciousness as a primal fact of human nature, and thereby hoped to give religion a foundation of its own, independent of philosophy,—was, nevertheless, too much of a philosopher himself to carry on with rigid consistency an empirical principle; and at the same time the right wing of the Hege-lian school—Daub, Marheineke, Goeschel, Rosen-krantz, Erdmann, Schaller, and others—firmly asserted, that, in the formulas of the Hegelian metaphysics, they had found the key of the mys-teries of Christianity, and were able to effect a thorough and final reconciliation between the doctrines of the Christian Church and the spirit of modern civilization. They did not succeed. After the first enthusiasm had gone, the world felt disappointed. But the impulse which specu-lative theology had received was, nevertheless, by no means spent. In Rothe, Martensen, Dorner, Biedermann, and others, it is still working, more cautiously perhaps, but also, it would seem, with a more intense force; and it has become pretty generally recognized, that speculation has become an almost indispensable element of systematic theology. "A theology," says Dorner, "whose last guaranty is the authority of the Church or of Scripture, must always feel embarrassed and anxious when that authority is assailed, even though the points attacked are of slight impor-tance." All authority needs, in order to become truly authoritative to man, to be made part and parcel of his innermost consciousness; and to do this is the proper task of speculative theology.

**THEOPHANES, or THEON, Bishop of Marmarica,** in the Egyptian province of Cyrenaica, is mentioned in the synodal letter of Bishop Alexander (see *Athanasiou: Opera*, edit. Montfaucon, i. p. 388) as an adherent of Arians. Indeed, he and his neighbor-bishop, Secundus of Ptolemais, were the only two Egyptian bishops who sided with Arians; and it is probable that their line of con-duct was regulated by political rather than by theological reasons. At all events, they absolutely refused at the Council of Nicaea (325) to con-demn Arians, and were consequently deposed and banished. All notices concerning Theonas are collected in *Tillemont: Mémoires*, vi.

**THEOPARSCHITES** (from *θεός*, "God," and *πασχω*, "I suffer") is a by-name applied to such as accepted the formula; that, in the passion of Christ, "God had suffered and been crucified." The first traces of it are found in the letters of Isidore of Pelusium, and it played a prominent part in the Monophysite and Monothelite controversies.

**THEOPHANES OF BYZANTIUM,** the confes-sor; b. about 758; d. 816; not to be confounded with the historian of the same name who lived in the court of Constantine Copronymus, and held vari-ous high offices under Leo IV., but retired during the reign of Irene, and became monk in the mon-astery of Polyechronium, near Sigironia, in Mysia Minor. Afterwards he built a monastery, Ages, in the vicinity, of which he became abbot him- self. He was an ardent image-worshipper, for which reason he was dragged in chains to Constan-tinople by Leo the Armenian (813), and banished to the Island of Samothrace. His *Chronographia* is a chronicle, not very interesting, nor very reliable, of the events, secular as well as ecclesiastical, from Diocletian to Leo the Arme-nian. The best edition of it is that by *Classen*, Bonn, 1851.

**THEOPHANIES,** surnamed Cerameus, flour-ished in the first half of the eleventh century, and was bishop of Tauruménium, situated be-tween Syracuse and Messina. Sixty-two homilies by him—written in Greek, which was still spoken at that time in his diocese, as in other parts of Sicily—were published by Scorsus, Paris, 1644.

**THEOPHANY.** After the analogy of the Greeks, especially the Platonists, who understood by *θεωφανία* the appearance of one or more gods, theologians apply the term to the revelations of God in the Old Testament, and to the incarna-tion of Christ as the revelation of God in the flesh, and especially at his birth, his baptism, and his second coming. The biblical conception of theophany may be thus stated. (1) By it is never to be understood an immediate revelation of the supermundane Deity himself (John i.18; 1 Tim. vi. 16); for God reveals himself only in Christ (Matt. xii. 27), and therefore every theophany is really a christophany. (2) The theophany, or christophany, has three great stages of develop-ment, (a) The form of Old-Testament manifesta-tion, (b) The incarnation of Christ, (c) Christ's second coming, which will be the completion of the theophany, the revelation of his "glory" (Tit. ii. 13). (3) The theophany or the christophany of the Old-Testament Scriptures is the epiphany of the future Christ. It was made in the person of the angel of the Lord (Gen. xvi. 7, etc.), or of the presence (Exod. xxxiii. 14), or the covenant (Mal. iii. 1). The pillar of cloud and of fire was the symbol of his presence: the appearance of the "glory" of God, which in rabbinical terminology was called the Shechinah, was his attribute. (4) The manifestation of God in his christological theophany begins with the miracle of hearing, or the voice of God, which is identical with the voice from heaven, but to be distinguished from the *Bach Kol*, and ends in the miracle of seeing. (5) The theophanic form of reve-lation is always accompanied by a vision, and is thus distinguished from an ordinary historical event (2 Kings vi. 17; John xx. 12; Acts ix. 7, cf. xxii. 9, xii. 11). On the other hand, no vision is without a theophanic element, and is thus dis-tinguished from purely subjective hallucination.
THEOPHILANTHROPISTS.

(1) The different forms of divine manifestation can be distinguished only by comparing the predominantly objective theophanic facts with those facts of the vision which are predominantly subjective. (2) The theophanechristophany in a marvelously manner brings the elements of nature and the life of the soul; is now revealed by the angels, and now by symbols (Gen. iii. 24; Exod. iv. 16; Ps. xlviii. 10; civ. 4; Isa. lxi. 3; Mal. ii. 7), but particularly through the Urim and Thummim of the high priest. (3) In the life of Christ all the pre-Christian modes of theophany find a higher unity. In his personal life God himself was revealed. The whole universe was for him a theophanic environment by which his divine nature was attested; because his whole inner life was spent in a constant subjective vision, in which the contrast between ecstasy and the usual consciousness of worldly things did not exist. J. F. LANGE.

THEOPHILANTHROPISTS. In September, 1796, during the reign of the Directory, a small pamphlet appeared in Paris, under the title Manuel des Theophilanthropes, by Chemin. The divine worship described in that book had originated as a kind of family worship. During the period when all religious service was positively prohibited, five house-fathers used to gather to honor of God, and listen to moral and patriotic articles. As soon, however, as the pamphlet appeared, several men and women of unblemished character asked for admission to the assemblies. The first public meeting took place on Jan. 5, 1797, in a house in Rue St. Denis; and the persons present agreed upon assembling every Sunday, not because they considered that day in any particular respect sacred, but because it was the most convenient day of the week for the purpose. God, virtue, and the immortality of the soul, formed the three articles of the Theophilanthropist creed; and any one who agreed on those three points could become a member of the association, even though he be averse to all kinds of propaganda: for "it is unnecessary to make people Theophilanthropists, since they really are so by nature." But they took much care of the education of their children, and their instruction in good morals.

During the first two years of their existence the Theophilanthropists formed auxiliaries also in the provinces. It was easy to predict, however, that a religion which had no roots in the history of the people, and could give no satisfaction to the deepest cravings of human nature, would not prosper for a long time; and indeed, by degrees, as the Christian feeling became reawakened in the French people, the Theophilanthropist movement died away. "What shall I do to restore my church?" exclaimed Reveillère Lepeaux. "Well, just hang yourself, and rise again the third day," Talleyrand replied. There is a difference between a "religion of rhetoric" and a "religion of facts," which, to his own detriment, he had overlooked. In 1802 the First Consul, Bonaparte, took their churches from the Theophilanthropists, and restored them to the Roman Catholics.


THEOPHILUS, Bishop of Alexandria (385-412), is known from his participation in the Origenistic controversy. Three letters by him, condemnatory of Origen, are still extant in a Latin translation by Jerome. Galland: Bibl. Patr., vii.

THEOPHILUS, Bishop of Antioch (176-186), was educated in Paganism, but was converted to Christianity by the study of the Bible. He was a very able and prolific writer. His principal work, and the only one extant, is his Apology of Christianity, written in 180-181, and addressed to a Pagan friend, Autolycus. The first edition of it is that by Otto, Jen., 1861. His Commentary on the Gospels has probably been enlarged by a later hand. See Theodor Zahn: Der Evange- lienkommentar des Theophilus von Antiochen, El- langen, 1883 (in favor of the genuineness); and Ad. Harnack, in Texte und Untersuchungen, i. Heft. 4, pp. 97-175 (against Zahn). See Schaff: History of the Christian Church, rev. ed., New York, 1888, vol. ii. pp. 732 sqq.

THEOPHYLACT, a celebrated Greek exegete who flourished in the eleventh century, during the reign of Johannes Doukas, — not to be confounded with Theophylactus Simocattii, an Egyptian who flourished about 850, and wrote the history of the Emperor Mauricius. The exegete was a native of Eupirus, in the Island of Euboea; lived for some time in Constantinople as tutor to the imperial prince Constantinus Porphyrogenneta; was appointed archbishop of Achrida in Bulgaria, 1078; and died about 1107. He wrote commentaries on most of the books of the Bible, which, though generally keeping very close to the track of the elder Fathers, are still worth examining, and far surpass any thing of the kind produced at the same period in the Latin Church. A collected
THEOPNEUSTY. See INSPIRATION.

THEOPHANES.- The name is occasionally met with to designate an angelic being (as in the Gospels of St. John, xiv. 28), but more frequently to denote an ascetic or mystic. The latter is the only meaning with which the expression is connected in the NT. (I Macc. xi. 57), where it is used of an ascetic named Theophanes. See also THERAPEUTES.

THEOPHILUS was the name of two persons mentioned in the NT. (Luke i. 6.)

THEOPHILUS, Bishop of Gaza, was an opponent of the disciples of John the Baptist, Acts xvi. 34. He was a Hellenist, Acts xii. 22. He is also mentioned in Acts xxi. 9, 10, 15, and xxii. 28, 29, as Thomas the father of James, the brother of the Lord, and as one who had accompanied the Lamb to Iconium and Lystra. He seems to have been a very learned man, and was instrumental in bringing the Roman, Tertullian, into the church. He was a patron of learning, and was the editor of a number of works of classical authors. See Tertullian's works, and the Life of Theophilus by Eusebius, Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Alexandria.

THEOPHILUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHOBOS (θεόφοβος, "God-fearing"), one of the names given to Jesus in the NT. (Lk. iii. 27; Acts i. 25; Acts vi. 14; 1 Tim. v. 25.)

THEOPHYLACTUS (θεοφύλακτος), a title of St. Paul, epistle to the Thessalonians, ii. 13. It means "faithful to God," and is applied to St. Paul by his friends. It is also used of the Thessalonians themselves, who are thus described by St. Paul, ii. 13, "These are our boasting, and our comfort at our coming together of you, being faith in God, and this title, being faithful in our words and works." See also THEOPHOBOS.

THEOPHYS (θεοφύς), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOPHYSIANS.- The term "theophysics" (θεοφυσιακός) is used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOPLONTUS (θεοπλοντός, "God-planning"), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOPSY (θεόπσυ), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOROS (θεαρος, "witness"), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOROS (θεαρος, "witness"), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEORETICUS (θεορητικός), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEORETUS (θεορητός, "witness"), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEORETUS (θεορητός, "witness"), a term used in the NT for one who believes in the divinity of Jesus. (Acts xiv. 8.)

THEOPHILUS, Bishop of Gaza, was a Hellenist, Acts xii. 22. He was a patron of learning, and was instrumental in bringing the Roman, Tertullian, into the church. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Alexandria.

THEOPHILUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHOBOS (θεόφοβος, "God-fearing"), one of the names given to Jesus in the NT. (Lk. iii. 27; Acts i. 25; Acts vi. 14; 1 Tim. v. 25.)

THEOPHYLACTUS (θεοφύλακτος), a title of St. Paul, epistle to the Thessalonians, ii. 13. It means "faithful to God," and is applied to St. Paul by his friends. It is also used of the Thessalonians themselves, who are thus described by St. Paul, ii. 13, "These are our boasting, and our comfort at our coming together of you, being faith in God, and this title, being faithful in our words and works." See also THEOPHOBOS.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.

THEOPHYLACTUS, bishop of Alexandria, lived in the second century. He was a great man, and seems to have been a convert from Judaism to Christianity. He was the author of a work on the use of the Jewish scriptures, and of a treatise on the miracles of Christ. He was also the author of a work on the history of the Christian church, which is preserved in the work of Eusebius. See EUSEB., Hist. Eccl. iv. 5, 30. See also THEOPHILUS, Bishop, of Gaza.
THESSALONICA. 2349


THEUDAS, a popular leader mentioned by Gamaliel in his speech before the Sanhedrin (Acts v. 36). He was not the Theudas mentioned by Josephus (Antiq. XX. 5, 1); because that Theudas rebelled under Cuspius Fadus, in A.D. 44, some ten years after Gamaliel's speech. Nor was he some obscure person, otherwise unknown; since it is unlikely that Gamaliel would, under the circumstances, allude to such a one. But in all likehood he was the man called Matthias by Josephus (Antiq. XVII. 6, 2, and War, I. 33, 2); because Marthias is the transliteration of Μαθαίος, whose Greek translation is Θεοδας, i.e., Θεοδας, i.e., Θεοδας. This Matthias was an eloquent teacher, who headed a band in the days of Herod, and destroyed the Roman eagle set up by the king over the great gate of the temple.

THURMON (from τοιος, "the bird's work," a kind of magical Influence or art which enabled man to influence the will of the gods by means of purification and other sacramental acts. It developed in Alexandria, among the Neo-Platonists, and finally superseded there all philosophical and theological speculation, sinking down into the grossest superstition.

THIBET, Religion of. See Buddhism and LAMAISM.

THIETMAR, b. July 25, 1076; d. Dec. 1, 1101; a Saxon of noble descent, related to the imperial house; was educated in the cloister school of Magdeburg, and made bishop of Merseburg in 1000. He wrote a chronicle, of which especially the last four books, comprising the reign of Henry II. (1002-18), are of the greatest importance for the history of Germany. It was edited by Lappenberg, in Mon. Germ. Hist., vol. iii., and translated into German by Laurent, 1849.

THILO, Johann Karl, b. at Langensalza in Thuringia, Nov. 28, 1794; d. at Halle, May 17, 1853. He was educated at Schulpforte, studied at Leipzig, began to lecture at Halle in 1819, and was in 1822 appointed professor of theology there. His Codex Apocryphus N. T. remained incomplete. The first volume, containing the apocryphal Gospels, appeared 1832, and was followed by Acta apostolorum Petri et Pauli in 1838, and Andreae matthiae in 1846. His Bibliotheca patrum Graecorum dogmatica also remained incomplete. Only one volume, containing the dogmatical works of Athanasius, appeared 1835.

THIRLWALL, Connop, a scholarly English bishop; was b. at Stepney, Middlesex, Feb. 11, 1797; d. at Bath, July 27, 1875. He displayed such remarkable precocity, that in 1809 he published, under his father's direction, a volume of essays and poems entitled Primitea. He was educated at the Charter House and Trinity College, Cambridge, where he was made a scholar of Pembroke College's medallist, 1818, and became fellow and tutor; studied law, and was called to the bar at Lincoln's Inn, 1825. He took orders in 1828; became rector at Kirby-under-Dale, Yorkshire, and bishop of St. David's, 1840. He resigned his see in 1874. He was an active member of the

Lit. — The greatest authority upon Thessalonian history and antiquities is TAFEL: Dissertatio de

THIRLWALL.
THIRTY YEARS' WAR.


THIRTY YEARS' WAR. The (1618–48), one of the fiercest and most protracted of wars, was so far forth a religious war, as at that time religion formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.

The war began in Bohemia. In 1517 Ferdinand of Styria, a brother of the Emperor Matthias, a pupil of the Jesuits, and a fanatical enemy of Protestantism, was crowned king of Bohemia; and opposition was immediately instituted against the Protestants. But the Protestants, under the leadership of Count Thurn, penetrated into the castle of Prague, threw the imperial commissioners out of the window (May 23, 1618), organized a general rising throughout the country, entered into alliance with Bethlen Gabor, prince of Transylvania, and the Evangelical Union in Germany; and as Matthias died on March 20, 1619, and Ferdinand shortly after succeeded him as emperor, they declared the Bohemian throne vacant, and offered it to the young elector-palatine, Friedrich V., a son-in-law of James I. of England. He accepted the offer, but was very unfortunate. The Protestant army was completely routed in the battle at the White Mountain, just outside the walls of Prague, Nov. 8, 1620, by Tilly, the commander of the imperial army, which chiefly consisted of the contingent of the Holy League: and Bohemia was speedily reduced to order; that is, more than thirty thousand families belonging to the Lutheran or the Reformed denomination were driven out of the country, and their property, valued at more than forty million crowns, was confiscated. Next year the Palatinate was invaded by a Spanish army under Spinola; and at the diet of Regensburg, March 6, 1623, Friedrich V. was put under the ban of the empire, and the Palatinate was given to Maximilian of Bavaria, James I. looking on as an idiot on a stationary throne. In 1625 the Palatinate was invaded by the troops of Philip of Spain, who with his brother, the Duke of Alba, had formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.

The war began in Bohemia. In 1517 Ferdinand of Styria, a brother of the Emperor Matthias, a pupil of the Jesuits, and a fanatical enemy of Protestantism, was crowned king of Bohemia; and opposition was immediately instituted against the Protestants. But the Protestants, under the leadership of Count Thurn, penetrated into the castle of Prague, threw the imperial commissioners out of the window (May 23, 1618), organized a general rising throughout the country, entered into alliance with Bethlen Gabor, prince of Transylvania, and the Evangelical Union in Germany; and as Matthias died on March 20, 1619, and Ferdinand shortly after succeeded him as emperor, they declared the Bohemian throne vacant, and offered it to the young elector-palatine, Friedrich V., a son-in-law of James I. of England. He accepted the offer, but was very unfortunate. The Protestant army was completely routed in the battle at the White Mountain, just outside the walls of Prague, Nov. 8, 1620, by Tilly, the commander of the imperial army, which chiefly consisted of the contingent of the Holy League: and Bohemia was speedily reduced to order; that is, more than thirty thousand families belonging to the Lutheran or the Reformed denomination were driven out of the country, and their property, valued at more than forty million crowns, was confiscated. Next year the Palatinate was invaded by a Spanish army under Spinola; and at the diet of Regensburg, March 6, 1623, Friedrich V. was put under the ban of the empire, and the Palatinate was given to Maximilian of Bavaria, James I. looking on as an idiot on a stationary throne. In 1625 the Palatinate was invaded by the troops of Philip of Spain, who with his brother, the Duke of Alba, had formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.

The war began in Bohemia. In 1517 Ferdinand of Styria, a brother of the Emperor Matthias, a pupil of the Jesuits, and a fanatical enemy of Protestantism, was crowned king of Bohemia; and opposition was immediately instituted against the Protestants. But the Protestants, under the leadership of Count Thurn, penetrated into the castle of Prague, threw the imperial commissioners out of the window (May 23, 1618), organized a general rising throughout the country, entered into alliance with Bethlen Gabor, prince of Transylvania, and the Evangelical Union in Germany; and as Matthias died on March 20, 1619, and Ferdinand shortly after succeeded him as emperor, they declared the Bohemian throne vacant, and offered it to the young elector-palatine, Friedrich V., a son-in-law of James I. of England. He accepted the offer, but was very unfortunate. The Protestant army was completely routed in the battle at the White Mountain, just outside the walls of Prague, Nov. 8, 1620, by Tilly, the commander of the imperial army, which chiefly consisted of the contingent of the Holy League: and Bohemia was speedily reduced to order; that is, more than thirty thousand families belonging to the Lutheran or the Reformed denomination were driven out of the country, and their property, valued at more than forty million crowns, was confiscated. Next year the Palatinate was invaded by a Spanish army under Spinola; and at the diet of Regensburg, March 6, 1623, Friedrich V. was put under the ban of the empire, and the Palatinate was given to Maximilian of Bavaria, James I. looking on as an idiot on a stationary throne. In 1625 the Palatinate was invaded by the troops of Philip of Spain, who with his brother, the Duke of Alba, had formed one of the principal elements of politics. But of how mixed a character the whole affair was, may be seen from the circumstance, that though Roman Catholics on the one side (headed by Austria, Spain, and Bavaria), and Protestants on the other side, under various leaders (Bohemia, Denmark, and Sweden), always formed the groundwork of the party position, Roman-Catholic powers, as, for instance, France, would at times ally themselves with the Protestants, and Protestant princes with the Roman Catholics, as, for instance, the electors of Brandenburg and Saxony.
Exhausted; and the peace of Westphalia (which art. see). Oct. 24, 1648, was as necessary to her as it was welcome to Germany, which lay prostrate, and cruelly devastated from one end to the other. The war was ended by the treaty, which was signed, by Schiller (1802), Menzel (1835), Flathe (1840), Mebold (1840), Sölte (1840), Barthold (1842), Heilmann (1851), Klopp (1861), Hauser (1862), Gindely (1869; Eng. trans., New York, 1884. 2 vols.), Ranke (1869), S. R. Gardiner (1871), and Stevie (1875); also art. Westphalia, Peace of.

Tholuck, Friedrich August, D.D., an eminent German divine and pulpit orator; b. in Breslau, March 30, 1799; d. in Halle, June 10, 1877. Descended from very humble parentage, he first learned a trade, but by the assistance of friends attended the gymnasium of his native city, and the university of Berlin. When he left college, he delivered an address on The Superiority of the Oriental World over the Christian, which was chiefly a eulogy on Mohammedanism. But during his university course he was thoroughly converted from his pantheistic and scepticising, under the influence of the lectures of Schleiermacher and Neander, and more especially by personal intercourse with Baron Ernst von Kottwitz, a member of the Moravian brotherhood, who combined high social standing and culture with a lovely type of piety. His character is finely described in the unamed “patriarch” in Tholuck’s Werke des Zweisters. (See Jacobi, Erinnerungen an B. v. K., Halle, 1882.) In 1821 he was graduated as licentiate of theology, and began to deliver lectures as privaat-docent. In 1824 he was appointed extraordinary professor of Oriental literature, in the place of Dr. DeWette. In 1825 he made a literary journey to Holland and England, at the expense of the Prussian Government, and in 1826 was called to the university of Halle as ordinary professor of theology, in the place of Dr. Knapp, which he occupied to the time of his death, with the exception of a brief period (1827–28), which he spent in Rome as chaplain of the Prussian embassy on Capitol Hill, in intimate intercourse with Bunsen. In Halle he had at first to suffer a good deal of opposition and reproach from the prevailing rationalism of his colleagues (Gesenius and Wegscheider), but succeeded in effecting a radical change; and the whole theological faculty of Halle has since become decidedly evangelical. In Dec. 2, 1870, his friends prepared a surprise for him by the celebration of the semi-centennial jubilee of his professorship. The university and magistrate of Halle, delegates of several universities and of all schools of theology, took part in it; and his pupils in Europe and America founded a seminary adjoining his own home, for beneficiary students of theology, as a perpetual memorial of his devotion to students. He was always in delicate health, but by strict temperance and great regularity of habits he managed to do an unusual amount of work that was productive in fruit. He was incessant in his lectures, preached regularly as university chaplain, and found time to write many books.

His principal works are as follows: Sin and Redemption, or the True Consecration of the Sceptic (Berlin, 1825, many times reprinted; translated into English by Ryland, with an Introduction by John Pye Smith; republished in Boston, 1854, under the title, Guido and Julius, or Sin and the Propitiation), in opposition to DeWette’s Theorema, or the Consecration of the Sceptic, 1825; Räthke, and simmung aus der morgenlandischen Mystik, 1825 (a collection of translations from the mystic poets of the East); Commentary on the Epistle to the Romans (4th ed., 1842; twice translated into English, last by K. Menzies, Edinburgh, 1845, 2 vols.), the first exegetical fruit of the new evangelical theology; Commentary on the Gospel of John, 1828 (7th ed., 1857, translated into English by Kaufmann, 1836, and by Dr. C. P. Krauth, Philadelphia, 1859), less thorough and permanent, but more popular, and better adapted for students, than his other commentaries; Commentary on the Sermon on the Mount, 1833 (3d ed., 1844; translated into English by R. L. Brown, Edinburgh, 1860; new ed., 1869), his most learned, elaborate, and valuable exegetical production; Commentary on the Hebrews, 1836 (3d ed., 1850; translated by James Hamilton, Edinburgh, 1852); Commentary on the Psalms, 1843 (translated by Dr. Mombert, Edinburgh and Philadelphia, 1853; 2d ed.); Reliability of the Gospel History, 1837 (2d ed., 1838), a vindication of the Gospels against the mythical theory of Strauss; and Hours of Christian Devotion, 1840, 2 vols. (well translated by Rob. Menzies, Edinburgh and New York, 1875), containing several original hymns. In this book he pours out his fervent evangelical piety with all the charm of fresh enthusiasm. He was one of the most eloquent German preachers in his day, and published a series of university sermons (collected in 6 vols., 3d ed., Gotha, 1863–64, one volume being translated, Light from the Cross, Sermons on the Passion of our Lord, Philadelphia, 1858). He issued also two very interesting volumes of Miscellaneous Essays, 1839. His last works were contributions to German church history since the Reformation, derived in part from manuscript sources; namely, Lutherische Theologen Wittenberga im 17ten Jahrh. (Hamburg, 1852), Das akademische Leben des 17ten Jahrh. (Hamburg, 1852, 1854, in 2 vols.), and Geschichte des Rationalismus (part i. Berlin, 1865, never finished). A complete edition of his works appeared 1863–72, in 11 vols. He also republished the Commentaries of Calvin on the Gospels and Epistles, and his Institutio Christianae Religionis, and made that great divine better known in Germany, although he himself was of Lutheran descent and predisposition. He conducted for several years a literary periodical, and contributed largely to the first edition of the Encyclopaedia of Herzog, whom he recommended as editor to the publisher, having first himself declined the position.

Tholuck was one of the most fruitful and influential German theologians and authors during the second and third quarters of the nineteenth century, and better known in England and America than any other. He was original, fresh, brilliant, suggestive, eloquent, and humorous. He cannot be classified with any school. He was influenced by Pietism, Moravianism, Schleiermacher, Neander, and even Hegel. His elastic mind was ever open to new light; but his heart was always right, and never shaken in faith and love to Christ. He had an extraordinary
talent for languages, and could speak English, French, Italian, Greek, Arabic, and several other tongues, ancient and modern, almost like a native. In that line he was scarcely surpassed by Cardinal Mezzofanti, whom he met in Rome. His learning was extensive rather than thorough and exhaustive. He gathered honey from the literature of all ages, from the old Grecian Chrysostom to Goethe, but made it tributary to faith. He is one of the regenerators of German theology, leading it from the barren heath of rationalism to the green pastures of the Scriptures and the literature of the Reformation. His Commentaries broke a new path. His personal influence was as great and good as that exerted by his works, and yields only to that of Neander among his contemporaries. He was gifted with personal magnetism, and brilliant powers of conversation. Having no children, he devoted all his paternal affection to his students, and was nobly assisted by his second wife (a most lovely and refined Christian lady). He loved, as he said, candidates more than ministers, and students more than candidates, because he was more interested in the process of growth than in the result of growth. His life was a life with the young, fruitful in blessings. He was in the habit of taking long walks with two or three students, every day from eleven to twelve, and from four to five; he invited them freely to his house and table, tried experiments on their minds, proposed perplexing questions, set them disputing on high problems, inspired and stimulated them in the pursuit of knowledge, virtue, and piety. He had great regard for individuality, aimed to arouse in every one the sense of his peculiar calling rather than to create a school. Like John the Baptist, he sent all away from him to a higher Master. His chief aim was to lead them to a humble faith in the Saviour, and to infuse into them that love which was the ruling passion of his heart. He adopted, as he says, Zinzendorf's peculiar motto, "I have but one passion, and that is He, and He alone." His lecture-room was truly a school of Christ. And herein lies his chief significance and merit. Thousands of students from different lands owe to him their spiritual life. To America he was especially attached, and he was a most useful guide in the labyrinth of German theology. He was very intimate with Dr. Edward Robinson, Dr. Charles Hodge (who studied at Halle in 1827, and was daily in his company), Dr. Henry B. Smith, Dr. Prentiss (who studied there in 1840), and Dr. Park of Andover. He called them "his American pets." I once met him promenading on the bluest skies, and basking in the light of the sun. "But," asked Tholuck smilingly, "what do you do when it rains?" He told me afterwards that this aggustic was seeking religion, and we must aid him. He often tried the wits of American students by curious questions; e.g., "Why did God make so many Chinese, and so few Yankees?" or, "How is Mr. Erbsenkörper" (Peabody, the philanthropist)? He was invited to the General Conference of the Evangelical Alliance in 1869, and promised to the writer to come with the honor of your kindness"). But his feeble health prevented him; and he sent one of his favorite pupils as his representative, with a modest sketch of his labors and the condition of theology in Germany. It is the last public document from his pen (except some letters), and gives a faithful idea of this lover of youth for Christ's sake.

The biographical sketch of Tholuck was originally intrusted to his colleague, Professor Martin Kahler, but was written by Professor Leopold Witte, Das Leben D. Friedrich August Gottreu Tholucks, Bielefeld, 1884-86, 2 vols. Cf. Tholuck's Zwei- jährer's Weih in part autobiographical ("Guido" represents him; "Julius," his friend, Julius Muler); an autobiographical sketch by Tholuck, with a paper by Leop. Witte, in the Proceedings of the Evangelical Alliance Conference of 1873, New York, 1874, pp. 85-89; an account of the semi-centennial jubilee of Tholuck, by Professor Kahler, in German, Halle, 1871, and in English by Dr. Henry B. Smith, in the American Presbyterian Review for 1871, pp. 295-301. See also the church histories of Hase and Kurtz; Schwartz: Gesch. d. neusten Theol., 4th ed., Leipzig, 1869, pp. 100 sqq. (unfavorable, but acknowledging his great personal influence, and devotion to students); Nipperdey: Handbuch der neuesten Kirchengesch., 21 ed., Elber, 1868, 244 sqq.; Kainis (one of his pupils): Der innere Gang d. Protestantismus, 3d ed., 1874 (in the second volume). Consult also the Memoirs of Charles Hodge and H. B. Smith, which contain a number of Tholuck's letters.

PHILIP SCHAPP.

THOMAS THE APOSTLE was also known by the Greek equivalent Didymus, meaning twin. In the Gospels he is associated with Matthias (Matt. x. 3; Mark iii. 18; Luke vi. 15); in the Acts, with Philip (Acts i. 13). He was probably a Galilean, as the mention of his name with the other Galilean fishermen among the apostles (John xxii. 2) seems to indicate. According to the oldest tradition, he was born in Syrian Antioch, preached the gospel to the Parthians, and was buried at Edessa (Euseb., III. 1; Socrat., I. 19, etc.). According to later statements, he preached to the Medes and Persians, baptized three kings (the three wise men from the East); and Gregor Nazianzen (Orat. 25) speaks of his labors in India, where a later tradition makes him suffer a martyr's death by being pierced to death by lances at the king's command. The Thomas Christians show his grave at Meliapur, India. His relics, according to the Catholic Church, were removed to Edessa, and thence to Ortona, Italy. The Greek Church commemorates his memory June 3; the Latin Church, Dec. 21. The name "Thomas Christians," by which the old Christians of India were known, seems to confirm the tradition that Thomas labored in India; but this conclusion is denied by Philo and others. [See CHRISTIANS OF ST. THOMAS.]

Two apocryphal works are associated with the name of Thomas, The Gospel according to Thomas [Evang. sec. Thomam, edited by Tischendorf, who gives two Greek texts and a Latin translation, and by Dr. W. Wright in Syriac]; and The Acts of Thomas (Acts of Thomas, edited by Thilo, Leipzig, 1823). Our authority for a characterization of Thomas is three passages in John's Gospel (xi. 18, xiv. 5, xx. 24). They present him as one
THOMAS OF AQUINO.

whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the whole school of the Dominicans, of a true and honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith.

[See BUTLER, Lives of the Saints, for the legendary additions to his life. For a translation of the Gospel of Thomas, see B. HARRIS COWPER: The Apocryphal Gospels, London, 1887, pp. 118-170. At the appearance of Thilo's and Finkenstaedt's editions of the Greek Acts of Thomas, only five of the twelve divisions extant in Latin and Syriac versions existed in Greek. But in 1888 Max Bonnet published an edition of the twelve complete, from a Greek manuscript he discovered at the request of the English monks at Antioch, whom a deep earnestness of spirit inclined to melancholy, and a desire of knowledge made a doubter. He is the representative, among the whole school of the Dominicans, of a true and honest doubt and questioning, he arrived at an imperturbable and joyous conviction and faith.

The most exhaustive treatise upon the subject is LIBRIUS: Die Apokryphern Apostelgeschichten u. Apostellegenden, Braunschweig, 1888, vol. i. pp. 225-347.]

J. P. LANGE.

THOMAS A BECKET. See Becket.

THOMAS A KEMPIS. See Kempis.

THOMAS CHRISTIANS. See Christians of St. Thomas.

THOMAS OF AQUINO (or Aquinas), the profoundest and keenest defender of the doctrines of the Roman-Catholic Church; was b. in 1225 or 1227, in the castle of Rocca Sicca, near Aquino, a city not far from Naples; d. March 6, 1274, in the Cistercian convent of Fossa Nuova, near Terracina. I. Life.—Thomas, who was of noble birth, was placed in his fifth year under the monks of Monte Casino. In his tenth year he went to Naples; and in his sixteenth year, in spite of his opposition of his family, which was finally overcome by the intervention of Pope Innocent IV., he entered the Dominican order. In 1245 he was sent to Cologne to enjoy the instruction of Albertus Magnus, who directed his attention to Aristotle's philosophy and the writings of Dionysius the Areopagite. In 1248 he was made baccalaureate of Paris. In 1252 he began to lecture on the Sentences of Peter Lombard at Cologne. Returning to Paris, he taught there a large throng of students. Urban IV. repeatedly offered him high ecclesiastical preferment, which he in his humility declined. Under the pontificate of Clement IV. and till 1266, he taught in Rome, Bologna, and Paris. In 1272, in obedience to his order and the wish of King Charles, he made Naples the seat of his activity. The last years of his life were principally occupied with the completion of his great work, Summa theologica. He died on his way to the church council at Lyons. In 1232 he was canonized by John XXII. If any one is entitled to this dignity by his life and works, Aquinas was. His piety, though monkish, was unfeigned; and he prepared himself for his writings, lectures, etc., by prayer. Louis IX. several times consulted him on matters of state. His industry, as his writings show, was intense. [Aquinas was declared a doctor of the church by Pius V. in 1567, and has a place with Augustine, Jerome, and Ambrose, among the most authoritative teachers of the church. Leo XIII., in an encyclical dated Aug. 4, 1879, recommended his works to the Catholic seminaries and theological faculties throughout the world, as a proper foundation of their religious and philosophical teaching, and particularly emphasized his political doctrines as conservative for society. The special title of this great theologian is the "Angelic Doctor," Doctor Angelicus.

II. Theology.—In certain respects, Thomas of Aquino marks the culminating point of scholasticism. He sought to establish for the science of theology a position of superior dignity and importance over the science of philosophy, and, on the other hand, the harmony of the two sciences, by distinguishing by revelation the religious truths which can be excogitated by the use of reason from those which are only known by revelation. The doctrinal creed of the church, Thomas treats as absolute truth; but it is a remarkable fact, that he uses the arguments of the church-teachers only as of probable authority (Summa theolog. i. qu. 1, art. 8). He refers more frequently to biblical texts than the other scholastics; but this practice does not purify his theology, but helps to confirm the church-doctrines. His exegetical principles were good; and he expressly commended the literal interpretation of the Scriptures, omnes sensus scripturas fundatur, super unum esse quod solo potest trahi argumentum, etc. (Summa, i. qu. 1, art. 10), but could not free himself from ecclesiastical authority. Thomas did not grant the ontological argument of Anselm for the existence of God. He gives several forms of the cosmological and teleological arguments, but says, that, while reason can prove that God exists, it cannot discover what his nature is. His fundamental conception of God is that of spiritual and active being. God is intelligence and will (intellectus et voluntas), the first cause. Thinking and willing are inseparable from his being. He is consequently forever returning to the idea of the absolute identity and simplicity of God. He employs all his speculative talent to explain the doctrine of the Trinity; and yet he declares that it is beyond the sphere of reason to discover the distinction of persons in the Godhead, and affirms that he who tries to prove the doctrine by the unaided reason derogates from faith: qui probare nittit Trinitatem personarum naturali ratione, fidei derogat (Summa, i. qu. 32, art. 1). Although Thomas did not, like his teacher Albertus Magnus, regard the world as an emanation from God, he refers its origin to God's active will, which is nothing more than his active intelligence, which, in turn, is only the essence of God working as the first cause. He is again and again forced to regard the world as a necessary product of the Divine Being, and inclines to the thesis of its eternal existence; so that he contents himself with saying, "It is credible that the world had a beginning, but neither demonstrable nor knowable: mundum incepisse credibile est, sed non demonstrabile et scibile (Summa, i. qu. 46, art. 2)." The doctrines of election and reprobation he considers in connection with the doctrine of providence. Every thing occurs under the Divine Providence, and serves a single and final end. Both reprobation and election are matters of divine decree; and the exact number of the reprobate, as well as of the elect, is determined in advance. Reprobation, however, consists not in a positive action on God's part, but in a letting-alone. God is not the cause of sin. He simply withholds his grace, and man falls by his own will. In opposition to the Arabic philo-
THOMAS OF AQUINO.

2354

THOMAS OF AQUINO.

phers, Thomas insists upon the efficiency of second causes (Summa, i. qu. 105, art. 5), through which God works. He lays emphasis on the ability of the will to choose between two tendencies in the interest of the doctrines of guilt and merit.

Passing over to the creatures of God, Thomas dwells at length upon the subject of the angels, which he discusses with minute care and speculative skill. He teaches, with Augustine, that the original righteousness of Adam was a superadded trine of Christ's work, as when he deniesthe absolute principles of human ignorance and imperfection, and divine omniscience and perfection.

He departs in some details from the Anselmic doctrine of Christ's work, as when he denies the absolute necessity of the incarnation, and affirms that God might have redeemed man in some other way than by his Son. A human judge cannot release from punishment without expiation of guilt; but God, as the Supreme Being, can forgive without expiation, if he so chooses (Summa, ii. qu. 46, art. 5). In the same way he said elsewhere (Summa, iii. qu. 71, art. 10) that God works. He lays emphasis on the ability of the will to choose between two tendencies in the interest of the doctrines of guilt and merit.

Thomas passes directly from the consideration of the work of Christ to the sacraments. The number of the sacraments had already been fixed at seven, but his treatment had a shaping influence upon the discussion of the subject in after-time. He proved the necessity of seven sacraments, and the immanence in them of a supernatural element of grace. His treatment of the Eucharist, penance, and ordination, is characteristic. He held to the change of the elements to the body and blood of Christ, justified the witholding of the cup from the laity with casuistical arguments, and spoke of the sacrifice of the mass, now as a "symbolical picture of the passion" (imago representationis), now as a real sacrifice. It is noticeable, that, in his doctrine of the mass, he does not emphasize, as do his successors, the idea of sacrifice to the detriment of the sacramental idea. The subject of indulgences, Thomas handled at length; teaching that the efficacy of an indulgence does not depend upon the faith of the recipient, but upon the will and authority of the church, and extends to the dead as well as to the living (Summa, iii. qu. 71, art. 10). The discussion of eschatology follows the discussion of the sacraments. Thomas teaches the doctrines of purgatory and the intercession of saints. He treats the doctrines of the resurrection and future blessedness at length, and teaches that the body of the resurrection will in form be identical with the present body, even to the hair and the nails.

Thomas was not less great as a teacher of ethics than as a theologian. Neander has said, that, next to that of Aristotle, his is the most important name in the history of ethics (Wissenschaft. Abhandlungen, ed. Jacoby, p. 46). But both as a moralist and a theologian he was a true son of the church. His system is, as Baur says, only an echo of the doctrinal teaching of the church. In the spirit of the day he discussed many idle and useless questions with casuistical minuteness and far-fetched argumentation. But he was in this respect more moderate than his contemporaries. On the other hand, he discussed many important subjects with a depth and clearness of insight which make his views permanently interesting and valuable.

After the death of Aquinas, a conflict went on over his theology; Duns Scotus being the leader of the other school. The Dominicans were ranged on the side of Aquinas, whose followers were called Thomists; and the Franciscans on the side of Duns Scotus, whose followers were known as Scotists. The difference between the teachers was not in the doctrines they taught, but in their treatment of these doctrines. With Scotus, theology was a practical science; with Aquinas, a speculative science. The controversy lasted down to the eighteenth century; and the Franciscan De Rada mentions in his work, Controversiae inter Thomam et Scotum (Cologne, 1620), no less than eighty-six points of difference between the two schools. The most important points of contro- versy were the cognoscibility of God, the distinction between the divine attributes, original sin, and the merit of the sacrifice of Christ; the immaculate conception of the Virgin Mary, the two teachers held divergent views; Thomas denying it, Scotus asserting it. The Jesuits opposed Thomism, as Bellarmine's example proves; but it prevailed at the Spanish universities of Salamanca, Coimbra, and Alcalá. The Roman-Catholic Church cannot forget the most profound and penetrating defender of its doctrines until it renounces them; and the Protestant Church will not fail to share in the admiration of Thomas Aquinas so long as it continues to admire literary greatness.

LIT.—The principal works of Thomas on theology are his Commentary on Peter the Lombard's Sentences, a work of his earlier years, in which his own system is worked out; the Compendium theologiae (incomplete); the Summa de veritate fidei catholicae, or Adversus Gensiles, whose purpose was apologetic, to defend the creed of the church; and Summa totius theologiae, the work of his ripe thoughts, which, however, breaks off at the doctrine of penance, and was completed in the fifteenth century, from the Commentary on the Lombard's Sentences. His exegetical works include some commentaries on the Old Testament, a commentary on the Pauline Epistles, and a valuable one on the Gospels (Aurea catena in Evangelista), containing excerpts from eighty church writers. Complete editions of the works of Aquinas have appeared at Rome, 1672, 17 vols. [1882 sqq., ed. Zigliara]; Antwerp, 1812; Paris, 1690, 28 vols.; Venice, 1787, 26 vols.; Parma, 1852-71, 25 vols. [Migne has published an edition of the Summa theologica, Paris, 1841 sqq., in 4 vols. There is another edition by Nicolai, Sylvius, Billuart, and Drioux, Regensburg, 1876, 8 vols. An English translation of the Catena aurea appeared at Oxford, 1845 (7 pts.); a French translation of the Summa theologica, by Darioux, Paris, 1850-54, 8 vols. Works on Thomas.—HORETZL: Th. von Aquino u. seine Zeit. Augsburg, 1846; HAMPDEN: Lives of Thomas Aquinas, London, 1848; WERNER: D. heil. Th. v. Aquino, Regensburg, 1858-59, 3 vols. (elaborate, learned, but ill digested); J. DEITZEBACH: Die Gotteslehre d. Thomas von Aquino kritisch dargestellt, Leipzig, 1870; VAUGHAN (Ro-
THOMAS OF CELANO.


THOMAS OF CELANO, a native of Celano in Abruzzo Ulteriore; was appointed custos of the Minorite monasteries of Cologne, Mayence, Worms, and Spire, by Cæsarius of Spire, the first provincial of the Franciscan order in Germany, about 1221. Nothing more is known about him; but the authorship of the oldest biography of St. Francis of Assisi, and of the celebrated hymn, *Dies irae, dies illa*, is generally ascribed to him. With respect to the biography, there is nothing which positively contradicts his claims; though it is singular that Mark of Lisbon, in enumerating the twenty-five first and most noted pupils of St. Francis, does not mention Thomas, while the biography evidently is written by one who lived familiarly with the saint from an early date. With respect to the hymn, Bartholomew Albizzi of Pisa is the first who mentions him as the author, in *Libri conformitatum* (1385); and most of the other claimants or pretenders are absolutely impossible. PALMER.

THOMAS OF VILLANOVA, b. at Fuenlana, in the diocese of Leon, 1867; d. at Valencia, Nov. 6, 1555. He studied at Alcala; entered the order of the Augustinian hermits in 1517; became the provincial of his order for Andalusia and Castile; confessor to Charles V., and in 1544 bishop of Valencia. In 1568 he was canonized by Alexander VII., *Act. Sanct.*, Sept. 5. He published some sermons and a Commentary on the Canticus; published at Alcala 1581, Brescia 1618, Cologne 1614, and Augsburg 1577. His life was written by Quevedo, and translated into French by Maunoury, Paris, 1686.

THOMASIN OF ZIRKLARIA, in Tyrol, flourished in the beginning of the thirteenth century, and wrote in 1215 Der weltliche Gast, a didactic poem, so interesting for the moral and religious history of the middle ages. Though it does not mention the Virgin, and says some sharp truths concerning the church, it is not polemical against the pope and the priests. It was first printed at Leiden in 1746, in the writings of Dieterich, in *Kleri Allgemein. Monatschrift*, August, 1852.

THOMASIN, Gottfried, b. at Egenhausen, Franconia, 1802; d. at Erlangen, Jan. 24, 1875. He studied theology at Erlangen, Halle, and Berlin, and was appointed preacher at Nuremberg in 1829, and professor of systematic theology at Erlangen in 1842. His studies were principally occupied with the history of doctrines, and in that line he published *Origenes*, Nuremberg, 1837, and *Die christliche Dogmengeschichte*, 1874-76, 2 vols.

THOMASSIN, Louis, b. at Aix, Aug. 28, 1819; d. in Paris, Dec. 25, 1884. The Congregation of the Oratory in 1832, taught for some time philosophy at Lyons, afterwards theology at Saumur and in the seminary of St. Magloire in Paris, until he in 1868 retired in order to devote his whole time to study. His first work was *Dissertationes in concilia generalia et particularia*, 1872; but his principal work is his *Ancienne et nouvelle discipline de l’église touchant les bénéfices et les bénéficiaires*, 1878—79, 3 vols. fol., which he translated into Latin, and which is said to have made a very deep impression on Innocent XI.

THOMPSON, Joseph Parrish, D.D., LL.D., b. in Philadelphia, of Scotch-Irish ancestry, Aug. 7, 1819; was graduated in Yale, 1838; ordained in October, 1840; pastor of the Broadway Tabernacle Church in New York from 1845 till 1871, when, on account of ill health, he resigned, and went to Germany, and d. in Berlin, Sept. 20, 1879.

In 1843 he became associated with five other gentlemen in establishing and conducting *The New-England*, In 1848, in connection with Drs. Leonard Bacon, Joshua Leavitt, and Richard S. Storrs, he established *The Independent*, a weekly newspaper which at once became a leader of public thought on all matters affecting the welfare of the nation and the kingdom of Christ. For fourteen years a large measure of editorial responsibility for the paper devolved upon Dr. Thompson. Apart from this editorial work, he was a prolific writer of books, addresses, occasional pamphlets, and reviews. The list of his separate publications includes more than ninety titles; among them are, *The Theology of Christ in his own Words* (1870), *The United States as a Nation* (1877), and *Church and State in the United States* (1873), a work which was printed in German, French, Italian, and English.

During thirty-one years of pastoral work he recognized the paramount claims of the pulpit upon his best energies; and though he had unusual gifts as a platform speaker, and peculiar facility in adapting himself to his surroundings, he rarely ventured to appear in the pulpit without an elaborate written sermon. This conscientious fidelity in official work was rewarded with large success, and his congregation came to be one of the largest and most intellectual in the metropolis. At the same time he bore a conspicuous part in the missionary work of his denomination and in its local councils, as well as in movements to promote general philanthropy and reform.

No sketch of this period of his life would be complete which did not hold up to view the immense influence which he exerted by pen and voice in the pulpit, on the platform, and in every appropriate way, in the discussions which preceded the overthrow of antislavery by the authorship of antislavery found apologists in Northern pulpitss, when antislavery sentiments were unpopular to the last degree, when criticism of the fugitive-slave law
exposed one to obloquy, when an appeal to a higher law was denounced as error by the religious press, he had the nerve to do what many shrank from doing, and the pluck to carry out his convictions in speech and act. In all this he was untrammelled by ecclesiastical or political ties; and it is believed that few men of this generation have exerted a larger influence over thoughtful minds in America by the application of those principles to the life of the nation. During the whole period of the civil war he labored with assiduity for the maintenance of national unity on principles of universal freedom. Unfortunately, these arduous labors, in connection with personal exposure while on a visit to the Union army as an officer of the Sanitary Commission, resulted in such physical prostration, that in 1871 he was compelled to resign his pastoral office, and seek reposes abroad.

A visit to Egypt as long ago as 1859 had led him to take a deep interest in Egyptology, and to make extensive preparations for writing an elaborate work on the Life and Times of Moses. It was his hope that a residence in Berlin would bring him into intimate relations with statesmen and scholars. Year after year he was called upon to make the annual "Thanksgiving" address in the American chapel. In 1873, in the dead of winter, he went to Thorn, on the confines of Germany, to represent the American Geographical Society at the four hundredth anniversary of the birth of Copernicus. In Berlin he made addresses commemorating Agassiz, Bryant, and Bayard Taylor. He regularly attended the meetings of the Association for the reform and codification of the Law of Succession, and contributed papers which were held in high esteem by jurists. Three years in succession he spoke on the Papacy and Protestantism in Glasgow, where the papers styled him "that fiery American from Berlin." Many of his addresses and papers were designed to show that difficulties which threatened the peace of Europe were to be overcome by following the American plan of separating Church and State. During the "centennial" year he vindicated his native land against European prejudices by a course of six philosophical lectures on American political history, which he delivered in Berlin, Edinburgh, and Paris. The papal influence secured the insertion, in the Berlin Treaty of 1878, of a clause favoring religious liberty. Among his last works was the preparation, for the Evangelical Alliance at Baele (1879), of a memorial in behalf of religious liberty in America. The preparatory work was done by Dr. T. J. T. D. A., and the Alliance appointed a deputation of prominent men, of whom he was one, — the sole representative from the United States, — to wait on the Emperor of Austria, and invoke redress. On hearing of this result, he said, looking at his helpless arm, "This old hand has struck one more blow for liberty. Before the deputation could fulfill its mission, he died in Berlin, and was buried in the cemetery of the Jerusalem Church. EDWARD W. GILMAN.

THOMSON, Andrew, D.D., Scotch Presbyterian; b. at Sanquhar, Dumfriesshire, July 11, 1779; d. in Edinburgh, Feb. 8, 1851. He was graduated at the university of Edinburgh, and at his death was pastor of St. George's Church, Edinburgh. He made a memorable attack upon the British and Foreign Bible Society for circulating the Apocrypha. He "opposed the abuses of lay-patronage in the Church of Scotland, effectually denounced British colonial slavery and other evils, and did much to promote education, morality, and evangelical religion in Scotland." (Allibone.) He published several volumes of sermons and lectures: for list, see Allibone's Dictionary, s. v.

The memorial volume of Sermons and Sacred and Exhortatory Readings (Edinburgh, 1831, Boston, 1832) contains his memoir.

THOMSON, Edward, D.D., Methodist-Episcopal bishop; b. at Porte River, Eng., Oct. 12, 1810; d. at Wheeling, Va., March 22, 1870. He with his father came to America in 1818, and settled in Wooster, O., 1820. He was graduated in medicine at the university of Pennsylvania in 1829. Brought up a Baptist, he joined the Methodist Church, December, 1831, and was admitted to the Annual Conference in 1831. From 1838 to 1843 he had charge of the Norwalk Seminary, Ohio; from 1844 to 1848 he was editor of the Ladies' Repository; from 1848 to 1850, president of the Ohio Wesleyan University; and from 1860 to 1864, editor of the New-York Christian Advocate. In 1864 he was elected bishop, and in that capacity made an extensive tour through Europe and the East. Among his publications may be mentioned Educational Essays, new ed., Cincinnati, 1856; Moral and Religious Essays, 1856; Evidences of Revealed Religion; Our Oriental Missions, — India, China, and Bulgaria, 2 vols.

THOMSON, James, b. at Ednam, in Roxburghshire, Sept. 11, 1700; d. at Kew Lane, near Richmond, Aug. 27, 1748; studied at Edinburgh, and was patronized by the Prince of Wales; wrote The Seasons, 1726-30; Liberty, 1735-36; The Castle of Indolence, 1748; several tragedies, etc. Memorable here for A Hymn on the Season and A Paraphrase on the Latter Part of the Sixth Chapter of St. Matthew. F. M. BIRD.

TH'ORA (the law). 1. The Feast of the Law. — On the evening of the eighth day, which concludes the feast of tabernacles, commences what is called the "Feast of the Rejoicing of the Law," — which fitsly celebrates the termination of the year, — by reading of the law and the beginning of another cycle. Two of the richest men of the synagogue are chosen to perform the ceremonies connected with the festival. The first, called the "Bridegroom of the Law," after the singing by the cantor of a long Hebrew formula of address, reads Deut. xxxii. 27-xxxiv. 12, the closing verses of the Pentateuch, and the "Bridegroom of Genesis," after a similar introduction, reads Gen. i.—iii. 3. The two "bridegrooms" distribute alms and presents. The festival is of Babylonish origin.
THORN. 

2. The Writing of the Law-scrolls, being an honorable and important work, can only be intrusted to a grown-up and experienced man. The scrolls are made of parchment prepared expressly for the purpose by a Jew from the hide of a clean animal slaughtered by a Jew. It must not be so porous or thin as to allow the writing to show through. The leaves should be joined by gut-string from a clean animal; but milk may, if the Jesuits be allowed, be used. If it be once joined; if it breaks again, it must be thrown aside. The leaves thus fastened together are rolled upon a wooden rod with wooden or silver handles. Each leaf has an upper margin not less than three fingers broad, and a lower not less than four, and a space between every two columns two fingers broad. No column must be wider than half the height of the leaf, nor have less than forty-eight, or more than sixty lines. No line must be longer than three four-syllable words, or have space or more than thirty letters. The leaf is lined before the writing begins. The ink is made of lampblack, oil, or grease, and pounded charcoal, with honey; and the mass is then thoroughly dried. The ink is prepared for use by being moistened with water colored by gall-nuts. The writing-instrument is a stylus. The sample to be copied must be fully correct. No word may be divided. The square character must be the only one used. They must be placed equidistantly. The letters p, t, z, k, v must have each three little strokes; r, little points on the head; d should have in it a double broken line, as if two “p’s” were written one within the other. Where the sign stands, there must be a space left of three, where B, of nine, letters; for these signs marked off the sections. At the close of the book there must be left a space of four lines. With particular care the sacred name “Jehovah” is to be written. Before beginning, the pen must be wiped, then dipped carefully in the ink; so that it may not blot. No word must the scribe speak while writing it and the next three words, not even if the king spoke to him. If in the copy a mistake is made, it must be corrected within thirty days; otherwise the copy can be once joined; if it breaks again, it must be thrown aside. The leaves thus fastened together are rolled upon a wooden rod with wooden or silver handles. Each leaf has an upper margin not less than three fingers broad, and a lower not less than four, and a space between every two columns two fingers broad. No column must be wider than half the height of the leaf, nor have less than forty-eight, or more than sixty lines. No line must be longer than three four-syllable words, or have space or more than thirty letters. The leaf is lined before the writing begins. The ink is made of lampblack, oil, or grease, and pounded charcoal, with honey; and the mass is then thoroughly dried. The ink is prepared for use by being moistened with water colored by gall-nuts. The writing-instrument is a stylus. The sample to be copied must be fully correct. No word may be divided. The square character is the only one used. They must be placed equidistantly. The letters p, t, z, k, v must have each three little strokes; r, little points on the head; d should have in it a double broken line, as if two “p’s” were written one within the other. Where the sign stands, there must be a space left of three, where B, of nine, letters; for these signs marked off the sections. At the close of the book there must be left a space of four lines. With particular care the sacred name “Jehovah” (יהוה) is to be written. Before beginning, the pen must be wiped, then dipped carefully in the ink; so that it may not blot. No word must the scribe speak while writing it and the next three words, not even if the king spoke to him. If in the copy a mistake is made, it must be corrected within thirty days: otherwise the copy cannot be used. If there are more than four mistakes on a leaf, it must be discarded. Every Jew must either write a roll, or have one written. If he inherits one, he cannot sell it, except for money to support himself during his studies, or to pay his wedding-expenses, or to buy his freedom. A thoroughly correct law-roll is the object of especial respect. So long as it is open, no one may spit, move out his foot, or turn his back. When it is carried by, every must stand. The bearer must assume the attitude of the profoundest reverence. It is defilement to touch the text with the naked finger: therefore a hand holding a silver stylus is used to trace the words with in the public reading. To pack up the rolls, and carry them upon beasts of burden, is forbidden: they must be carried by riders, and clapped to the hearts.

LEYBEL.

THORN, The Conference of (Colloquium caritatisnum), took place in 1645. In Poland the attempt at reconciling the various Christian denominations was not altogether fruitless. The Bohemian Brethren and the Reformed entered into community with each other in 1556. A consensus was established between those two parties on the one side, and the Lutherans on the other, in 1570; and in 1578 the Pax Dissidantium, a kind of toleration act, became part of the Polish constitution. Nevertheless, the arrogance and intrigues of the Jesuits every now and then produced great irritation, and utterances of jealousy and rancor were by no means wanting. As now, the overwhelming majority of the population of Poland proper was Catholic, while in the two greatest fiefs of the Polish crown (Courland and Prussia) the majority of the population was evangelical, it became to the king of Poland a problem of the greatest political moment to prevent an open and general outburst of discord.

For this purpose, Ladislaus IV. invited twenty-eight representatives of each of the three Christian denominations found in his realm to meet at Thorn, and by a congress of three months’ duration to try to come to some general agreement. The most prominent among the Roman-Catholic representatives were Bishop Georg Tyszkiewicz of Samogitia; the Jesuit, Gregory Schönhof; the Carmelite, Hieronymus Cyrus a St. Hyacintho; the former Protestant, Bartholomew Nigrinus, preacher in Dantzic; among the Reformed, Johann Bergius, court-preacher to the elector of Brandenburg; Fr. Reichel from Francfort-on-the-Oder; Amos Comenius, bishop of the Moravian Brethren; Johann Bythner, superintendent of Great Poland; and Zbignews Gorayski, castellan of Culm: among the Lutherans, Hulemann from Wittenberg; Calovius and Botsack from Dantzic; Georg Calixtus from Helmstadt; Mich. Behm from Königsberg; and Sig. Guldenstern, starost of Sturm. The conference opened Aug. 18, 1645, under the presidency of Prince Georg Ossolinski, chancellor of the Polish crown, and closed Nov. 21, same year. No result was arrived at. The Lutherans showed the same unmitigated hatred to the Reformed as to the Roman Catholics. They began with foul intriguing among themselves, in order to trick the Calixtus, whom they knew to be in favor of a union, from any active participation in the debate. They went on disturbing the business of the assembly with ridiculous questions of etiquette (who should sit on the front seats,—the Lutherans, or the Reformed; who should make the opening prayer,—a Lutheran, or a Reformed, etc.); but they were finally debarked from participating in the debate, as the other representatives chose to speak Polish, which the Lutheran theologians did not understand. The principal points of controversy between the Reformed and the Roman Catholics were the demand of the former to style themselves catholics, and the refusal of the latter to incorporate with the official acts of the conference the Confession which the Reformed had presented to the assembly, and which had been read in a general session, — the so-called Declaratio Thurnensis. The Roman Catholics were, as Schönhof happened to intimate, afraid to introduce the Reformed Confession in the report, should find it too sensible, and lose something of their fanaticism. The assembly separated, however, with many courteous compliments: whence it has been called caritatisnum.

Lit. — The official Acta Conventus Thurnensis (Warsaw, 1646) are very defective. A better
THORNDIKE. 2358

report is given in Calvinus, Historia syncretisatis, though it is full of printing errors. The publication of the acts gave, of course, rise to some bitter controversies. There appeared a Calvinische Relation, of which Hulsemann wrote a Widerlegung: also Calixtus wrote a Widerlegung against Weller, Helmstädt, 1651. See HERING: Liturgie, mit Geschichte der reformirten Kirche in Preussen, Berlin, 1787; Krasinski: History of the Reformation in Poland, Lond., 1842. HENKE.

THORNDIKE, Herbert, is supposed to have been born in 1598, but no satisfactory proof of this date can be found; nor is it known where he was first educated, it being certain, however, that he became a pensioner at Cambridge in 1613, and a Trinity-College scholar the following year. He was made canon of Lincoln in 1636; vicar of Claybrooke, Leicestershire, in 1639; rector of barley in Hertfordshire, 1642; master of Sidney College in 1643. Being a stanch Churchman of the Anglo-Catholic type, he was ejected from his preferments during the civil wars, but restored to them at the Restoration. He, however, resigned them on being appointed a stall at Westminster Abbey in 1661. He published a Hebrew, Syriac, and Arabic lexicon in 1635, assisted Walton in the preparation of his Polyglot during the Commonwealth, and designed an edition of Origen, which he did not execute. He also entered into plans for preserving and restoring episcopal institutions in those unsettled times. He assisted at the Savoy Conference in 1661, and had a share in the revision of the Prayer-Book the same year, being then a member of convocation. He resumed his residence at Cambridge, in broken health, in 1662, and afterwards divided his time between the university and the abbey. The plague drove him from Cambridge in 1666; after which he vacated his fellowship, and died at Chiswick in 1672. He is best known by his writings, and must be regarded as the most learned, the most systematic, and the most powerful advocate of Anglo-Catholic theology and High-Church principles in the seventeenth century. His theological works, which include a number of treatises, have been collected in the Oxford edition of six volumes, 1844—57. This edition represents a model of editorship; being enriched with explanatory notes, which form a guide to the study of controversial theology in general, and not only as it appeared in Thorndike's day. The book which most succinctly unfolds his scheme is entitled An Epilogue to the Tragedy of the Church of England (1659), in which he treats of the principles of Christian truth, the covenant of grace, and the laws of the church. The covenant of grace is his central idea. He dwells upon the condition of the covenant as being baptism, the necessity of the covenant as arising out of original sin, the mediator of the covenant as the divine Christ, and the method of the covenant as an economy of grace. In the treatment of this branch, he brings out the Anglican doctrines of salvation as distinguished from those of Puritanism. His trains of thought are prolix and excessive, and his style is crabbed and unreadable. His works could never be popular, but they demand the attention of all lovers of learning and polemic, which the distinguished theological scholars [see STOUGHTON: Religion in England, 1881, 6 vols. (Index)]. JOHN STOUGHTON.

THORNTON, Robert H., D.D., an early, earnest, and laborious minister of the Canadian Presbyterian Church; b. in the parish of West Calder, Scotland, April, 1806; d. in Oshawa, Can., Feb. 11, 1873. He was descended from a godly ancestry. His father was an elder in the church, and his mother was a woman of singular piety. At the time of his birth he lived in this world in the midst of sorrow and suffering. He was among the foremost in every good work, a fearless and vigorous advocate of temperance at a time when a man needed the courage of his convictions to withstand the reproaches of his friends and the assaults of the vile. His efforts in the cause of general education were second to few; and every movement for the social, intellectual, and civil improvement of society, found in him a ready and eloquent supporter. He lectured frequently and gratuitously in all sections of the country, and was for a time the able and efficient agent of the Bible Society. He held a prominent place in the esteem of the community, and was fully appreciated by the church, and his brethren in the ministry. He was for many years clerk of his presbytery, and occupied the moderator's chair of the synod. In 1850 the College of Princeton, N.J., conferred on him the honorary title of D.D.—an honor well bestowed. After a most active and widely extended ministry of forty-two years, and a life of varied and valuable services as a citizen, patriot, and philanthropist, Dr. Thornton died of pneumonia, after a few days' illness. Thoroughly devoted to his life-work, happy in his family, revered by his congregation, honored by his brethren, he has left a steadfastness in his work and influence which tied the hearts of his friends and the assaults of the vile. His motto of life, however, was "Prodesse quam conspi ceri." WILLIAM ORMISTON.

THORNWELL, James Henley, D.D., LL.D., one of the most eminent of the divines, educators, and polemists, and the pen of whom has left a standard of criticism and a standard of piety which is sure to live with posterity. He was born in Marlborough District, S.C., Dec. 9, 1812; d. at Charlotte, N.C., Aug. 1, 1862. To his mother, a
woman of great intelligence, piety, and strength of character, he acknowledged his indebtedness, when in the zenith of his fame he spoke of her in a public address as one "who had taught him from his cradle the eternal principles of grace" as they were contained in the Confession of Faith of the Presbyterian Church.

Notwithstanding the hindrances of early poverty, he obtained the elements of a good education under the training of an excellent teacher, and soon displayed such original genius and capacity for acquisition as to attract the attention, and secure the patronage, of two noble men, whose honor it was to furnish him with every facility for the prosecution of his studies, and whose reward was in the distinction to which he attained as a scholar, professor, pastor, and theologian. While a student of South-Carolina College, Columbia, before his seventeenth birthday, his dialectic talent, his passionate love for the classics, and his devotion to metaphysical studies, united with an extraordinary power of abstraction and mental concentration, together with a capacity for long-continued application without rest or sleep, gave presage of the distinction he was afterwards to win on every arena to which duty summoned him.

It is a remarkable circumstance in his history, that with the knowledge of the fact fully before him that his generous patrons had destined him to the study of the law, neither of them at the time professed religion, and not yet being a professor himself, he came to the unalterable decision, that, inasmuch as it was the duty of every one to devote his life to the glory of God and the good of man, he could best fulfill the end of his being by becoming a minister of the gospel.

Three years after this he became a member of the church; and then, after spending about two years in the business of teaching, in the prosecution of his great design he went first to the theological seminary at Andover, Mass., but, without constrictuig the train of studies required at Cambridge, where, in the divinity school of Harvard University, he commenced the study of Hebrew and biblical literature. But, finding the climate too cold for his constitution, after a few months' stay he returned to South Carolina.

He was licensed to preach by the presbytery of Harmony in 1834. His first pastorate was in Lancaster, in the presbytery of Bethel.

In 1837 he was elected to a professorship in Columbia College, South Carolina. In 1839 he resigned his chair in that institution to become pastor of the Presbyterian Church in Columbia, but was recalled to the college in 1841, and remained connected with it as professor or president, with a few intervals of service elsewhere, for fifteen years.

At the close of 1855 he was transferred from the college to the theological seminary; and the beginning of 1856 found him, in what was perhaps the beginning of his life, in the chair of didactic and polemic theology, and also editor of the Southern Quarterly Review.

Twice during his life Dr. Thornwell visited Europe. Ten times he represented his presbytery in the General Assembly; and he was moderator of the assembly [Old-School Branch] which met in Richmond, Va., in 1847.

It was at the assembly held in Rochester, N.Y. [1860], that the great debate between himself and the Rev. Charles Hodge, D.D., took place, on the subject of church boards. Dr. Thornwell took a leading part in the organization of the Southern General Assembly in 1851. On the 1st of August, 1862, he died in Charlotte, N.C., where he had gone to meet his wounded son, then a soldier in the Confederate army. He was taken away in the meridian of his fame and usefulness, not yet having completed his fiftieth year, his last words being those of wonder and praise.

The collected writings of Dr. Thornwell, edited by Rev. James B. Adger, D.D., Richmond, 1871-75, are contained in four volumes, the first of which is entitled Theological; the second, Theological and Ethical; the third, Theological and Controversial; and the fourth, Ecclesiastical. See his Life and Letters, by B. M. Palmer, Richmond, 1875.

THREE-CHAPTER CONTROVERSY, The, was intimately connected with the Monophysite Controversy. The emperor issued an edict in 544 condemning the so-called "Three Chapters" which Theodore proposed, (1) the person and writings of Theodore of Mopsuestia, (2) the writings of Theodore in defence of Nestorius, and (3) the letter which Ibas was said to have written to the Persian Mari. Theodore had died at peace with the church, and Theodoret and Ibas had been expressly recognized as orthodox by the Council of Chalcedon (451). Thus the support of the "Three Chapters" implied a partial condemnation of the Council of Chalcedon. The Greek bishops yielded assent after a public resistance. Pope Vigilius wavered, but in 554 he concurred in the Three Chapters in the Judicatum, but at the same time insisted on the authority of the Council of Chalcedon. The Latin Church, however, tenaciously resisted the condemnation, and a synod of Carthage excluded Vigilius from church communion. Vigilius subsequently withdrew the Judicatum, refused to be present at the second Council of Constantinople (553), in which the Three-Chapter Controversy was considered, and in a decree of May 14, 553 (Constitutum de tribus capitulis), expressly protested against the condemnation of the "Three Chapters." The Council of Constantinople, however, followed the wishes of the emperor. The Greek churches accepted the decision, confirming the condemnation of the articles. The Roman Church fell in, and in 559 the North African Church gave its assent. But the recognition of the authority of this council by Vigilius and Pelagius was the occasion of the separation of the churches of Africa from the Roman Church, with Aquilea and Milan at their head, from the Roman Church. The schism continued till the pontificate of Gregory the Great. The Latin Church takes very little notice of the fifth Ecumenical Council (Second Council of Constantinople).

TIGLATH—PILESER.

1875; and in Migne. Latin. Patr., lxxviii.; Facundus Hermann: Pro defensa trium capul., in Migne, Lat. Patr., lxxviii.; Heiefe: Concilien-
gesch. ii. 796-824. 2d ed. W. Moller.

TIGLATH-PILESER (Heb., תגלות פילסר, also תגלות פילזע, תגלות פילז.alignment, Authorized Version, "Tiglath-Pileser."

LXX., Θεουλατ, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλατος, θεουλα
to, θεουλατος, θεουλατος, θεουλα

gesch. ii. 796-824. 2d ed. W. Moller.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.

TIGLATH—PILESER.
successor ascended the Assyrian throne B.C. 727. Ptolemy's Canon gives 726 as the first year of Ptolemaeus' successor in Babylonia, but the discrepancies make the identity of Pul with Tiglath-pileser a matter of the strongest historical probability. The name Pul was not unknown in Assyria, and was probably the private name of this king, who seems not to have been the son of his predecessor. The name Tiglath-pileser would therefore have been assumed on his ascending the throne.

The Bible makes the following statements about this king: (1) That he threatened the northern kingdom (Israel), and that Menahem the king gave him a thousand talents of silver to secure his favor and support (2 Kings xv. 19); (2) That in the days of Pekah, a usurper, the second successor of Menahem, he took Ijon, Abel-bethMaacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, "all the land of Naphtali," and carried them captive to Assyria (2 Kings xv. 29; cf. 1 Chron. v. 6, 29); (3) That Ahaz, king of Judah, induced him by homage and presents, in order to come to his aid against Syria and Israel; that he captured Damascus, carried the inhabitants away captive, and slew Rezin the king; and that Ahaz went to Damascus to meet him (2 Kings xvi. 7-10; cf. 2 Chron. xxviii. 20, which, however, says, "Tiglath-pileser, king of Assyria, came unto him [Ahaz], and. pressed him, but strengthened him not"). These statements are partly explained, partly supplemented, by the inscriptions, from which we are enabled to give, with approximate accuracy, a sketch of Tiglath-pileser's reign. In B.C. 745, his first regnal year, he made a successful expedition to Babylonia. In 744 he was occupied in the countries east of Assyria. In 743 his forces were engaged, partly in Armenia, partly before the city of Arpad, in the land Chatti, west of the Euphrates, receiving tribute from the kings of Karkemish, Tyre, etc. The years 742-740 were spent in Assyria, where he made a successful expedition to Babylonia. In 740 Hamath was punished for revolt, the citizenship given to "Azariah of Judah," who was himself not a successor. The years 739-737 were occupied in the siege of Arpad. In 738 Hamath was punished for revolt again to "Azariah of Judah," who was himself not a successor. The years 737-735 were spent in Assyria, where the king received tribute from Rezin of Damascus, Menahem of Israel (cf. 2 Kings xv. 19), Hiram of Tyre, and various rulers of Asia Minor, Phoenicia, and Arabia. The years 735-733 were spent in the East; but in 734 the king marched to Philistia (Philistia), taking in Phoenicia, Israel, Judah, Edom, Moab, and Arabia. Before this expedition, or in the early stages, must be placed the homage, gifts, and entreaties of Ahaz (2 Kings xvi. 7, 8). Tiglath-pileser speaks, in one inscription, of receiving tribute from "Je-u-chal-zí (Ahaz, Wm) of Judah." His account of the campaign of 734 (cf. 2 Kings xvi. 9) is the biblical account; the inscriptions tell us that he plundered the kingdom of Israel ("the land of the house of Omri"), and, killing Pekah the king, set Hoshea on the throne. This shows what power was at work behind the conspiracy and usurpation of Hoshea (mentioned 2 Kings xv. 29). After this the Assyrian king turned toward Damascus, and besieged it for two years, finally capturing it, and putting Rezin to death (cf. 2 Kings xvi. 9). It must have been at this time that Azah visited him at Damascus (2 Kings xvi. 10). In 731 occurred the second expedition to Babylon, with the subjugation of Merodachbaladan (see art.) and Ukinzer (see above). 730-728 were spent in Assyria, where the king's death probably occurred in 727.

The only difficulty occasioned by the comparison of the biblical with the Assyrian account of this king is a chronological one. He reigned, according to the Eponym Canon (which is fixed by its mention of the solar eclipse of B.C. 783, and by its correspondence with Ptolemy's Canon), B.C. 745-727. But the received biblical chronology puts the death of his contemporary, Azariah, in B.C. 758, and that of Menahem B.C. 761. It also gives 739, and not 734, as the date of Pekah's death, putting the invasions of Judah by Pekah and Rezin in 742-741. The discrepancies are in part due to the same causes which we find operating in the previous century, in the times of Ahaz, Jehu, and Shalmaneser II. (see Shalmaneser), but are connected in part with some special inaccuracies in the present text of that section of Kings with which we are here concerned. A solution of the difficulty cannot be attempted here; but it must be sought in the restoration of correct numbers in the Hebrew text, and not in a modification of the Assyrian data, which are here self-consistent and well-attested.


TILLEMONT, Louis Sebastien, Le Nain de, a Roman-Catholic historian; b. in Paris, Nov. 30, 1637; d. there Jan. 10, 1698. He was educated in Port-Royal, shared the views and fortunes of the Jansenists, and was consecrated priest in 1676. He took his name from the town of Tillemont, near Paris, where he was rector. He devoted much time to historical studies, and, after furnishing biographies for editions of several of the Fathers, published the first volume of his larger work, Histoire des Empereurs et des autres princes qui ont regne durant les six premiers siecles de l'Eglise, des persecutions qu'ils ont faites aux chrétiens, etc., 1690. He published three more volumes of this work during his life. Two posthumous volumes were added. His principal work was the Memoires pour servir à l'histoire eccléas. des six premiers siecles. The first three volumes were published at Paris, 1694. Thirteen others followed (till 1712) after the author's death, bringing the history down to 513. This was the first church history based upon conscientious researches published in France up to that time. It consists for the most part of quotations from the Fathers, arranged in chronological order. The author's own remarks are included in brackets, or consigned to the foot of the page as notes. Tillemont's labors do not satisfy the present generation of scholarship, but were valuable for their minute and careful research.

TILLOTSON, John, b. at Sowerby in Yorkshire, October, 1630; son of a clothier, who was a zeal-
When the apostle visited Lystra on his second missionary journey, he heard the best reports of Timothy from lad Francis Hacket, one of the subsequently ejected clergy. But Tillotson did not imbibe Puritan doctrines: he rather leaned in what was called the “Latitudinarian” direction. The Cambridge school of divines, including Budworth, More, Smith, Wilkins, and Hacket, leaned of that kind; but they probably exerted an influence over the future archbishop. Chillingworth, through his writings, is also said to have moulded Tillotson’s opinions. Yet he appeared on the Presbyterian side at the famous Savoy Conference, but was too young to take any important part in that assembly. How, when, or where, he was ordained is a mystery: but he was a preacher in 1661, and was offered the church of St. Mary Aldermanbury in 1662, when Edmund Calamy was deprived of it. After submitting to the Act of Uniformity, he was appointed to the rectory of Keddington, Suffolk, and soon afterwards preacher at Lincoln’s Inn. He began as an author in 1664, by publishing a sermon on The Wisdom of being Religious, and another in 1666, on The Rule of Faith. It was as a preacher, and the author of sermons, that he became most distinguished; his plain, almost colloquial style, free from learned notations, appealed to reason as well as revelation in supersitious Puritan; studied at Clare Hall, Cambridge, and soon afterwards preacher at Lincoln’s Inn. He became most distinguished; his plain, almost colloquial style, free from learned notations, appealing to reason as well as revelation in support of his opinions. He showed a strong Erastian tincture in a book entitled The Protestant Religion vindicated from the Charge of Singularity and Novelty, in which production he curiously said that “no man is at liberty to affirm the establishment of religion of a nation, though it be false.” This brought him into trouble with many of his friends, and he soon retreated from such a strange position. He was a Whig in politics, opposed to the despotism of the Stuarts, and an advocate of ecclesiastical comprehension. He attended Lord William Russell on the scaffold, and hailed with joy the Revolution of 1688: after this he took part in the ecclesiastical commission for revising the Prayer-Book. Not without high preferment before, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.

JOHN STOUTGON.

TIMOTHY, the friend and co-laborer of Paul, was the son of a heathen father and a Jewish mother named Eunice (Acts xvii. 1; 2 Tim. i. 5). If his home seems to have been at Lystra, where he encountered the apostles’ instructions of his mother and grandmother Lois (2 Tim. i. 5), and was probably converted at Paul’s visit on his first missionary journey. Paul frequently calls him his child (1 Cor. iv. 17; 1 Tim. i. 2, 18; 2 Tim. i. 2, etc.). At the time of his conversion he must have been very young: for Paul exhorts him, years after, for he was dean successively of Canterbury and St. Paul’s, he rose to the primacy of all England in 1691, where he endured many insults from the Nonjurors. Stricken with palsy, he died Nov. 22, 1694.
Old as the Creation, or the Gospel a Republican of the Law of Nature,— which appeared in 1789, when the author was seventeen years old, marks the culminating point of the deist controversy. The second volume of this work was withheld by Bishop Gibson, to whom the author had intrusted the manuscript. "It has not the force of style or the weight of thought which could secure a permanence in the consciences of the patriarchs, the wars of extermination, etc. Conyers, James Foster, Leland, and others attacked Tischendorf's work; and it was to it, more than to Tischendorf's first New Testament; and Tischendorf seems, only a short time before his death, to have recovered that impartial balance of mind necessary to do full justice to his great predecessor. Reaching the opening of his academic career with his habilitation as privatdocent, in October, 1840, and issuing his first Greek New Testament with the date 1841, he left in the same month for Paris, where he remained until January, 1843, save a visit to Holland in the autumn of 1841, and to England at the close of the summer of 1842. At Paris, not to mention a Protestant and a Catholic edition of the Greek New Testament, or his collations of Philo and of the sixtieth book of the Basilicas, his chief work was the deciphering the above-mentioned Codex Ephraemi, a biblical manuscript which had been erased, and re-written with the works of Ephraem Syrus. Tischendorf did not spoil the manuscript with chemicals: that was done by the librarians while he was a schoolboy at Plauen. From Paris he sped to Rome, only delaying at Basel to collect Ec°; and he remained in Italy about a year, working diligently at the uncial manuscripts of the Bible. But the first one, the Codex Vatonicus, he dedicated to him, because Mai had an edition under way; and it was only after the personal intervention of the Pope that he received permission to use it for three hours each, on two days, and to make a facsimile. He looked, however, with eagerness towards the East, and was so fortunate as to succeed in his plans for a journey thither.

On March 12, 1844, he sailed from Livorno for Alexandria, whence he proceeded to Cairo; and after examining the manuscripts in the Cairo monastery of Mount Sinai, and visiting the Coptic monasteries of the Libyan Desert, he started for Sinai on May 12, and reached it by the 24th, remaining until June 1. Here he discovered the forty-three leaves of the Codex Friderico-Augustanus, now at Leipzig, which are a part of the famous Codex Sinaiticus: the leaves of it that he was not allowed to bring with him were the incitement to his later Eastern journeys. With a glance at Palestine, Constantinople, and Patmos, he passed through Vienna and Munich, and reached Leipzig in January, 1845, well supplied with treasures. He married Miss Angelika Elene am Strassburg, and then, returning to Leipzig, he began to profit of an edition of the Greek New Testament. It should be distinctly observed, that Tischendorf appears to have made Lachmann his guide for the line of his work, not merely in so far as he followed, to a certain extent, Lachmann's example in discarding the so-called textus receptus, but even in particular points. We need only refer to the first striking success of Tischendorf's publication of the Parisian palimpsest, the Codex Ephraemi, and then to his edition of the Codex Claromontanus, the publication of both of which Lachmann had called for in 1830, declaring that Parisian scholars could win immortal honors by it. The young German did what Paris failed to do. Lachmann, however, spoke most slightly of Tischendorf's first New Testament; and Tischendorf seems, only a short time before his death, to have recovered that impartial balance of mind necessary to do full justice to his great predecessor.
The following years were broken by journeys to England, to Italy, and to St. Petersburg. In 1865 appeared the first edition of his work upon the date of the Gospels: *When were our Gospels written?* and this was speedily replaced by new editions; while Danish, Dutch, English, French, Italian, Russian, Swedish, and Turkish translations scattered the book abroad. He published in 1878 an edition of the New Testament part of the *Codex Vaticanus*, and an appendix to the *Sinaiticus*, *Vaticanus*, and *Alexandrinus*. During this time, however, beginning with 1864, he had been issuing the "eighth larger critical edition" of his Greek New Testament; and the last part of the text with the critical apparatus appeared in 1872. He was filled with plans for a new journey to the East, and he had prepared already for a voyage to America to attend the General Conference of the Evangelical Alliance in New York; but upon May 31, 1875, he was disabled by a stroke of apoplexy, and never recovered sufficient power to work again. He died on Dec. 7, 1874, and was buried in the new cemetery at Leipzig. Five of his eight children are daughters; the eldest son, Paul Andreas, is second dragoman in the German embassy at Constantinople; the second, Johannes, is a lawyer, at present attached to the Imperial Law Office at Berlin; the third, Immanuel, is a physician, at present assisting a professor at Kiel.

Tischendorf was a man of unusual mental ability and diligence. His services to biblical students cannot easily be over-estimated and will be more and more gratefully acknowledged as the increase of distance in time removes the observer from the influence of that prejudice against him due to his estimate of himself. His editions of the New Testament, culminating in the eighth, are very valuable for the text presented, and still more for the vast amount of material which they place at the disposal of the student of the text; and the comparative agreement of Tregelles and of Westcott and Hort with him shows that his critical judgment was of a high order. A list of his works may be found in the writer's article in Bible. *Encyc.* (Feb. 1, 1876, pp. 89-102), and in the *Prolegomena*, ed. VIII. crit. mai., Leipzig, first part, 1884, pp. 7-22.

**TITHE.** Down to the seventeenth century it was generally held that all tithes, without exception, had been introduced by the Church on the basis of the Mosaic law, and had only been confirmed and extended by the State. The investigations, however, of Selden, Hugo Grotius, and others, proved that tithes (*decima*) were also known to the Roman law, and had in many cases been introduced from it into the economical organization of the State. The inhabitants of a conquered country paid a tenth of the revenue he derived from it as a rent to the State, and generally he transferred this system of rent to the colonists he settled on the soil. Nevertheless, when speaking of tithes as part of the ecclesiastical organization. The Church chiefly in the Church, which, again, had borrowed the institution from the Synagogue. It was an old custom, older than Moses, to offer up one-tenth of one's income as a sacrifice.
TITHES AMONG HEBREWS

TITHES AMONG HEBREWS.

2365

The principal tithal rules are as follows. (1) The tenth part of the fruits of the earth and cattle were given to the Levites, who received it as a compensation for their want of an inheritance,
and might eat it at their several places of abode (Num. xviii. 21). (2) The Levites must give one-tenth part of this tithe to the priests (Num. xviii. 29); this latter portion after the exile (Neh. x. 38), and perhaps before (2 Chron. xxxii. 12), had to be delivered at Jerusalem. (3) A second tenth was eaten at the tabernacle, at a joyous feast (Deut. xiv. 22 sq.); the offerers, if they made the transportation of the tenth part inexpedient, it might be converted into money, and the money used again in the purchase of the necessary vegetables and meat for the feast (Deut. xiv. 25, 26). (4) Every third year this tithefestival was celebrated by the people at their homes (Deut. xxvi. 12); the Levites, stranger, fatherless, and widows being invited thereto.

The tithes were considerably neglected after the exile (Neh. xii. 10; Mal. iii. 8, 10); and, at the later period of Roman rule, high priests often laid violent hands on the priestly tithes (Joseph., Ant. XX. 8, 8; 9, 2). The Pharisees, on the other hand, insisted upon the tithal rules as conditions of the consecration of vegetables and meat, and upon the previous and minute application of them. Our Lord refers to their particular care in this regard (Matt. xxii. 23).


Tittmann, Johann August Heinrich, a distinguished German theologian of moderate rationalistic tendencies; was b. in Langensalza, Aug. 1, 1773; d. in Leipzig, Dec. 30, 1851. He studied at Wittenberg and Leipzig, and was made professor of theology at the latter university. His principal works were, Instituio symbolica ad sententiam eccles., 1811, Ueber Supranaturalismus, Rationalismus u. Atheismus, 1816, and an edition of the Symbola litteraria Boeotiae, 1817.

TITULAR BISHOP, same as Bishop in partibus. See Episcopus in Partibus.

Titus, the "fellow-helper" of Paul; a Gentile (Gal. ii. 3); was probably one of Paul's converts (Titt. i. 4), but was never circumcised (Gal. ii. 3). He is not mentioned in the Acts, and first appears in connection with the apostle on his journey to the Council of Jerusalem (Gal. ii. 1-3). We next find him at Ephesus during Paul's third missionary journey. Paul sent him thence, with a companion, on a mission to Corinth (2 Cor. vii. 14, xii. 19). After meeting Paul in Macedonia (2 Cor. vii. 9), he went on again to Corinth (2 Cor. vii. 6, 18-24). Our next information about Titus is found in Paul's Epistle to him. At the time the apostle wrote, Titus was in Crete (Tit. i. 5), where the apostle had left him after his release from the first Roman imprisonment. Titus was with Paul in the second Roman imprisonment, and it was with Paul he went on his journey from Macedonia to Jerusalem (2 Tim. iv. 19; Acts xx. 4). According to tradition (Euseb., III. 4; Constitutiones Apostolicae, vii. 49; Hieronymus on Tit. li. 7; Theodoret on 1 Tim. iii. 1.), Titus died as Bishop of Crete.

Titus, Bishop of Bostra in Arabia; a distinguished opponent of Manicheism; d., according to Jerome, in the reign of Valens. Nothing further is known of his personal history than that he came into a personal conflict with Julian the Apostate, who in a letter to him accused him of exciting the Christians to acts of violence against the heathen. This letter, which falls in the year 362, was written from Antioch. The great reputation of Titus in the early church rests upon his work against the Manicheans. Jerome mentions it twice, and speaks of its author as one of the most important church-writers of his time (Ep. 70, 4, ed. Villari). Sozomen (iii. 14) likewise speaks of him as one of the most distinguished men of his day. In this work, Titus denies the conceivability of two beginnings, admits the distinction of good and evil only in the moral sphere, denies that death is an evil for the good, and starts from the general proposition of Plato concerning the beauty of the world. The three books which are preserved of this work were originally known only by the Latin translation of Turrianus, but have since been edited from a Greek manuscript at Hamburg, in the Theolagus Canisius, and by Gallandi, in his Bibliotheca, v. 298 sqq. The Commentary on Luke and the Oratio in ramos, edited by Gallandi, and ascribed to him, are probably spurious. See Tilmont: Mémoires pour servir à l'histoire ecclesiastique; Baur: D. Manichäische Religionssystem, p. 9; Neander: Church History, vol. ii.

Tobit. See Apocrypha.

Tobler, Titus, b. at Stein in the canton of Appenzell, Switzerland, June 25, 1806; d. Jan. 21, 1871, in Munich. He studied medicine at Zurich and Vienna, and undertook for medical purposes a journey in Palestine (1855-38): Lustreise im Morgenland, Zurich, 1839. Having become interested in the geographical and topographical investigations of the Holy Land, he made three more journeys to Palestine, the first in 1845; and as the literary results of this journey appeared, Bethlehem, St. Gall, 1849; Plan of Jerusalem, 1850; Golgotha, 1851; Die Siloahquelle and der Oelberg, 1852, 1853 (2 ed., 1856); Topographie von Jerusalem und seinen Umgebungen, Berlin, 1853-54, 2 vols. After the second he published Planographie von Jerusalem, Gothu, 1856, and Dritte Wanderung nach Palästina, Gothu, 1853. In 1865 he undertook his last journey to Palestine, and published his Nazareth, Berlin, 1868. See also his Bibliographia Geographica Palestine, Leipzig, 1867, Palestine Descriptions ex Sacco iv. c., et c., Leipzig, 1869, and ex Sacco viii., ix., xii., et x., Leipzig, 1874. His life was written by Heim, Zurich, 1879.

Todd, Henry John, Church of England; b. about 1753; d. at Stettinston, Yorkshire, Dec. 24, 1845. He was graduated M.A. at Oxford, 1786; rector in London; keeper of manuscripts at Lambeth Palace, 1803; rector of Stetston, 1820; prebendary of York, 1830; archdeacon of Cleveland, 1832; and queen's chaplain. He edited Milton (1801), Spenser (1805), Johnson's Dictionary (1806), with that of De la Harpe's Instauratio, 1808; History of Canterbury, Canterbury, 1798; Vindication of our Authorized Translation and Translators of the Bible, London, 1819; Memoirs of Rt. Rev. Brian Walton, 1821, 2 vols.; Life of Archbishop Cranmer, 1831, 2 vols.; Authentic Account of our Authorized Translation of the Bible, 1835.
TODD, James Henthorn, B.D., Irish Church; b. at Dublin, April 23, 1805; d. at Silveracres, Rathfarnham, near Dublin, June 28, 1869. He was graduated B.A. at Trinity College, Dublin, 1821; King's College, London, 1823, where he delivered lectures, 1828 and 1841; regius-professor of Hebrew, 1849; librarian to the University, 1852; preceptor of St. Patrick's, 1864; and president of the Royal Irish Academy for five years. He wrote two courses of Donnellan lectures, viz., On the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul, Dublin, 1840, ditto, in the Apocalypse of St. John, 1846; Historical Memoirs of the Successors of St. Patrick and Archbishops of Armagh, 1861, 2 vols.; Memoir of St. Patrick's Life and Mission, 1863; edited some of Wiclif's writings (see literature under that art.), and greatly distinguished himself as an Irish antiquary.

TODD, John, D.D., Congregationalist; b. at Rutland, Vt., Oct. 9, 1800; d. at Pittsfield, Mass., Aug. 24, 1873. He was graduated at Yale College, 1822; studied four years at Andover Theological Seminary; was pastor in Groton, Mass., 1827 to 1829; editor of a magazine, 1836 to 1839; first Congregational Church, Philadelphia, to 1842, and Pittsfield, to 1872. He offered prayer at the driving of the last spike of the Central Pacific Railroad. He was a man of national reputation, and the author of many excellent and widely circulated books, among which may be mentioned Lectures to Children, Northampton, 1834 and 1858, 2 series (translated into French, German, Greek, etc., printed in raised letters for the blind, and used as a school-book for the liberated slaves in Sierra Leone); Student's Manual, 1835, new English edition; London, 1877; Index Rerum, 1835 (prepared for noting books read); Sabbath-school Teacher, 1836; Simple Sketcher, Pittsfield, 1843, 2 vols.; Future Punishment, New York, 1863; Hints and Thoughts for Christians, 1867; Woman's Rights, 1867; The Sunset-land, or the Great Pacific Slope, 1870. A collected edition of his books appeared in London, 1855, later edition, 1879. See John Todd, The Story of his Life told mainly by Himself, New York, 1876.

TOLAND, John, a distinguished English deist; was b. near Londonderry, Ireland, Nov. 30, 1699; d. at Putney, March 11, 1722. He was born of Roman-Catholic parentage (was charged with being the illegitimate son of a priest), changed his original name, Janus Junius, at school, and became a Protestant at the age of sixteen. He studied at the universities of Glasgow, Edinburgh (where he graduated M.A., 1700), and Leyden, where he studied theology with a view to becoming a dissenting minister. He spent several years at Oxford, and in 1706 published his principal work, Christianity not Mysterious (2d ed., Amsterdam, 1702), which made a great sensation. The conclusions of the book are not very distinct; but the author defines that to be "mysterious" which is "above," not "contrary to," reason, and declares that Christianity contains nothing "mysterious" (thus, it is not "contradictory to" reason). He defends himself as a good Christian and a good Churchman. The book was burnt by the hangman at Dublin on Sept. 11, 1697, Toland being in the city at the time. "The Irish Parliament," says South, "to their immortal honor, sent him packing, and, without the help of a fagot, soon made the king too hot for him." From this time on, he led a Bohemian life, flitting between London and the Continent; wrote some political pamphlets favoring the claims of the house of Brunswick; spent some time at Brussels in a semi-official position, and died a pensioner of Lord Molesworth. He defended his Christianity not Mysterious, in an Apology for Mr. Toland, London, 1697, and Vindicius liberiueus, London, 1702. He published an edition of Milton's Works, Historical, Political, and Miscellaneous, with a Life, London, 1697, 1698, 3 vols.; Ammianor, or a Defence of Milton's Life, 1699 (construed into an attack upon the canon); Tetradymus, 1720; Impartial History of Servetus, 1724, etc. An historical account of his life and writings appeared in 1722, and a Life by Hudson, London, 1726, in 2 vols., with a Life by Des Maizeaux. See LELAND: Deut. Writers; LECHLER: Deismus; A. S. FARRAR: Critical History of Free Thought (lect. iv.); STEPHEN: History of English Thought, etc. (i. 101 sqq.).

TOLEDO, Councils of. The old Spanish city of Toledo (Toletum), on the Tagus, (forty-two miles south-west of Madrid, with a population of five thousand, and still the seat of an archbishop), was the seat of a bishopric, and was the scene of numerous church synods. The First Council was called by Bishop Patrons, or Petrusinus, of Toledo, in 400. With eighteen other bishops, he passed twenty canons against the Priscillianists. A second council was probably held there in 447, in obedience to the demand of Pope Leo the Great, that the Spanish bishops should take further measures against the Priscillianists. The bishops of four provinces constructed a creed in Toledo, in which it is to be noticed that the phrase, "proceeding from the Father and the Son" (a patre filioque procedens), occurs. In the eighteen anathemas that are appended to it are found the best materials for the knowledge of the doctrines of the Priscillianists. The Roman dominion in Spain was overthrown in the latter part of the fifth century by the West Goths, who ruled for fifty years from Toulouse as the seat of power. They were zealous Arians, but did not institute severe persecutions against the Catholics. The Second Council of Toledo (symbod. Toletana II.) was held in 531 (or 527), and passed five unimportant canons. In 531 the king of the West Goths took up his residence in Toledo. This change gave to the city great importance as a civil and ecclesiastical centre. In 581 or 582 the Arian King Leuwigild held a synod of the Arian bishops in the city, to take measures for the conversion of the Catholics. But the Goths, instead of converting the Catholics, were themselves converted; the Catholic bishops having full control of the people who were Catholics, and never ceasing to denounce the Gothic rulers as foreigners, barbarians, heretics, etc. King Reccared entered the Gothic Church in 588, and in the same year held the celebrated Third Council of Toledo. After three days of fasting and prayer, the assembly held its first sitting May 8, being opened by the king, who used in his address the phrase, procedit a patre et a filio ("proceedeth from the Father and the Son"). He announced, as the reason for his having convened...
the synod, his desire to lay down a confession of his orthodoxy. He pronounced the anathema of Arius, and expressed his acceptance of the creeds of Nicaea, Constantinople (with the addition of the statement, "proceeding from the Father and the Son"), and Chalcedon. The Goths who took part in the synod condemned Arianism in twenty-three articles. The synod also passed twenty-three articles bearing upon the assertion of the bishop of Toledo, who was deposed for hisesy. These were signed by the king, sixty-four bishops, and seven episcopal substitutes. Leader of Seville closed the proceedings with an address.

The Fourth Council of Toledo (two local councils having been held in 597 and 610) was called by King Sisenand, and convened Dec. 5, 635. Sixty-four bishops were present, and Isidore of Seville acted as president. The king, who had dethroned his predecessor Suintila, threw himself prostrate before the bishops, and with tears begged their intercession with God for himself. The synod passed seventy-five articles confirming the rights of the king, pronouncing eternal excommunication upon all who engaged in rebellion against the throne, etc. The Fifth Council of Toledo convened in 636, at the command of the King Chintila, who sought thereby to confirm his power. The Sixth Council of Toledo was summoned by the same king, in 638. Fifty-two bishops were present. All crimes against the king were declared punishable with eternal damnation. The Seventh Council of Toledo was held in 646, under Chindaswinth, who had risen to the throne by violence. In the collection of the acts of the councils, decrees about the offices of archdeacon, presbyter, sacristan, etc., are attributed to Jews and heretics. The Ninth Council of Toledo, consisting of forty-eight bishops, twenenty-seven episcopal substitutes, several abbots, and sixteen knights, was convened May 2, 656, with fifty-nine bishops present. The licentiousness of the priests (sodomy, etc.), and the worship of trees, stones, etc., were condemned; and it was ordered that every day of the year (Good Friday excepted) mass should be celebrated in every church for the king and his family. The Seventeenth Council was assembled on Nov. 2, 675, to take measures against the licentiousness of the priests. The Fifteenth Council, in 684, Monothelitism and Arianism were condemned. The Fifteenth Council, in 684, was held in St. Peter's and St. Paul's Church, London, 1874; PICK, in McCLINTOCK and STRONG, s.v.

TOLEDO. See also ALBRECHT VOGEL.

TOLEDOTH JEBHU (תַוְלְדֹת יְבֻהֵו, "generations [i.e., history] of Jesus"), a Jewish apocryphon of the middle age, made up of "fragmentary Talmudic legends," which pretends to be a life of Jesus, but is in reality a chummy and stupid fiction. Its author is unknown. Luther shows up the book in his usual vigorous style in his Schem Hamphoras. There are two widely different recensions of it. Wagenseil published a Latin translation of one of his Tela Igena Satane, Altorf, 1838; and Huldreich of Historia Jesuca Saxenazeri a Judaeis blasphemae corrupta, Leyden, 1705. According to the first, Jesus was born B.C. 106-79; according to the second, B.C. 70-4. See also CLEMENS: Die geheimgehaltenen oder sogenannten apokryphischen Evangelien, Stuttgart, 1850, part v.; ALM: Die Urtheile beidnisber über Jesus und jiidischer Schriftsteller der vier ersten christlichen Jahrhunderte über Jesus und die ersten Christen, Leipzig, 1864; BARING-GOULD: The Lost and Holye Gospel, London, 1874; PICK, in McCLINTOCK and STRONG, s.v.

TOLERATION. See LIBERTY, RELIGIOUS.

TOLET, Francis, a learned Jesuit writer upon ethics and casuistry, and editor of the doctrinal and ecclesiastical journals of his order, was the first Jesuit to receive this honor. Six-
TOMBES.

John, b. at Beaudley, Worcestershire, 1603; d. at Salisbury, May 22, 1676. He was graduated M.A. at Oxford, 1624; entered holy orders; soon became famous for his preaching, especially among the Puritans, and was successively lecturer at St. Martin's, Oxford, preacher at Beaudley, 1630, shortly afterwards at Leominster (Lemster), and 1641 at Bristol; master of the Temple, London, 1647; preacher at Beaudley, 1647. In Beaudley he had for his near neighbor Richard Baxter at Kidderminster. Each had his numerous admirers, many of whom made a long journey each week to hear his favorite. Between Tomes and Baxter there was incessant controversy, especially upon infant baptism and church polity. In 1658 Tomes was appointed one of the triers for the approbation of public ministers, and removed to London. In 1656 he married a rich widow, and retired from pastoral duties. He had his numerous admirers, many of whom made a long journey each week to hear his favorite. Between Tomes and Baxter there was incessant controversy, especially upon infant baptism and church polity. In 1658 Tomes was appointed one of the triers for the approbation of public ministers, and removed to London. In 1656 he married a rich widow, and retired from pastoral duties. He had his numerous admirers, many of whom made a long journey each week to hear his favorite.

TOMLINE, George, D.D., Church of England; b. at Bury St. Edmund's, Suffolk, Oct. 9, 1750; d. at Winchester, Nov. 14, 1827. Graduated at Cambridge, he was successively rector of Corwen (1782), prebend of St. Peter's, Westminster (1784), rector of Sudbury-cum-Offord, Suffolk (1785), bishop of Lincoln, with the deanery of St. Paul's (January, 1787), and finally bishop of Winchester (July, 1820). His family name was Pretyman, but he changed his own name to Tomline in order to inherit a considerable fortune. He left two hundred thousand pounds. He is best known by his Elements of Christian Theology, London, 1799, 2 vols. (14th ed., 1843; vol. i. separately printed as Introduction to the Study of the Bible; 2nd ed., 1840); Refutation of the Charge of Calvinism against the Church of England, 1811; Memories of Pitt, 1821.

TONGUES, Gift of, a phenomenon of the apostolic age, technically known as the "glossolalia." It first showed itself in Jerusalem, upon Pentecost (Acts ii. 4), but was repeated in other places (x. 44), and was considered by the apostles as a sign of the end of the world and of the coming of the glory of God (Acts xi. 15, 16). It is more fully described by Paul in 1 Cor. xii. 9-11, "Are all men speakers? Do all men know foreign languages? Are all men prophets? Can all men interpret visions? Can all men speak with tongues?"

TOUNSEUR. The, denotes the practice of the Roman-Catholic and Greek churches, by which a portion of the skull of the priest is shaven. It precedes the consecration to clerical orders, and is a specific mark of distinction between the clergy and the laity (Conc. Trid., xxiii. 4). He who has once received the tonsure must always retain it. It may be conferred upon candidates in their seventh year, but in this case they may not exercise spiritual functions till they are fourteen years old (Conc. Trid., xxiii. 3). The tonsure is regarded as a symbol of Christ's crown of thorns, the regal dignity of the priesthood, and the renunciation of the world, and is sometimes based upon Acts xxii. 24, 26, 1 Cor. xi. 14, 15. It is held that Paul and Peter practised it. It is an historical fact that, in the fourth century, neither monks nor priests practised the tonsure [so also Wetzer and Welte]. The cutting of the beard, and hair of the head, was forbidden by the Council of Carthage (398); and Jerome, in his Commentary on Ezek. xlv., says that the Christian priest was not to appear with shorn head, lest he be confounded with the priests of Isis and Serapis, and other heathen divinities. The custom of cutting the hair at first prevailed...
among the penitent, and was taken up by the monks in the fifth century. They shaved the hair down to the chin; and this practice was considered symbolical of penitence. From the sixth century on, the priests followed the practice. Three principal styles of tonsure have prevailed. The Roman tonsure consists of the shaving of the entire skull, except a ring of hair extending all around, behind, and above the ears. The Greek tonsure was of this kind. The synod of Toledo, in 633, decreed this style for Spain. The extent of the shaved part was gradually diminished; but the synod of Placentia (1389) ordered that it should be at least four fingers broad. The Greek tonsure, also called "the tonsure of Paul," consists in shaving the fore-part of the skull entirely bare. The Celtic or British tonsure, called also the tonsure of James or Simon Magnus, consists in shaving the head bare in front of a line drawn across the skull from ear to ear. [The style of the tonsure formed a subject of most violent controversy in England after the arrival of Augustine and his monks, until the final victory of the Roman type of Christianity over the old Celtic Church in the eighth century.]

The tonsure is conferred by the bishops, cardinal priests, and abbots (Conc. Trid., xxiii. 10). The Pope may also vest the right in priests. [See BeDE: Historia Ecclesiastica, iv. 1; MAR-TEN: De antiquo eccl. rit.; art. "Tonsur," in WETZER U. WELTE.]

TOPLADY, Augustus Montague, was b. at Farnham in Surrey, Nov. 4, 1740; and d. in London, Aug. 31, 1788. He was one of the greatest hymn writers of his age. His Psalms and Hymns, of which a new edition, containing but few of his own, appeared in 1776, contained but few of his own. His later hymns add considerably to these but one-third of their bulk, but include his most important compositions. No reliable edition of his entire verses existed prior to that of D. Sedgwick, 1880. His Psalms and Hymns, 1776, contained but few of his own.

As to Toplady's talent and earnestness there are not two opinions. Montgomery's remark, that "he evidently kindled his poetic torch at that of his contemporary, Charles Wesley," means merely that he could not be insensible to Wesley's example and influence. So similar were their gifts, that their hymns can be distinguished only by the tone of the severer doctrinal voice of the other. Agreeing in every thing else, difference of opinion as to the Decrees made and kept them the worst of friends. "Mr. John Wesley," said Toplady in a sermon, "is the only opponent I ever had whom I chastised with a studious disregard to cere- mony and decorum. I only gave him his due, and deserved a scorpion." "They have defended in his Arminian Magazine, "with arguments worthy of Bellian, and language worthy of Billingsgate." Yet Toplady took not half his pleasure in these "blind Arminians," and has frequently received credit for some of their best. His own poetry was better than his polemic, and has often "a peculiarly ethereal spirit." Some of his hymns are heavily weighted with divinity; but his "Rock of Ages," "Amen," and "Assured hope," are among the most popular hymns in any language. For sketch, see Bishop RYLe: Christian Leaders of a Hundred Years Ago, London, 1869.

TORQUEMADA (TURRECREMATA), the name of two distinguished Spanish ecclesiastics. — I. Juan de, b. in Valladolid, 1388, educated there and in Paris; was appointed (1431) by Eugenius IV. "master of the holy palace," sent by him to the Council of Basel, and made cardinal in 1439. He wrote De conceptione dei parci Mariæ, libri viii. (Rome, 1547, ed. with preface and notes, by Dr. E. B. Pusey, Lond., 1869, etc.), and died at Rome, Sept. 1448. See LEBDER: Der spanische Cardinal Johann von Torquemada, sein Leben u. seine Schriften, Freiburg-im-Br., 1879. — II. Thomas de, the famous inquisitor, was b. at Valladolid, 1420; d. at Avila, Sept. 14, 1498. He belonged to the order of St. Dominic, and gave himself up wholly to the organization of the Spanish Inquisition, and overcame the scruples of Isabella. It was at the request of Ferdinand and herself that the "Holy Office" of the Inquisition was created by Sixtus IV., Nov. 1, 1479. When this Pope determined to appoint an inquisitor-general, the appointment fell on Torquemada (1482). The laws and methods of the Spanish Inquisition were his work. The laws appeared in Madrid, 1576, with the title Copilacion de las instrucciones del oficio de la santa inquisicion, hechas por el muy reverendo senor Fray Thomas de Torquemada, etc. It was due largely to him that the large sum offered by the Jews was not accepted by Ferdinand, and that they were expelled from Spain in 1492. Torquemada's name has become synonymous with cold-blooded cruelty. LONGfellow has a fine poem on the subject; and Prescott has given a picture of him in his Ferdinand and Isabel. See INQUISITION.

TÖSSANUS, Petrus (Pierre Toussaint), b. at Saint-Laurent, Lorraine, in 1499; d. at Limpel in Auvergne, 1573. He studied theology at Cologne, and later at Mainz, and became a Dominican. At first he was a zealous inquisitor of heretics, and captured several. But, after some time spent in prison, he was offered the archbishopric of Metz, which he declined, declaring that it was the Pope's power to appoint the cardinal. He was then made a canon at the Cathedral of Metz. But, when the perse-
TOURS.

TOULMIN, Joshua, D.D., English Unitarian; b. in London, May 11, 1740; d. at Birmingham, July 23, 1815. He was a Baptist minister at Taunton, 1763; but, becoming a Unitarian, he was one of Dr. Priestley's successors at Birmingham. He was the author of several books, of which may be mentioned, Memoirs of Faustus Socinus, London, 1777; Review of Life of John Biddle, 1789; History of the Town of Taunton, Taunton, 1781; Biographical Tribute to Dr. Priestley, London, 1809; Historical View of the Protestant Dissenters in England under King William, 1814; and edited, with Life, Neal's History of the Puritans, 1794-97, 5 vols., the basis of all subsequent editions.

TOULOUSE, Synods of. Many ecclesiastical councils have been held in Toulouse, some of which are important. At the suggestion of Louis, a synod was convened in Toulouse, probably in 829. The decrees are lost. One was held in 883 to adjust the complaint which Jews had made to King Carlmann, of being abused by clergy and laity. One in 1056, summoned by Pope Victor II., consisted of eighteen bishops, and passed thirteen canons forbidding simony, insisting upon the rule of celibacy, and placing the age of ordination to priests' orders at thirty, and to deacons' orders at twenty-five. The synod of 1118 was concerned with the inception of a crusade against the Moors in Spain. The synod which Pope Calixtus II. presided over in person reiterated the laws against simony, confirmed the right of the bishops to tithes, etc. The synod of 1161, at which the kings of France and England, and legates of Pope Alexander III. and his rival, Victor III., were present, declared Alexander pope, and pronounced excommunication upon Victor. The synod of 1210 forbade the conferment of offices upon heretics, and forbade all work upon church-festival days which are mentioned by name. The synod of 1220, in the pontificate of Gregory IX., is important. It obliged archbishops and bishops, or priests, and two or three laymen, to bind themselves by oath to search out heretics, and bring them to punishment. A heretic's house was to be destroyed. Penitent heretics were to be obliged to wear a cross on their right and left side, and might not receive an office until the Pope or his legate should at the purity of his faith. All men of fourteen years and over, and all women of twelve years and over, were to be required to deny all connection with heresy and heretics. This oath was to be repeated every two years. Laymen were also forbidden the possession of the Old and New Testament; and the suppression of vernacular translations was.cspe.

The synod of 1229, in the pontificate of Gregory IX., was important. It obliged archbishops and bishops, or priests, and two or three laymen, to bind themselves by oath to search out heretics, and bring them to punishment. A heretic's house was to be destroyed. Penitent heretics were to be obliged to wear a cross on their right and left side, and might not receive an office until the Pope or his legate should at the purity of his faith. All men of fourteen years and over, and all women of twelve years and over, were to be required to deny all connection with heresy and heretics. This oath was to be repeated every two years. Laymen were also forbidden the possession of the Old and New Testament; and the suppression of vernacular translations was.cspe.

The synod of 1229, in the pontificate of Gregory IX., was important. It obliged archbishops and bishops, or priests, and two or three laymen, to bind themselves by oath to search out heretics, and bring them to punishment. A heretic's house was to be destroyed. Penitent heretics were to be obliged to wear a cross on their right and left side, and might not receive an office until the Pope or his legate should at the purity of his faith. All men of fourteen years and over, and all women of twelve years and over, were to be required to deny all connection with heresy and heretics. This oath was to be repeated every two years. Laymen were also forbidden the possession of the Old and New Testament; and the suppression of vernacular translations was.cspe.

TOURNEMINE, René Joseph, b. at Remens, April 26, 1861; d. in Paris, March 16, 1735. He was educated by the Jesuits; entered their order, taught theology and philosophy in several of their houses, and was in 1666 placed at the head of the Journal de Toulouse, which he conducted till 1718 with great moderation and tact. He also published in 1719 an excellent edition of the Brevis exposition sensus literalis totius scripturae (Cologne, 1630, 2 vols.) of the Jesuit Menochius.

TOURS, Synods of. The first synod of Tours of which any account has been preserved convened in 401, passed thirteen canons re-affirming the decrees of former synods, forbidding priests to whom the privilege of marriage was accorded to marry widows, pronouncing excommunication upon priests who renounced their orders, etc. The synod of 567 met with the consent of King Charibert, and passed twenty-seven canons regulating matters of church-discipline. The synod of 818 was convened by the order of Charlemagne, and passed fifty-one canons defining the duties of bishops, putting the ordination of priests in their thirteenth year, regulating the relation of nuns and monks, forbidding markets on Sunday, etc. The canons close with a profession of absolute submission to Charlemagne. Another synod was held at the time the remains of St. Martin were conveyed from Auxerre to Tours,—either in 912 or 887. The synod of 942 is barely mentioned, and that of 1055 was convened with reference to the views of Berengar concerning the Lord's Supper, which had been condemned as heretical. Berengar on that occasion was excommunicated.

In 1090 the cardinal legate Stephen convened a synod at Tours, which concerned itself with the purchase and sale of church-offices, the licentiousness and concubinage of the clergy, etc. The council of 1096 was occupied with the release of King Philip of France from the ban of the church, and with the preparation for the first crusade. In 1163 Pope Alexander III. presided in person over a synod at Toulouse which excommunicated the antipope, Victor IV., and recognized his own claims. The synods of 1236 and 1282 were concerned with matters of church-discipline. The important synod of 1510 took up the great conflict which was then raging between Louis XI. of France and the belligerent Pope, Julius II. The chancellor of Louis opened the council with complaints against the Pope, and in the king's name presented several questions to the assembled dignitaries bearing upon the relations of states to the papal see. The law of concubinage was whether the Pope might carry on war against princes who with their lands acknowledge allegiance to the church. The synod answered that the Pope had no right to begin any such war. A second question con-

TOURS.

TOURS.

TOURS.

TOURS.
TRACTARIANISM.

**TOWIANSKY.**

The series consisted of ninety tracts, of which Newman wrote six, of which ten were of a dogmatic character. The movement was essentially a revival of medieval ecclesiasticism and scholasticism, in protest to evangelicalism, and to that political liberalism which abolished the Test Act in 1828, and ten of the Irish bishops in 1833, whose occupants had voted against the Reform Bill. They endeared to the movement by John Keble's 'Christian Year,' 1827. Its real founder was Hugh James Rose. Its start was given by A. P. Peereceal's 'Christian Peace-Offering,' 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the importance of the sacraments, and the significance of the political movements of their time was directly in protest to evangelicalism, and to the indorsers of the sentiments advocated. The first tract was by Newman, entitled 'Thoughts on the Order of the Church,' in 1828. The object of this book was to show that the Anglican and Roman churches were essentially agreed. Even the Froude, who argued that the existing Roman Church had departed from the primitive faith, and so, in a less degree, had the Anglican Church, but that the teachings of the latter admitted of construction in the sense of the primitive church. He therefore urged the claims of celibacy, fasting, relics, and monasticism, and the tendency of the political movements of their time was directly against such a return of the middle age, the little coterie at Oxford published The Churchman's Manual (1833), in which they made prominent the three points of the idea of the church, the important...
great pamphlet war was thus opened; but the Tractarians were defeated. In 1837 the Roman tendency of the movement more plainly manifested itself, especially in Isaac Williams’s tract (No. 80), On Resive in Communicating Religious Knowledge. It advocated a revival of the discipline and ceremonies of the Roman Church, i.e., the idea that there were doctrines which should not be publicly taught; and that the Bible should not be promiscuously circulated. Keble’s tracts were in similar strain. The effect of such writing was twofold, the public was dismayed, and certain members of the Tractarian party avowed their intention to become Romanists. In 1838 the Library of the Fathers (see Patristics) was started by the Tractarians, and in 1840 the Library of Anglo-Catholic Theology, which contained old High-Church writers of theChurch of England who more or less sympathized with the views of the Tractarians. But the deciding issue was the setting of the tide towards Rome, that Newman made a vigorous effort to turn it by his famous tract (No. 90), Remarks on Certain Passages in the Thirty-nine Articles, in which he endeavored to show how it was possible to interpret the Thirty-nine Articles in the interest of Catholicism. He maintained that “the sixth and twentieth articles, on Holy Scripture and the authority of the Church, were not inconsistent with the Anglo-Catholic idea; that the true rule of faith is not in Scripture alone, but in apostolic tradition; that Art. XI., on justification by faith only, did not exclude the doctrine of baptismal justification, and of justification by works as well; that Arts. XIX. and XXI., on the Catholic Church and general councils, did not mean that the true church is not infallible, but that the idea of express supernatural privilege, that councils properly called shall not err, lies beyond the scope of these articles, or at any rate beside their determination; that Art. XXII., on purgatory, pardons, images, relics, and invocation of saints, only condemned the Romanish doctrine concerning them, not any other doctrine on these subjects, consequently not the Anglo-Catholic; that Art. XXV. did not deny the truth of the sacraments of extreme unction, but sacraments, but only that they were not sacraments in the same sense as baptism and the Lord’s Supper; that Art. XXXIII. only condemned gross views of transubstantiation, not the mysterious presence of the body of Christ. The articles on masses and clerical celibacy were in like manner explained away” (Stoughton). The tract appeared in March, 1841: Newman acknowledged on the 16th. The violent controversy which the tract occasioned led to the “discontinuance” of the series.

The tract, although nominally an attempt to dissociate itself, was denounced as in reality leading towards it. Then came a sifting of the party. Those who were content to stay in the Church of England drew all the closer together. They were such men as Pusey, Williams, Keble, and Perceval. But soon the movement swept away from this middle position such leading spirits as Newby of the Anti-Tractarian or Militant Catholic. The unforeseen ending in 1851. Before 1853 not less than four hundred clergymen and laity had become Roman Catholics. They were “chiefly impressive under graduates, young ladies, and young ladies’ cousins” (Blunt). But the action of the Roman Church (October, 1850), in distributing England into twelve bishoprics, while it rendered that church more attractive, at the same time aroused the strong Protestant feeling, and doubtless checked many from going to Rome. For the present state of the tractarian movement, see art. Ritualism.

Tractarian Doctrine.—The fundamental doctrines concern the sacrament of the Eucharist, which is declared to be the means of salvation, and the church with the apostolical succession, which is the divinely appointed channel of saving grace through the Eucharist. Baptism regenerates, yet the baptized can fall from grace. In the Eucharist, the bread and wine truly, but in a heavenly and spiritual manner, become the body and blood of Christ; and the worthy communicant receives the same to his spiritual welfare and salvation, in remission of guilt and judgment. Because of the real presence of Christ, it is right to bow at the consecration of the elements; for one adores, not the elements, but Christ who is present in them. As regards the church as the means of salvation, founded by Christ, and perpetuated by the apostolical succession, she is the only channel of grace in Christ, she is the only dispenser of the means of grace, the only protector and witness to the truth, and the highest authority in matters of faith and life. As channel of the means of salvation, she constitutes the communion of saints. She is one—only, catholic, apostolic in origin and teaching. The three marks of the true church are apostolicity (through apostolic succession securing the validity, the sacraments, and the power of the keys), catholicity (through Scripture and tradition securing truth in doctrine and life), and autonomy (absolute independence of external authority in matters of faith and practice). By apostolic succession was meant that Jesus gave his spirit to the apostles, and they to those upon whom they laid their hands, who, in turn, possessed the power to impart the gift; and so it has come down to our day. With this idea is connected that of the priesthood as the instrumental bodies between Christ and the congregation, and so a sharp line is drawn between clergy and laity. The true church thus constituted is not an ideal, but a reality, an external and visible organization. The true visible church is the communion of saints, in which the Word is preached in its purity, the sacraments administered according to Christ’s ordinance, and discipline rightfully maintained. The invisible church is the household of God, in heaven and earth. The Rule of Faith is the Holy Scriptures and the Catholic tradition together.

As a theological school, Tractarianism is modern scholasticism. The realistic tendency of Tractarianism is plain. Justification, it teaches, is a real impartation of spiritual life through the sacraments; the true church is real, objective; truth is really objectively given; the gift of the Holy Spirit is really transmitted through the apostolical succession, which is present in the Eucharist, so also in worship. The external must have a real meaning: it must express some idea. A change was therefore made in the accessories of worship. Everywhere beauty is
TRACT SOCIETIES, Religious. I. Great Britain.

—The maintenance and diffusion of religious opinion by means of pamphlets or tracts is a habit older than the invention of printing; and perhaps John Wyclif was the greatest tract-writer that ever lived. But it has been reserved to modern times to make full use of the same method. For, in the heart. And, further, it is required that the narratives in these tracts should be literally true. Fiction, it is held, has its becoming place in literature; but a tract, to win the highest usefulness, should deal with real personalities and actual experiences. Of the tracts produced under these conditions, there are now about 3,200 on the society's catalogue, from the single-page handbill to the important series of *Present-day Tracts*, in which some of the foremost scholars andthinkers of the day have employed their pens for the defence of the Christian faith. The tract circulation in the year 1882–83, in the English language alone, amounted to 33,249,800.

But, as has been already intimated, the work of the society now extends far beyond the production of tracts. The publication of *Books* was very gradually introduced, and the earliest attempts in this direction seem to have been better than the work of the Puritans.

Digitized by Google
long gave his editorial services to the society, the chief practical and experimental works of the English Reformers, and of their great successors in the seventeenth century, were issued most often in an abridged form. To the writings of Wicliff, Tyndale, Latimer, Becon, and many more who took part in the struggle against papal domination, were added the choicest works of Baxter, Howe, Owen, Flavel, Sibbes, Charnock, and a host of others, mostly abbreviated to suit the taste or the leisure of modern times. These writings had for a while a very large circulation, and contributed not a little to sustain among thoughtful readers the relic for the old English Protestant theology. Other publishers have since taken up the work, and the fashion of abridgments has passed away; so that in a great measure this part of the society's labor has been superseded. Besides preparing these editions, Mr. Stokes also wrote a considerable number of manuals on biblical history and antiquities in a form suited to young people and Sunday-school teachers; entering thus upon a wide field, which has since been largely occupied by the late Mr. J. Gurney, and other writers, and in some measure combining the characteristics of both of the commentators named. To this have from time to time been added other important works of biblical exposition, notably Leighton on St. Peter, and the American commentaries of Hodge on the Epistle to the Romans, and of Barnes on the Gospels (abridged). But the great work of the society in this special direction has been the Annotated Paragraph Bible, which after several years of careful preparation, enlisting the services of many eminent biblical critics of the day, appeared in 1831 under the direction of the late Mr. Joseph Gurney, treasurer of the society, who, besides providing all expenses of editorship, had the stereotype plates prepared at his own cost. This work has stood the test of thirty-two years; and, notwithstanding the more recent appearance of several important commentaries on Scripture, it still holds a high place in the esteem of competent judges. Bible dictionaries and concordances have also been issued by the society for many years, with companions and helps of different kinds, among which may be mentioned the Bible Handbook, by Dr. Angus, and the Handbook to the Grammar of the Greek Testament, by the author of the present article. In modern practical and devotional Christian literature, the work that has achieved the largest circulation, and probably the most extended usefulness, has been James's Anxious Enquirer; the society having circulated no fewer than 850,000 copies of this book in its several editions. Pike's Persuasives to Early Piety may also be mentioned as having formerly been very popular as a gift to the young. In the year 1819 the committee resolved to offer prizes to workmen for the best essays on sabbath observance. There were numerous competitors, and much was thus effected in awakening Christian thoughtfulness in our land in reference to a very important part of practical godliness. Prizes were also offered in 1850 for essays on the condition of the working-classes. The first was The Child's Companion, begun in 1824, and still teaching its attractive lessons to generation after generation of little ones. The Weekly Visitor (commenced in 1833) has sought to combine useful information with Christian teach-
TRACT SOCIETIES.

ing; but in 1852 the same work was undertaken by The Leisure Hour, with a higher standard of literary merit. The Sunday at Home attempts for the first time to meet the needs of the home, and to do so it has at its back, so to speak, a vast army of Christian men and women who are voluntarily engaged in circulating its publications, often accompanying the silent message with the living voice, and so in a twofold manner act the part of evangelists. Part of the constant work of the committee is to second and assist their efforts. Tracts are supplied in unstinted numbers to missionary efforts of every kind, for hospital and workhouse visitation, for emigrant numbers for mission work of every kind, for the success of these periodicals has surpassed the highest expectations of their promoters, and English-speaking boys and girls throughout the whole world welcome them as their own magazines. The circulation of the two together now amounts to about 350,000 of each number. The Tract Magazine and The Cottage and Artisan are also published by the society.

There are now in all some 10,000 separate publications on the catalogue of the society; and taking into account the books, tracts, and periodicals with illustrated cards, texts, and the like, the total issue of the society is about 38,583,000 copies, and the largest number in any year of the society's existence.

The Religious Tract Society is also a great Missionary Institution. For the furtherance of its highest purposes, the committee make every week large grants of tracts to distributors at home and abroad, either altogether gratuitously, or at a considerable reduction in price. One circumstance that contributes no little to its usefulness is, that it has at its back, so to speak, a vast army of Christian men and women who are voluntarily engaged in circulating its publications, often accompanying the silent message with the living voice, and so in a twofold manner acting the part of evangelists. Part of the constant work of the committee is to second and assist their efforts. Tracts are supplied in unstinted numbers to missionary efforts of every kind, for hospital and workhouse visitation, for emigrant numbers for mission work of every kind, and for settlers in our colonies all over the world. To a great extent, also, the circulation of the books published by the society is aided by the plans of the committee. Thus all pastors, and missionaries of all denominations, are permitted, in the first year of their ministry, to purchase these publications at a greatly reduced price. School and district libraries are furnished at a large reduction, and great facilities for purchase are allowed to Sunday-school teachers. In the efforts also to diffuse a Christian literature in foreign languages, the society is continually active, having representatives or correspondents in every country of Europe, and in all the chief mission-fields of the East and West. It publishes, or aids the publication of, tracts, books, and periodicals in as many as one hundred and sixty-six languages and dialects, and is, in fact, an auxiliary to every Protestant missionary society. The methods in which it acts are very various. Large money grants are made in aid of the publication-work of many missions. Gifts of printing-paper are voted for periodicals; electrotype illustrations are also freely given, or supplied at a low price; and grants of publications are made for gratuitous distribution. The societies and missions thus aided are naturally, for the most part, English; but those of the United States and of Germany to a large extent share also in the benefit. Important societies at Paris, Toulouse, Basel, Berlin, Hamburg, Gernsbach (Black Forest), Stockholm, Kristiania, and other places, carry on their several plans of publication and distribution; the London Tract Society being in various ways the helper of all.

To meet these varied claims, the society has to rely, first upon its benevolent income; the money it receives from subscriptions, donations, legacies, and collections, being applied, without any deduction whatever, to the missionary work of the society. But these furnish less than half what is actually expended, the remainder being supplied from trade profits after the payment of all expenses. The benevolent income for the year 1882-83 has amounted to £14,824 sterling, to which sum £25,574 have been added from the profits on sales, and £11,403 from the part payments of the individuals and societies receiving grants; making a grand total of £51,801 spent in the missionary work of the society.

These details respecting one institution, the largest of the kind in Great Britain, will illustrate the working of other societies that have a similar end in view, but work either in denominational channels, or in a more restricted way. The Society for Promoting Christian Knowledge, founded in 1698, is wholly connected with the Church of England, and publishes yearly a vast amount of popular literature, reporting an issue, for the year 1881-82, of 8,325,091. The Wesleyans and the Baptists have also special organizations for tract-work. Christian workers connected with Mildmay Park in London, and various sections of Plymouth Brethren, publish many tracts. The Monthly Tract Society (founded 1837), and the Weekly Tract Society (1847), publish and issue each a tract periodically, to subscribers and others, chiefly through the post office. The Pure Literature Society (1854) prepares and circulates lists of books judged suitable for reading and distribution. And, in addition to all these, the private ventures of able tract-writers make no inconsiderable addition to this class of literature; the Rt. Rev. Dr. Ryle, Bishop of Liverpool, and the Rev. F. B. Power, being especially noteworthy.

In Scotland, the Scottish and Book Society devotes itself rather to distribution than to publication, employing a large number of colporters with marked success; while the Stirling Tracts, at first prepared and printed by the private enterprise of the late Mr. Peter Drummond, a wealthy seed-merchant in that town, but now conducted by a committee, and entitled "The Stirling Tract Enterprise," are circulated by millions. A Dublin Tract and Book Repository was, until lately, carried on with a special view to Ireland; but the work for that country is now chiefly in the hands of the London and Scottish societies. Many publishers in Europe and in Scotland find it remunerative to publish "leaflets"—miniature tracts—or single hymns, chiefly for enclosure in letters. A vast circulation is thus secured in the correspondence of relatives and friends, and much good is accomplished in a quiet
TRACT SOCIETIES.

way, of which no statistics can be given. The power of the press, indeed, only begins to be understood as a means of countering error, of diffusing truth, and, in the largest sense of the phrase, of preaching Christ's gospel.

The Jubilee Manual for the Work of the Religious Tract Society, by Mr. William Jones (London, 8vo, 1850), contains in full detail the history of this institution for the first fifty years of its existence, and abounds in valuable information respecting the methods and results of tract-distribution in the earlier days of the enterprise. It is still the standard volume on the subject. The yearly reports of the various societies mentioned above must be studied to complete the details, and to bring them down to the present time.

[There are also tract societies supported by all branches of the Protestant Church in Paris, Lausanne, Toulouse, Brussels, Geneva, and other Continental cities.]


II. United States.—The word "tract" was used by old English writers as nearly equivalent to "treatise," and was often applied to volumes, as well as to pamphlets of a few pages only, and on any subject,—scientific, political, reformatory, etc. The Scriptures themselves are a series of tracts. In our own time, though the word "tract" may still cover the same extent of meaning, in common parlance it is understood to denote a short religious appeal or pamphlet, and tract-societies are voluntary associations of Christians to publish and circulate religious tracts, volumes included.

The importance of adding to the influence of spoken truth the permanent effectiveness of the printed page was early felt by Christians. What a good book can do, and how its influence may germinate and perpetuate itself, is well shown in the familiar history of Baxter's conversion, aided by reading Dr. Gibb's book, The Bruised Reed, and Baxter's instrumentality in the conversion of Doddridge, by whose Rise and Progress Wilberforce was led to the truth, into which his Practical Piety, in turn, was guided. Legg also, the father of the tracts that have brought multitudes to Christ. It was evident that such good might be wrought by short, condensed, earnest, and striking tracts; and efforts were early made by individuals to furnish these cheaply in such forms and numbers that they could be widely diffused; and the wisdom of associated efforts to this end was soon apparent. Hence sprang up various local tract societies, as in New England, Albany, Philadelphia, and Baltimore. One of the first of these was The Massachusetts Society for the Promotion of Christian Knowledge, Boston, 1808. The Connecticut Religious Tract Society, Hartford, was formed in 1807; The Vermont Religious Tract Society, in 1808. In 1812 The New-York Religious Tract Society arose, and in 1814 The New-England Tract Society, Andover, which was afterwards transferred to Boston, and in 1823 changed its name to The American Tract Society. But the friends of this form of Christian activity were so convinced that it could only be carried on prudently and effectively by a national association centrally located, and securing the confidence and support of evangelical Christians of all denominations. Hence originated, in May, 1825, The American Tract Society, New York; the Christians of this city leading off in the organization, and the society at Boston and the Christian public joining it. A building was provided for the manufacture and sale of its publications, and the tracts of the Boston society were transferred to New York. The movement gained general approval, and rapidly expanded, and took rank with the Bible Society among the chief undenominational Christian charities of the nation.

After two years, volumes began to be published in addition to unbound tracts. Handbills, leaflets, children's tracts, illustrated cards, wall-rolls, etc., followed in quick succession; publications in German, French, Spanish, Portuguese, Italian, Swedish, Danish, Welsh, and Dutch; publications for all ages and classes, and treating upon all ordinary phases of truth and duty, to meet every variety of religious want. In 1843 the publication of periodicals commenced, the number increasing at intervals to supply the Sabbath school and the family, in English and in German. Many of these various publications were beautifully illustrated; and in excellence of contents, and attractiveness of style, were unsurpassed by many, and a stimulus and model to many.

For the circulation of its publications, the Society has depositories in Boston, Philadelphia, Rochester, Cincinnati, Chicago, and San Francisco, supplied from the Tract House at New York, and sold at uniform prices. It sells also largely through the trade. So far as its means allow, it furnishes its publications gratuitously, or at reduced prices, in aid of ministers, life-members, missionaries, chaplains, and lay Christians engaged in efforts to reform and save; and these go to soldiers and sailors, to freedmen and immigrants, to hospitals, prisons, and asylums, to poor Sabbath schools, to the destitute and neglected in our cities and on our wide frontiers. In many places it has employed the services of local auxiliaries, for systematic tract-distribution, by voluntary Christians making a monthly visit to each house, or canvassing the whole region, to leave a well-chosen volume, or give a tract. For the vast population outside of church care it has employed numerous colporteurs, going from house to house, supplying some of its publications to all, if possible, by sale or grant, conversing with the families, holding meetings for prayer, and organizing Sabbath schools. This system of union missionary colportage this Society originated for this country, sending godly and faithful men to the destitute wherever found,—on our vast and rapidly-advancing frontiers, to the freedmen and to the immigrants. The wisdom, necessity, and efficiency of the plan, are so evident, that the Christian public recognized it as an essential part of national evangelization. It rapidly expanded, and has accomplished a vast work that could not have been done by any church organization. In its forty-two years it has performed the equivalent of some 5,500 years' labor for one man, has made 12,000,000 family visits, has sold or granted 14,000,000 volumes, and led to the organization of very many Sabbath schools and churches.

For the direction of its operations, the Society has an executive committee composed of a publishing, distributing, and finance committee of
TRADITION.

six members each; and the undenominational character of its issues and all its work is assured by the election of men representing at least six different denominations, whose action in the publishing committee must be unanimous. There are three secretaries (each at the head of a distinct department), a treasurer, a business-agent, editors, and a depository. The Tract House is furnished with facilities for appraising, stereotyping, printing, binding, and issuing its books, tracts, and papers, including tens of thousands of stereotype-plates and engravings. The whole cost of the manufacture of its issues and of the administration of its business is defrayed by the sales. But for its benevolent work of grants and colportage, it is dependent on its friends; and to this work all gifts and legacies not donated for special purposes are devoted without abatement. These "benevolent" moneys are the voluntary annual gifts of its friends, in many cases coming regularly and unsolicited; in others it is found necessary to call upon them individually, or by public appeals in each church, and subsequent collections,—a service requiring the employment of several district secretaries, or collecting agents, who are also, in some of the fields, superintendents of colportage.

The foreign work of the Society is mainly carried on by the aid of missionaries at seventy different stations in the nominally Christian, Mohammedan, and heathen world. At the principal mission-centres, committees are formed, each member representing one of the several denominations there laboring, and these prepare and recommend the tracts proper for publication by this Society; and to these undenominational and soul-saving books the annual grants of the Society are devoted. These grants are everywhere highly prized. They have amounted in fifty-eight years (1863) to $646,000, besides many thousands in engravings, books, and other helps. Many valuable books also have been printed at the Tract House, for the sole use of foreign missions,—in Armenian, Hawaiian, Zulu, Grebo, etc. The Society has printed more or less, at home and abroad, in 146 languages and dialects, and at foreign stations 4,340 different publications, including 694 volumes,—a work which has borne a very considerable part in conquering heathendom for Christ.

The issues of the Society from its home presses,—numbering 6,071, of which 1,481 are volumes,—have amounted in fifty-eight years to nearly 29,000,000 volumes and 409,000,000 tracts.

Of its periodicals, which are now seven in number,—The Illustrated Christian Weekly and Deutscher Volksfreund, The American Messenger and its companion family monthly in German, and two monthly and one weekly children's papers, finely illustrated,—the total issue for one year is about 4,500,000 copies.

The American Tract Society, Boston, in 1858 resumed for some years its separate organization and work, chiefly for greater freedom of action respecting slavery, but since 1878 again co-operates with the National Society. The Western Tract and Book Society of Cincinnati also co-operates with the Society at New York.

W. W. RAND, D.D.

TRADITION. It is a fact, that, for a long time, oral tradition was the only source from which the Christian faith drew its living waters. Congregations were fortified in foreign countries by direct appeal to the Bible, but the same was not the case in the United States, where the Bible was not familiar to the minds of the people; but paper and ink had nothing to do with the affair. Independent of the fragmentary notices from the hands of the apostles, which circulated among the congregations, but made no claims on completeness, either with respect to history or doctrine (John xxi. 20), the fulness of the faith lived on, and in the mouth of the missionary. It was an oral tradition which linked an Ignatius, a Papias, a Polycarp, to the apostolic church; and yet their testimony was accepted without doubt as authoritative. There soon came a time, however, when the state of affairs began to change. When the voices of the apostles and of the disciples of the apostles grew silent, and the proofs of the genuineness of tradition demanded some power of discrimination, while at the same time an idea sprung up of the overwhelming grandeur of the part which Christianity was destined to play on earth, it was quite natural that tradition should retire to the background, and more prominence be given to the written documents from the apostolic age. When, about 200, the canon was fixed, it seemed probable, that, within a short time, the writings of the New Testament should become not only the best guaranteed, but even the sole legitimate, source of Christian knowledge.

But just at that very moment circumstances gave to tradition a new significance. Christianity, not yet politically established, but fighting its way through the antagonism of Paganism, had to encounter first and most formidable rival, Gnosticism. It was the pretensions of the Gnostics which had compelled the Christian Church to fix her canon; and it was now discovered that the apostolic writings, upon which also the Gnostics proposed to take their stand, were insufficient to decide the contest, since they could be interpreted in one way by the catholics and in another by the heretics. In this emergency, tradition was caught at as a saving reed; Tertullian says, "About the single passages of Scripture there can be different opinions, but not about the totality of its contents, that which the apostles have deposited in the church as the fulness of all truth, and which has been preserved in the church by the succession of bishops." Tertullian goes still farther, transferring the idea of prescription from the material to the spiritual, from the legal to the religious sphere. As the heretics, he says, reject some of the books of Scripture, and distort the rest by their false interpretation, the first question is, From whom originated the Scriptures, for whom were they intended, by whom have they been preserved, etc.? The answer must be, From the Christians, for the Christians, by the Christians, etc. Consequently, where we find Christian faith and Christian life, there we may seek for the true Scriptures and their true interpretation; while the heretics, by the very law of prescription, are excluded from forming any legitimate opinion. Thus, in the tradition of the sedes apostolicae, people believed they had found an unconquerable weapon against all heresy, not yet surmising that in reality they had found a magical formula by which any thing could be conjured up from the obscurity of an oral tradition which even though all scriptural testimony were lacking.

It took some time, however, before the idea be...
TRADITION.

However aptly the rules of the Commonitorium were formulated, they were, nevertheless, hardly able to take hold of the course of development, if the idea whose practical organ they were had not happened to find another and more potent agency. But, such as the actual circumstances were, the tradition found in the ecumenical councils, not only a natural ally, but its necessary organ. After the Council of Nicaea (325), all duly convened synods were, in accordance with Acts xvi. 28, considered as standing under the immediate guidance of the Holy Spirit, as inspired: their decrees were infallible. But as the universitas, that is the general acceptance throughout the church, was the only guaranty of their infallibility, they appeared as the true twin-brother of the tradition: indeed, their true object was to manufacture tradition. No wonder, then, that the seventh ecumenical council (Nicaea, 787) laid its anathema on any one who should dare to reject the tradition of the church, be it oral or written tradition; and this obstinacy continued the condemnation. From that moment, tradition, so to speak, flooded the church, carrying along with it every thing,—dogmas, constitutions, etc. Theoretically Scripture and tradition were co-ordinated. But practically it is generally the case, when two principles are placed in competition, that one of them bears the ascendancy; and before long even the most prominent theologians began to argue exclusively from tradition, referring to Scripture only in order to find confirmatory passages. All original productivity ceased, and was supplanted by the compiler's industry, digging in all the corners of the Fathers and the councils, and trusting itself to do nothing above a slight rearrangement of the materials. In the East this whole movement reached its consummation in John of Damascus. In the West it was still continued for several centuries on account of a somewhat different idea of inspiration, according to which, not only the Fathers and the ecumenical councils were inspired, but also the Pope and the great doctors, and the mystics and the monks, in short, the whole church. Abelard's Sic et non fell flat to the ground, with no more effect in the East than the works of Stephanus Gobarus in the West; and as all who felt the need of reform, and were consequently compelled to seek aid from tradition. It was, indeed, by claiming to be possessed of the true ancient interpretation of certain passages of Scripture, that the orthodox succeeded in overthrowing Arius at Nicæa; and doctrinal tradition was thus introduced under the guise of exegetical tradition. But the mask was soon thrown off. In the East the doctrine of a secret apostolical tradition, from which the master theologians drew their wisdom, was first developed by the three Cappadocians. Basil the Great says in a passage, De Spiritu Sancto, 27 (which, however, is much contested), that Christian theology is derived partly from Scripture, and partly from a secret apostolical tradition, both of which have equal authority; and on the basis of this proposition he develops his doctrine of the Holy Spirit. In the West it was Vincentius of Lirinum who gave the final definition of the idea of true tradition. In his Commonitorium occurs the famous passage, Magnopere curandum est, ut id teneamus, quod ubique, quoniam si non securum sit ut sine aliqua dubitatione, fidei norma est. He must be sure that we hold that which has been believed everywhere, always, and by all.

TRADITION.

...
according to the various circumstances of its application. But who was to decide on such a question? The Pope. The universality of tradition, established by the complete representation of the church in the ecumenical councils, was suspended by its tradition and confined by the verdict of the Chair of Peter. This conception, however, did not appear fully developed until after the breach between the Roman-Catholic Church and the Reformation had taken place. Luther's opposition to tradition became one of principle as early as 1520, and in 1522 he declared that tradition could be tolerated only so far as it was in perfect harmony with Scripture. Over against this principle of Scripture being the highest, the absolute authority, which was carried out with still greater rigorosity by the Reformed Church, the Council of Trent placed the declaration (April 8, 1546), that there were two sources of Christian knowledge, Scripture and tradition, and that the interpretation of Scripture had to be regulated by tradition; which, however, simply meant the Pope. The arguments on both sides are fully set forth in Martin Chemnitz (Examen concilii Tridentini, 1545-73), and St. Dei (1581). Within the Protestant camp, however, various movements have been made in favor of tradition,—by Lessing, Delbrück, and Daniel in Germany; by Pusey and the Tractarians in England; and by N. F. S. Grundtvig in Denmark.


TRADITORES. See Lapsed, THE.

TRADUCIANISM. See Creationism.

TRAJAN (Marcus Ulpius Trajanus), emperor of Rome (98-117), was, no doubt, one of the best rulers of the Roman Empire, and a sincere, mild, even benevolent character. Nevertheless, he was the emperor who issued a decree against the Christians. He made persecution of Christianity legal. The occasion was the appointment of the youngest governor of Bithynia. In the East, Christianity numbered many more adherents than in the West. In the great cities, more than one-half of the inhabitants were Christians; and the Pagan temples began to be left empty and almost desolate. Pliny noticed it with alarm, and in lack of any thing better he determined to apply the laws against secret societies to the case. But the accusations were so numerous, and the results of the legal proceedings so unsatisfactory, that he felt obliged to address the emperor himself for instruction. Trajan's answer is very characteristic. It forbids to search after suspected persons, to pay any regard to anonymous accusations, etc., and it grants full forgiveness to those who repent and abjure; but it also authorizes the punishment of such as are convicted and will not retract. As a consequence of this rescript, the general position of the Christians was very insecure, not to say dangerous. Among those who actually suffered under it were Simeon of Jerusalem, and Ignatius of Antioch. See the Epistles of Pliny, book x. (Bohn's ed., Lond., 1875), and his panegyric of Trajan.

TRANSCENDENTALISM IN NEW ENGLAND. Towards the end of the last century and the beginning of this, a strong re-action took place against materialism. As philosophy, it began in Germany. Voltaire brought from London to Paris the ideas of Hume. From Paris they went with him to the court of Frederick, King of Prussia, and then, as a practical reform, subjected them to searching analysis in his famous work, the Kritik of Pure Reason, published in 1771, and became the leader in a great philosophical reform. Materialism took no deep root in the German mind. The great names in German idealism are Kant, Fichte, Schelling, and Hegel; and the sequence of their doctrine, so far as it can be conveyed in very few words, is as follows: Kant sounded the depths of the human mind; Fichte imparted reality to the idea of the human person; Schelling combined the inward and the outward by supposing an Absolute, which he called reason; Hegel transformed what was to him the unsubstantial reason into a being, thus completing, as is claimed, the fundamental "categories" of Kant. The word "transcendentalism" is of Kantian origin. It means that which is valid beyond the experience of the senses, though present in the human mind. It describes a form of idealism. In the judgment of Dr. J. H. Stirling, "The transcendental philosophy is a philosophy of the merely speculative pure reason; for all moral practice, so far as it involves motive, refers to feeling, and feeling is always of empirical origin." Again: "I call all cognition transcendent which is occupied not so much with objects as with the process by which we come to know them, in so far as that process has an a priori element. A system of such elements would be a transcendental philosophy."

In France, materialism was represented by Condillac, Cabanis (author of the saying that "brain secretes thought, as the liver secretes bile"), and others; idealism, by Maine de Biran, Destutt de Tracy, Cousin, Jouvrey, and others.

In England, not to mention the poets, who were always idealists, Coleridge reflected Schelling; and Carlyle, Goethe and R. D. Hill. The Age of Reason was eagerly read in America.

In the East, Christianity numbered many more adherents than in the West. In the great cities, more than one-half of the inhabitants were Christians; and the Pagan temples began to be left empty and almost desolate. Pliny noticed it with alarm, and in lack of any thing better he determined to apply the laws against secret societies to the case. But the accusations were so numerous, and the results of the legal proceedings so unsatisfactory, that he felt obliged to address the emperor himself for instruction. Trajan's answer is very characteristic. It forbids to search after suspected persons, to pay any regard to anonymous accusations, etc.; it grants full forgiveness to those who repent and abjure; but it also authorizes the punishment of such as are convicted and will not retract. As a consequence of this rescript, the general position of the Christians was very insecure, not to say dangerous. Among those who actually suffered under it were Simeon of Jerusalem, and Ignatius of Antioch. See the Epistles of Pliny, book x. (Bohn's ed., Lond., 1875), and his panegyric of Trajan.

TRANSCENDENTALISM.
they had brought with them from the faith they had left; but the new society did not share the orthodoxy of the meeting. A spirit of innovation was in the air, running occasionally into deism and atheism. In 1832 Abner Kenfield founded The Investigator: in 1836 he was prosecuted for blasphemy. There was great interest in clairvoyance, mesmerism, and kindred doctrines. As early as 1833, Theodore Weld of the Newbury reviser (in the Christian Examiner for November) against the materialism implied in phrenology, which even then was getting possession of the public mind. There was a rage for the exhibitions of Gall. The popular lectures of Spurzheim were attended by crowds. Later, Combe's book on the Constitution of Man was hailed as a gospel.

Regeneration by bread was proclaimed in the name of Graham. Every kind of medicament was called in to do the work of the Holy Spirit.

At this juncture, idealism appeared in the shape of a protest against the drift of the time towards animalism and externalism. The soil was prepared by orthodox mystics, who proclaimed "the life of God in the soul of man," by the spiritualism taught by Jonathan Edwards; by the Reformed Quakers, with their doctrine of an all-soul-freedom. Not that the positions taken by these men and women were the same as those of the transcendentalists, not merely took no pains to correct the impression, but rather gave it emphasis; for this term was supposed to carry with it ridicule or opprobrium. The meetings were fitful, and hastily pre-arranged. In ten years there were scarcely more than as many convocations. Some members remained in the church, attempting to combine transcendental ideas with ecclesiastical forms; others left the church for other vocations. Each followed the leading of the individual disposition.

Some of these projects were wild, visionary, and, not unlikely that they owed their origin to the transcendentalists. They were not: they were quite different. Indeed, they were precisely opposite; for these all recognized some supernatural authority, whereas the transcendentalists as a class were pure "naturalists," believers in the inspiration of the individual soul; but they looked only at apparent results, disregarding adjacent beliefs. The leaders were young men, almost without exception, educated for the ministry, Unitarians, members of the best class in society, eloquent speakers and talkers, scholars, men of national culture, outspoken in the declaration of their opinions. Of these Ralph Waldo Emerson was chief, most seraphic and persuasive, most uncompromising, too, in his ecclesiastical action. He resigned his charge in 1832, from scruples in regard to the "communion-service," which he regarded as a spiritual rite, and was willing to continue as such, not as an ordinance imposed by church or Scripture. Later, he was unwilling to offer public prayer, and retired from the pulpit altogether, making the secular platform his sole visible elevation above the multitude,—an elevation not of authority, but of convenience.

A few young men gathered round him. In September of 1836, on the day of the celebration of the foundation of Harvard College, four persons—Emerson, Hedge, Ripley, and Putnam—met together in Cambridge, and, after discussing the theological and ecclesiastical situation, agreed to call a meeting of a few like-minded men, with a view to strengthen each other in their opposition to the old way, and see what could be done to inaugurate a better. At a preliminary meeting at the house of George Ripley, in Boston, there were present Emerson, Hedge, Alcott, Bartol, Brownson, Bartlett (a young tutor at Cambridge). The meeting was attended, with the exception of Emerson, to hold a convention at his house in Concord during that same month of September.

Invitations were sent to as many as were known or supposed to be in sympathy with the objects of the meeting. Among them, W. H. Channing, J. S. Dwight, J. F. Clarke, Ephraim Peabody, Chandler Robbins, George P. Bradford, Mrs. Samuel Ripley, Margaret Fuller, Elizabeth Peabody, perhaps Theodore Parker. Convers Francis and Caleb Stetson were the older generation who took a practical interest in the movement. Dr. Channing was in sympathy with its general aims, but did not show himself. His contemporaries either did not appear, or immediately withdrew. The public got intelligence of the Concord meeting, and gave to the little fellowship the name of the "Transcendental Club," why, it is not easy to discover; for a club it was not in any proper sense of the word. There was no organization, there were no officers, there was no stated time or place of assembling, there were no topics for discussion: in fact, there appears no good reason for calling it "transcendental," unless that term was supposed to carry with it ridicule or opprobrium. The meetings were fitful, and hastily pre-arranged. In ten years there were scarcely more than as many convocations. Some members remained in the church, attempting to combine transcendental ideas with ecclesiastical forms; others left the church for other vocations. Each followed the leading of the individual disposition.

The short lived Dial and the shorter lived Massachusetts Quarterly were results of the "transcendental" spirit.

At the time when the transcendental movement was at its height, the atmosphere of New England was filled with projects of reform. Every kind of innovation on existing social arrangements had its advocate, its newspaper, its meetings, its convention. Temperance, non-resistance, woman's rights, antislavery, peace, claimed attention from those concerned for the progress of mankind.

Some of these projects were wild, visionary, and, in the eyes of cool observers, grotesque. It is not unlikely that they owed their origin to the same impulse which produced transcendentalism, though the historical and logical connection has not been discovered. That a large part of the ridicule which was vented on the transcendentalists was owing to their presumed affiliation with these summary iconoclasts is more than probable. Nor was such a presumption unreasonable; for the transcendentalists not merely took no pains to correct the impression, but rather gave it encouragement. In 1840 The Friends of Universal Progress held conventions in Charlestown. Emerson, who was present, gave an account of the meetings in the Dial. He wrote:—

"The singularity and latitude of the summons drew together from all parts of New England and also from the Middle States, men of every shade of opinion, from the straitest orthodoxy to the wild heresy, and many persons whose church was a church of one member only. A great variety of dialect and of costume was noticed. A great deal of confusion, eccentricity, and fact appeared, as well as of zeal and enthusiasm. . . . Madmen, madwomen, men with beards, Dunkers, Muggletonians, Cone-outers, Groasers, Agrarians, Seventh-day Baptists, Abolitionists, Calvinists, Unitarians, and philosophers, all came successively to the top, and seized their moment, if not their hour, to pray, or preach, or protest. . . . If there was not par-
Emerson's lecture on Man the Reformer was an eloquent outburst of society. "One day all men will be lovers, and every calumny will be dissolved in the universal sunshine." In his lecture on The Times, delivered the same year (1841), he says, —

"These reformers are our contemporaries; they are ourselves, our own light and sight and conscience; they only name the relation which subsists between us and the vicious institutions which they go to rectify. . . . The reforms have their high origin in an ideal justice; but they do not retain the purity of an idea. . . . The reforming movement is sacred in its origin; in its management and details, timid and profane. These benefactors hope to raise men by imposing upon their circumstances; by combination of that which is dead, they hope to make something alive. In vain. By new infusions, alone, of the spirit by which he is made and directed, can he be redeemed and re-enforced."

But the general public took no notice of the distinction between regeneration and reform: the great body of transcendentalists did not, as the experiment of Brook Farm bore witness. The interest of the transcendentalists in reformers was, in part at least, due to the principle of sympathy, which made them desirous of extending to others the liberty they claimed for themselves, —a feeling that may have led them to extremes in the direction of promiscuousness of advocacy, but saved them from practical license.

The moral tendencies of transcendentalism were what might have been expected from its individualism. But the theories were bolder than the actions. Mr. Emerson, in his essay on Self-Reliance, said,—

"I would write on the lintels of the doorpost, Whim. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. . . . The idlest revery, the faintest native emotion, command my curiosity and respect."

Yet no lofter, purer man ever lived than Ralph Waldo Emerson. Certain theoretical implications may have, to vulgar eyes, looked towards "free love;" but their authors were men of cleanest life.

In religion the typical transcendentalist might be a sublimated theist: he was not, in any accepted sense, a Christian. He believed in no devil, in no hell, in no evil, in no dualism of any sort, in no spiritual authority, in no Saviour, in no spiritual life, and can be easily ascended, on foot or on horseback, in an hour. It is often mentioned in the Old Testament (Judg. iv. 6, 14, viii. 18; Ps. lxxix. 12; Jer. xlvi. 18), though nowhere in the New Testament. The tradition that Tabor is the mount of transfiguration is in dispute. Three mountains have been named.

(a) Mount Olivet. This rests on the earliest tradition (in the Itiner. Burdig., A.D. 338), but is inconsistent with the context, as Christ was in Galilee before and after the event, and a journey to Judea in the intervening time could not have been left unnoticed. The mountain must be sought in the province of Galilee.

(b) Mount Tabor (the †Taβωρ of the Septuagint, the Jebel et-Tur of the Arabs), an isolated, beautiful dome-shaped mountain, wholly of limestone, on the southern border of Galilee, on the plain of Esdraelon, about eighteen hundred feet above the sea.1

Incidental extravagances, its influence was noble, and the idealism which was the essence of it is the foundation of all spiritual belief. As one form of the great intuitive school of philosophy, it has, perhaps, seen its best days; but its elements will render vital other faiths, which will endure when it is forgotten. [O. B. Frothingham: Transcendentalism in New England, a History. New York, 1876.] O. B. Frothingham.

**TRANSFIGURATION (Matt. xvii. 1—13; Mark ix. 2—13; Luke ix. 28—36).** The transfiguration is that extraordinary episode in Christ's earthly life which anticipated his future state of glory just before he entered the path of suffering, according to his own prediction (comp. Matt. xvi. 21—28; Mark viii. 31—38; Luke ix. 21—27). It marks the culminating point in his public ministry, and stands midway between the temptation in the wilderness and the agony in Gethsemane. It is recorded, with slight variations, by all the evangelists except John, who omits this, and many other events and miracles, as being already known from the popular gospel tradition. It is also alluded to long afterwards by Peter, as an eye-witness of the transcendent majesty of the scene (2 Pet. i. 16—18).

1. The place mentioned by the synoptists is "an high mountain" (δύστροφος). Peter calls it "the holy mountain" (?) in Pet. i. 18, from which we may infer that it was well known, and had acquired a halo of glory from the event. The Lord was wont to withdraw to a mountain for prayer (Matt. xiv. 23; Luke xxi. 37; John vi. 15); and several of the greatest events in the history of revelation, from the legislation on Mount Sinai to the ascension from Mount Olivet, took place on mountains. But the particular mount of transfiguration is in dispute.

Yet no loftier, purer man ever lived than Ralph Waldo Emerson. Certain theoretical implications may have, to vulgar eyes, looked towards "free love;" but their authors were men of cleanest life. The moral tendencies of transcendentalism were what might have been expected from its individualism. But the theories were bolder than the actions. Mr. Emerson, in his essay on Self-Reliance, said, —

"I would write on the lintels of the doorpost, Whim. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. . . . The idlest revery, the faintest native emotion, command my curiosity and respect."

Yet no loftier, purer man ever lived than Ralph Waldo Emerson. Certain theoretical implications may have, to vulgar eyes, looked towards "free love;" but their authors were men of cleanest life.

In religion the typical transcendentalist might be a sublimated theist: he was not, in any accepted sense, a Christian. He believed in no devil, in no hell, in no evil, in no dualism of any kind, in no spiritual authority, in no Saviour, in no church. He was humanitarian and optimist. His faith had no backward look: its essence was aspiration, not contrition. His regard was fixed on the individual soul. Very remarkable was his confidence in nature, in natural powers and capabilities, in the results of obedience to natural law, in spontaneity, impulse, unfolding, growth. His love of childhood, flowers, landscape, was proverbial. Emerson called transcendentalism "excess of faith." But the faith was in human nature as a possible realization of the divine.

At present there is a vehement re-action against transcendentalism, partly from the quarter of the materialists, and partly from the quarter of the supernaturalists. But, except for a few local and

1 According to Ritter (vol. ii. p. 311, Eng. ed.), Tabor is 1,750 Paris feet above the sea. According to Tristram (Land of Israel, a Military, Vol. i. p. 250, and Topography of Holy Land, 9th ed., p. 202), it is 1,400 feet from the base, and the base about 500 feet above the sea.
TRANSFIGURATION.

to build,—one for his Lord, one for Moses, one for Elijah, forgetting himself and the two other disciples, and "not knowing what he said," in his dreamy state of mind. He also gave the name Το Θαυμαστευον to the festival of the transfiguration in the Greek Church. There is a poetic fitness in this tradition. No mountain in Palestine was by nature better suited for the event than Tabor. It lies in the very centre of the country, and commands from its flattened summit one of the finest views in Palestine. The central location and view, it may be called the Rigi of Palestine.

But two arguments may be urged against this view, which make it at least very doubtful. (1) The fact that the summit of Tabor was occupied by a city with suburbs of the same name (1 Chron. vi. 77), and was employed without interruption, between the times of Antiochus the Great (218 B.C.) and the destruction of Jerusalem (A.D. 70), as a fortification, and hence unfit for quiet seclusion and meditation. See Polybius, V. 70, 6; Josephus, Ant., XIV. 6, 3; Bell. Jud., I. 8, 7, II. 20, 6, IV. 1, 8. (2) The time of the transfiguration, which occurred only "six days" (Matthew vii. 1), Mark ix. 2; or, more indefinitely, σεξ ἡμέραις ὑπὲρ τοῦ, Luke ii. 28) after the confession of Peter at Cæsarea Philippi. After the transfiguration, and the healing of the lunatic, it is said that Jesus went to Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum. Dr. Lange (Commentary on Matt. xxvii. viii, p. 232; Keim: Gesch. Jesu, ii. 585). The apostles were asleep, and are described as "heavy with sleep, yet having remained awake" during the act of transfiguration (Matthew xvii. 20; Mark ix. 33, and thence to Jerusalem. Now, it is barely possible, but not at all probable, that he should in a few days have gone from Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum. Dr. Lange (Commentary on Matt. xxvii. viii, p. 232; Keim: Gesch. Jesu, ii. 585). The apostles were asleep, and are described as "heavy with sleep, yet having remained awake" during the act of transfiguration (Matthew xvii. 20; Mark ix. 33, and thence to Jerusalem. Now, it is barely possible, but not at all probable, that he should in a few days have gone from Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum. Dr. Lange (Commentary on Matt. xxvii. viii, p. 232; Keim: Gesch. Jesu, ii. 585). The apostles were asleep, and are described as "heavy with sleep, yet having remained awake" during the act of transfiguration (Matthew xvii. 20; Mark ix. 33, and thence to Jerusalem. Now, it is barely possible, but not at all probable, that he should in a few days have gone from Cæsarea Philippi to Mount Tabor, passing Capernaum on the way, and gone back from Mount Tabor to Capernaum.

The three favorite disciples were the sole witnesses of the scene, as they were also of the raising of Jairus' daughter, and of the agony of Christ in Gethsemane. Peter alludes to the event in his Second Epistle. John, the bosom-friend of Jesus, probably had in view this, among other manifestations of his glory, when he testified, "We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (John i. 14). And his brother James, as the precursor among the apostles, when the first to follow him to the fulfillment of which the transfiguration was a forerunner, and a sure pledge. 4. The event itself. The transfiguration, or transformation, consisted in a visible manifestation and effulgence of the inner glory of Christ's person, accompanied by an audible voice from heaven, declaring him to be the Son of God, with...
Transfiguration.

whom the Father is well pleased. The expression used by Matthew and Mark is that the Lord was metamorphosēd (μεταμορφωθηκεν). Luke, who wrote for Gentile readers, avoids this expression, and simply states “that the fashion of his countenance was altered.” But it was not only his countenance which shone in supernatural splendor: even “his raiment was white and glistening.” Or as Mark, borrowing one image from nature, and another from man’s art, says, it “became shining, exceeding white as snow, such as no fuller on earth can whiten them.” This is one of those incidental picturesque touches, not infrequent in Mark, which betray the report of an eye-witness, and may be traced to a communication from Peter (comp. 2 Pet. i. 18). We have analogies in Scripture which may be used as illustrations. When Moses returned from the presence of Jehovah on Mount Sinai, the skin of his face shone (Exod. xxxiv. 29-30), which circumstance Hilary calls a figure of the transfiguration. Stephen’s face, in view of his martyrdom, shone like the face of an angel (Acts vii. 54). The human countenance is often lighted up by joy; and the peace and blessedness of the soul, in moments of festive elevation, shine through it as through a mirror.

In the case of Christ, the transfiguration was the manifestation and anticipation of the heavenly estate of glory, which was concealed under the veil of his humanity in the state of humiliation. The cloud which overshadowed him was bright, or light-like, luminous (απέπνευσεν), of the same kind as the cloud at the ascension, or the clouds of heaven at the second advent of Christ (Matt. xxv. 30; Mark xiii. 26; Luke xx. 27), and symbolized the presence of God (Exod. xiv. 19, xix. 16; Isa. xix. 1; Dan. vii. 13).

5. Different Explanations.—The event is described as a vision (σκόπη, Matt. xvii. 9). This does not exclude its objective reality: it only places it above the sphere of sense and ordinary consciousness. It was partly an objective appearance, partly a spiritual vision. The apostles saw the scene “in spirit” (ἐν νοησίᾳ, as distinct from ἐν όψιν; comp. Acts x. 10; 1 Cor. xiv. 15; Rev. i. 10). They were in an ecstatic “state of supernatural trance,” so to speak, “heavy with sleep,” yet “keeping themselves awake throughout.” And Peter did “not know what he said,” being only half conscious, overawed with fear and wonder, delighted so as to hold fast this goodly state, yet “sore afraid.”

(a) The older orthodox commentators and divines describe the transfiguration as an outward, visible manifestation. Some suppose that Moses and Elijah appeared in their own bodies; others, that Moses, not yet having risen, assumed a foreign body resembling his former body (so Aquinas).

(b) The rationalists resolve the transfiguration into a dream, or a meeting of Jesus with two secret disciples.

(c) Strauss presents it as a pure myth, a poetical imitation of the transfiguration of Moses (Exod. xxiv. 1, xxxiv. 29 ff.); similarly Keim, who draws a minute parallel between the two events.

(d) Ewald regards it as an actual occurrence, but with mythical embellishments.

(e) Weiss: a real but spiritual vision of the three disciples.

The circumstantial agreement of the three evangelists who narrate the event, the definite chronological date, the connection with what follows, and the solemn reference to it by Peter, one of its witnesses (2 Pet. i. 16-18), as well as the many peculiar traits to which no parallel can be found in the transfiguration of Moses, refute the mythical hypothesis, and confirm the historical character of the scene. But it is useless to indulge in speculations concerning the precise form and mode of a supernatural event.

6. Significance.—The transfiguration was, as already remarked, a visible revelation of the hidden glory of the person of Christ in anticipation of his future state of exaltation, and at the same time a prophecy of the future glory of his people after the resurrection, when our mortal bodies shall be conformed to his glorious body (Phil. iii. 21). It served as a solemn inauguration of the history of the passion and final consummation of his work on earth; for, according to Luke’s account, the order of Christ’s prayer, especially his death, the great mystery of the atonement for the sins of the world, and the following resurrection, and return to the Father—was the topic of conversation between Jesus and the two visitors from the other world. The event bears a relation to the history of Christ’s suffering similar to that of his baptism in the River Jordan to his active ministry. On both occasions he was brought into contact with representatives of the Old Testament, and strengthened for his course by the solemn approval of the voice from heaven declaring him to be the well-beloved Son of the Father. The transfiguration, no doubt, confirmed the faith of the disciples, and prepared them for the approaching trial. It took away from them, as Leo the Great says (Serm. xciv.), the scandal of the cross. It furnishes also a striking proof for the harmony of the Old and New Testaments, for personal immortality, and the mysterious intercommunication of the visible and invisible worlds. Both meet in Christ: he is the connecting link between the two dispensations, as also between earth and heaven, between the kingdom of grace and the kingdom of glory. It is very significant, that at the end of the scene the disciples saw no man save Jesus alone. Moses and Elijah, the law and the promise, types and shadows, pass away: the gospel, the fulfilment, the substance, Christ, remains, the only one who can relieve the misery of earth, and glorify our nature,—Christ all in all.

7. The transfiguration has given rise to one of the greatest works of art ever conceived by the genius of man. It is the best artistic comment on this supernatural event. The picture under that name was the last work of Raphael, and was carried after his coffin at his burial, in the Pantheon of Rome. He died of this masterpiece, in the prime of early manhood. The original is in Peter’s at Rome, and has been multiplied in innumerable copies. It represents Christ soaring above the earth, in a halo of glory; Moses with the tables of the law on one hand, Elijah on the other; the three disciples, with their characteristic features, at their feet, gazing in a half-dreamy state at the dazzling light; and beneath...
this scene of celestial peace the painter represents, in startling contrast, the suffering of the lunatic, whose healing follows in the Gospel narrative. So the Christian must ever descend from the heights of festive joy and the occasional foretaste of heaven to the hard work of daily life, before he can attain to final rest and glory.


PHILIP SCHAFF.

TRANSFIGURATION. souls from one body to another, through the death of the former and the birth of the latter, forms an important element of Buddhist ethics, and was also taught in ancient Egypt; but it never took root in Greek mythology, in spite of Pythagoras and Plato; or in Judaism, though it is found in the Cabala; or in Christianity, though Jerome relates that it was taught by some obscure sects, and reminiscences of it are found, not only among the Fathers, but also in the middle ages.

TRANSFIGURATION, a scholastic term (from trans and substantia, "a change of one substance into another," μεταστασις, Westensverwandlung), introduced in the twelfth century, for the Roman-Catholic theory of the real presence in the Eucharist.

I. THE DOCTRINE is, that the elements of bread and wine in the sacrifice of the mass are, by the consecration of the priest, transubstantiated, i.e., changed as to their essence, into the very body and blood of Christ, while the visible form and the appearance of bread and wine remain to the sight, touch, and taste. The miraculous change is supposed to take place simultaneously all over the world, day after day, wherever the priest pronounces the words of institution,— "This is my body," "this is my blood.

The doctrine was suggested by several Greek and Latin Fathers under different terms, such as μεταβολη, conversio substantiae, transito, transmutatio. It was first clearly set forth (without the term) by Paschasius Radbertus in the ninth century, by Lanfranc in the eleventh, defended by the leading scholastics, and confirmed in 1215 by the Lateran Council under Pope Innocent III., which declared its belief on the subject in these words: "Verum Christi corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transsubstantiatis pane in corpus et vino in sanguinem potestate divina." The doctrine was finally settled for all orthodox Roman Catholics by the Council of Trent (in the thirteenth session, Oct. 11, 1551), in opposition to the Protestant denial, in the following terms:

"This holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which conversion is, by the Holy Catholic Church, suitably and properly called Transubstantiation."

Canons 1-4 of the same session condemn the contrary opinions. The same statement is repeated in the Tridentine Profession, art. vi. (See the Latin and English text in Schaff: Creeds of Christendom, vol. ii. 130, 136, 137, and 208.)

The doctrine as thus stated involves a stupendous miracle, or, rather, a series of miracles and magic transformations. It is not only above reason, but contradicts directly the testimony of three senses. All attempts of Catholic divines to explain it by scholastic distinctions of various kinds of presence, and by speculations about the relation of the substance to the accidents, are failures. Two opposite tendencies meet in this dogma: on the one hand, the divine is materialized; and, on the other hand, the material is spiritualized. Christ's real body and blood are enclosed in the narrow dimensions of the sacramental elements, and yet they are everywhere, by innumerable acts of priestly creation, wherever the mass is celebrated; and they are wholly partaken of by the mouth (yet not digested) by every communicant, good or bad, without division or diminution.

The doctrine of transubstantiation led, with other causes, to the withdrawal of the cup from the laity to avoid possible profanation by spilling the blood of Christ; and both the doctrine and the usage combined greatly to strengthen the power of the priesthood, and to widen the gulf between the priesthood and the laity.

It may be admitted that a great and precious truth underlies this as every other great error; and it is the truth which gives the error such power and tenacity over millions of devout Catholics to this day. This truth is, that Jesus Christ is the bread of life from heaven, and nourishes...
his people spiritually by faith, as truly as he fed the five thousand physically by the miracle of the five loaves. The error lies in the carnal, Capernatian misunderstanding; and this is condemned by our Lord at the close of that very discourse which sets forth that great and comforting truth (John vi. 63). The flesh profits nothing, the spirit makes alive.

II. The Arguments which Papal divines produce in defence of this doctrine are:

1. Exegetical. — (a) A literal interpretation of the words of institution,— "This is my body;" "this" [which, however, refers to the preceding "cup," the wine not being mentioned] "is my blood of the covenant" (Matt. xxvi. 26, 27). The Lutheran symbols agree with this exegesis, but nevertheless reject transubstantiation. The Reformed symbolists reject it for the following reasons: (1) the word "is" may indicate a figurative as well as a real relationship between the subject and the predicate. (2) The surrounding circumstances of the institution of the Holy Supper (the living ken, his blood not yet shed, etc.) forbid a strictly literal interpretation, and application to the first celebration; (3) the literal interpretation cannot be carried out, inasmuch as the Lord himself (Matt. xxvii. 26; Luke xiiii. 20) and the apostle Paul, in quoting the words of institution (I Cor. xvi. 25, τρόπος τῆς πάροικες, etc.; x. 18, "the cup of blessing," etc.), substitute the "cup" which contains the wine, for the wine itself; i.e., they use the figure of συγκάθεσθαι continentis pro contento: and yet no Catholic assumes the transubstantiation of the vessel.

(b) The mysterious discourse of our Lord in the synagogue of Capernaum, about eating his flesh, and drinking his blood (John vi. 52—59). To this may be objected, that this discourse is appealed to for the Lutheran, Calvinistic, and Zwinglian theory, as well as for the Roman-Catholic. (Compare on the patristic views the doctrine histories of Münchener, Hagenbach, Baur, Nitzsch, and the writer's Church History, II. 241 sqq.). Nor has any Catholic assumed the transubstantiation of the body and blood of Christ, but really the body and blood. John of Damascus said substantially the same; and the Greek Church has even adopted the Roman dogma, under the name μεταμορφωσις.

But this result was not reached in the Latin Church till a much later period. During the middle ages two controversies on the real presence took place, which prove that transubstantiation was not yet fixed in the mind of the church. The first controversy occurred in the ninth century. Paschasius Radbertus, abbot of the monastery of Corbie, first expounded and defended transubstantiation in a tract, De Sacramentis Corporis et Sanguinis Domini (831, 2d ed., 844), but expressly says that some taught only a spiritual communion of the soul with the Redeemer in the Eucharist. The tract provoked considerable opposition, and Ratramnus (Bertram), also a monk of Corbie, refuted it (without mentioning the name of his abbot) by a tract, De Corpus et Sanguine Domini et Caro/um Caluum. He appealed to the Scriptures (John vi. 63) and to St. Augustine, and taught that bread and wine remain unaltered after consecration, as the water in baptism, but become the significant symbols of a spiritual communion with Christ by faith; so that the body and blood of Christ were present, and partaken of only spiritualiter et secundum potentiam. John Scottus Ereigena, Herigir, Rabanus Maurus, and, in part, Gerbert, likewise wrote against Radbert's view. (See Neander: Church History, Boston ed., iii. 494—502, and Schaff, Ch. History, IV.) The second eucharistic controversy took place in the eleventh century. Henricus de Conventu (between 1040 and 1050) attacked in a work, De Cena Sacra, the doctrine of transubstantiation as contrary to reason, to the Scriptures, and to the older church Fathers, especially St. Augustine. His former friend Lanfranc, prior of Bee in Normandy, afterwards archbishop of Canterbury (d. 1088), was...

1 The first edition of this book was published A. D. 1532, at Cologne; and in that and other editions the author is called Bertram.
TRAPPISTS.

the principal champion of transubstantiation. He first drew the logical inference from the doctrine, namely, that unbelievers as well received the essence of the sacrament (but not its salubris efficacia). Hildebrand, then papal legate in France, after Pope Gregory VII. while protected Berengar; but a Roman synod condemned him as a heretic. Berengar was forced to commit his writings to the flames; but on returning to France he renewed his opposition, was again cited to Rome, and even Pope Gregory VII. could not protect him any longer against the powerful current in favor of transubstantiation: he saved him, however, from a violent end. Berengar was allowed, after a sort of forced recantation, which he afterwards regretted, to retire to a solitary island near Tours, and lived till 1088. (See Neander, iii. 502-530; Schaff, Ch. Hist. IV.)

After this, the doctrine of transubstantiation triumphed completely in the Western Church, and held its sway almost undisputed till the sixteenth century. It fell in with the magic supernaturalism and superstitious piety of mediæval Christianity. Thomas Aquinas has given it poetical expression in his famous hymn, Lauda Sion Salvatorum, for the Corpus Christi Festival. In some respects the best of the Puritan commentaries.

TRAPPISTS, The, are the members of an order in the Roman-Catholic Church which arose out of a Cistercian abbey founded by Count Rotrou of Perche, in 1140. This abbey, called “Notre Dame de la Maison Dien,” lies in a damp, unhealthy valley, reached by a narrow and stony passage: hence the name La Trappe (“the trap”). The monks distinguished themselves by austerity until the fourteenth or fifteenth century, when they became so notorious for revelling, licentiousness, and robbery, as to win the title of the “Bandits of La Trappe.” This state of affairs continued till the middle of the seventeenth century, when the abbey passed into the hands of Dominique Armand Jean le Bouthiller de Rancé, then (1636) a boy of ten years. The young abbot was well endowed with mental gifts, but abandoned himself to a wild carousing to come by feelings of repentance, he went to the opposite extreme of austerity, retired to La Trappe, and, in spite of opposition on the part of the monks, carried through a rigid discipline. In order to do this, he introduced some Benedictine monks to his abbey.

Rancé’s rules obliged the inmates of La Trappe to rise at two o’clock, and retire at seven in winter, eight in summer. They slept on sacks of straw, spent eleven hours daily in spiritual exercises, the rest of the time in hard work. During the hours of work, as in all their relations to one another, the monks observed almost absolute silence, and in greeting one another used the formula, Memento mori (“Remember that we must die”). Their wishes were made known through signs. Their fare was simple, consisting of vegetables, bread, and water. After the evening meal, the monks spent the night praying and meditating on their future graves. Their garb was a long cloak with wide sleeves, of a gray color, and a black cap.

Rancé was opposed to literary pursuits, and expressed his views in the Traite de la saintete et des devoirs de la vie monastique, 1633. He was an-


II. On the Protestant side, transubstantiation is discussed in the works on symbols by Marheineke, Guericke, Hase, Oehler, etc.; in the history of the doctrine of the Lord’s Supper by Ebrard and Kahnis, and in the standard works on dogmatics under the head of “Sacraments” and the “Lord’s Supper.” See also a long and learned art. by Dr. Steitz in the first ed. of Herzog, vol. xvi. 302-305. PHILIP SCHAFF.

TRAPP, John, b. in 1601; d. at Weston-on-Avon, 1669, where he had been vicar since 1624. He was educated at Christ Church, Oxford. Besides God’s Love Tokens (London, 1637), he issued a Commentary on the entire Bible, in 5 vols. folio, 1654-56 (reprinted, edited by Revs. W. WEBSTER and HUGH MARTIN, with Memoir by Rev. A. B. GROSART, 1866-68, 5 vols. octavo royal 8vo). It is in some respects the best of the Puritan commentaries.

LIT. —I. Roman Catholic: Paschiasius Rabelius: De Corpore et Sanguine Domini, 831; Cardinal Jo. de Lugo: Tractatus de venerabilis Eucharistia Sacramento, in Migne’s Corpus Theologicae, in tom. xxiii. 10 sq. (called by Oswald the most thorough and most thorough work on the scholastic side of the doctrine); Cardinal Wiseman: Lectures on the Real Presence of Jesus Christ in the Blessed Eucharist, London, 1836 and 1842, and his Lectures on the Doctrines and Pracitces of the Catholic Church; Dr. J. H. Oswald (professor in Paderborn): Die dogmat.
TRAUTHSON. 2388 

TREMELLIUS.

swered by Mabillon, in his Traité des études monastiques, 1691. Rancé died Oct. 12, 1700. In 1692 Princess Louise of Condé founded a female branch of the order at Clacet, France; and branches were also established near Florence and Dusseldorf. The Revolution drove the Trappists out of France. They found refuge in Switzerland, where Augustin de Lestrage founded a cloister at Valsainte, canton of Freiburg. In 1798 it was destroyed by the French. Lestrage found a refuge in Warsaw and Cracow, Poland; but the Trappists were expelled from here in 1800, and, after various attempts to get a foothold in Germany and Italy, were put in possession of La Trappe after the restoration of the Bourbons in 1817. Lestrage was very active until his death (1827), and succeeded in establishing various branches of his order. In 1839 a royal order was issued, closing the Trappist houses; but nine remained, several of which, however, were closed in 1870. In 1846 the Trappists opened a house in Algiers, and in 1848 some of them emigrated to the United States. A branch of the order took the name of the "Trappist Preachers," in 1851. It does mission work, and has its seat in the monastery of Pierre Meillerage, in France, emigrated to Kentucky; and a second establishment has been founded near Dubuque, Iowa. See MORSOLLER et MAUPONT: Vie de l'abbé de la Trappe; CHATEAUBRIAND: Vie de Rancé, Paris, 1844; L. D. B.: Histoire civ. et litt. de l'abbaye de la Trappe, Paris, 1851; GAILLARDIN: Les Trappistes ou l'ordre de Cîteaux au XIX. siècle, histoire de la Trappe depuis sa fondation, etc., Paris, 1844.

NEUDECKER.

TRAUTHSON, Johann Joseph, a distinguished ecclesiastic of the Roman-Catholic Church; was b. in Vienna, 1704; d. in Vienna, March 10, 1757. In 1751 he was made archbishop of Vienna, and in 1756 honored with a cardinal's cap by Benedict XIV. He was very active until his death (1757), and succeeded in establishing various branches of his order. In 1751 he was made archbishop of Vienna, and in 1756 honored with a cardinal's cap by Benedict XIV. He was very active until his death (1757), and succeeded in establishing various branches of his order.

In 1829 a royal order was issued, closing the Trappist houses; but nine remained, several of which, however, were closed in 1870. In 1846 the Trappists opened a house in Algiers, and in 1848 some of them emigrated to the United States. A branch of the order took the name of the "Trappist Preachers," in 1851. It does mission work, and has its seat in the monastery of Pierre Meillerage, in France, emigrated to Kentucky; and a second establishment has been founded near Dubuque, Iowa. See MORSOLLER et MAUPONT: Vie de l'abbé de la Trappe; CHATEAUBRIAND: Vie de Rancé, Paris, 1844; L. D. B.: Histoire civ. et litt. de l'abbaye de la Trappe, Paris, 1851; GAILLARDIN: Les Trappistes ou l'ordre de Cîteaux au XIX. siècle, histoire de la Trappe depuis sa fondation, etc., Paris, 1844.

TRREGELLES, Samuel Prideaux, LL.D., b. at Wodehouse Place, Falmouth, Jan. 30, 1818; d. at Plymouth, April 24, 1875. He was educated at the Falmouth classical school; was employed in the Neath Abbey Iron-works, Glamorganshire, 1828 to 1834; and in 1836 became private tutor at Falmouth. From early life he took an interest in New Testament textual studies, and in his twenty-fifth year formed the design, to which he gave effect in 1857, of preparing a critical edition of the Greek New Testament, with a text derived from the oldest manuscript versions prior to the seventh century, and citations from early ecclesiastical writers, including Eusebius. In 1838 he issued a first specimen of his plan, and in June, 1844, the first instalment.—The Book of Revelation. He made three visits to the Continent (1845-46, 1849-50, 1862) to collate the ancient manuscripts. In 1845 he spent five months in Rome; but, although permitted to see, he was not allowed to collate, the Codex Vaticanus, where Augustin de Lestrage founded a cloister at Valsainte, canton of Freiburg. In 1798 it was destroyed by the French. Lestrage found a refuge in Warsaw and Cracow, Poland; but the Trappists were expelled from here in 1800, and, after various attempts to get a foothold in Germany and Italy, were put in possession of La Trappe after the restoration of the Bourbons in 1817. Lestrage was very active until his death (1827), and succeeded in establishing various branches of his order. In 1839 a royal order was issued, closing the Trappist houses; but nine remained, several of which, however, were closed in 1870. In 1846 the Trappists opened a house in Algiers, and in 1848 some of them emigrated to the United States. A branch of the order took the name of the "Trappist Preachers," in 1851. It does mission work, and has its seat in the monastery of Pierre Meillerage, in France, emigrated to Kentucky; and a second establishment has been founded near Dubuque, Iowa. See MORSOLLER et MAUPONT: Vie de l'abbé de la Trappe; CHATEAUBRIAND: Vie de Rancé, Paris, 1844; L. D. B.: Histoire civ. et litt. de l'abbaye de la Trappe, Paris, 1851; GAILLARDIN: Les Trappistes ou l'ordre de Cîteaux au XIX. siècle, histoire de la Trappe depuis sa fondation, etc., Paris, 1844.
Frankfort-on-the—Main (2 vols.); New-Testament part reprinted in London, 1550; best edition of whole work, Hanau, 1624. In it he was aided by his son-in-law, the elder Francis Junius, who in the second edition joined to it "Tremellius" version of the Syriac New Testament (Paris, 1559), and a copy of the Greek (Gerusalem, 1560).

TRENT, Council of (Concilium Tridentinum), a city in the southern and Italian part of the Tyrol, where it was called from Trent (Tridentum), a city in the hands of the papal court. Finally, supplemented by the Vatican Council (in 1870). It was convened as an exclusively Roman council, in the contest, but was again and again postponed by the policy of the papal court. In the sixteenth century, it was called forth by the Reformation of the Church of Rome, by diplomacy and intrigue, outwitted all the liberal elements. The council abolished some crying abuses, and introduced or recommended disciplinary reforms as regards the sale of indulgences, the morals of convents, the education of the clergy. In this respect the Reformation produced a salutary effect upon the Roman Church. It continued to its final adjournment, in Dec. 4, 1563. It closed with "Anathema to all heretics, anathema, anathema. " The history of the council is divided into decrees (decreta), which contain the positive statement of the Roman dogmas, and into short canons (canones), which condemn the dissenting Protestant views with the concluding "anathema sit." They are stated with great clearness, precision, and wisdom. The decree on justification betrays special ability and theological circumspection. The Protestant doctrines, however, are almost always exhibited in an exaggerated form, and mixed up with real heresies, which Protestants condemn as emphatically as the Church of Rome.

The following is a list, in chronological order, of the articles of faith which were settled by the council in favor of the views held ever since by the Roman-Catholic Church:—

SESSION III. (Feb. 4, 1546).—Decree on the symbol of faith (the Niceno-Constantinopolitan Creed as a basis of the following decrees).

SESSION IV. (April 8, 1546).—Decree on the Scriptures (including the Apocrypha) and church tradition, which are declared to be the joint rules of faith. The Latin Vulgate is put on a par with the original text.

SESSION V. (June 17, 1546).—On original sin.

SESSION VI. (Jan. 13, 1547).—On (progressive) justification by faith and good works, in opposition to justification by faith alone.

SESSION VII. (March 3, 1547).—On the seven sacraments in general, and some canons on baptism and confirmation.

SESSION XII. (Oct. 11, 1551).—On the sacrament of the Eucharist.

SESSION XIV. (Nov. 25, 1551).—On the sacraments of penance and extreme unction.

SESSION XV. (Jan. 16, 1552).—On communion under both kinds, and the withdrawal of the cup from the laity.

SESSION XII. (Sept. 17, 1562).—Doctrine of the sacrifice of the mass.

SESSION XXIII. (July 15, 1563).—Sacrament of ordination.

SESSION XXIV. (Nov. 11, 1563).—Sacrament of matrimony.

SESSION XXV. (Dec. 3 and 4, 1563).—Decree approving the scholastic doctrines of purgatory, the invocation, veneration, and the relics of saints and
The council was acknowledged in Italy, Portugal, Spain, France, the Low Countries, Poland, and the Roman-Catholic portion of the German Empire, but mostly with a reservation of the royal prerogatives. In France it was never published in form, and was only recognized in its doctrinal part. No attempt was made to introduce it into England. Pius IV. sent the decrees to Mary, Queen of Scots, with a letter, dated June 13, 1564, requesting her to publish them in Scotland; but she dared not do it in the face of John Knox and the Reformation.

The canons and decrees of the council were first published by Paul Manutius (Rome, 1564), and often since in different languages. Best Latin edition by Le Plat (1779), and by Schnitte and Richter (Tubing., 1844). WESSENBERG, in his Preface to vol. part (1874), and stopped with the Councils of Basel and Florence. Among Protestant historians of the Council of Trent were Salig (1745-53), J. A. Buckley (London, 1852), Bungener (in French; Eng. trans. by D. S. Scott, Edinburgh, 1855; republished by McClintock, New York). Dr. Purdy discusses the doctrinal articles in his Eirenicon. On the Tridentine Standards, see Schaaff: Church History, vol. i. pp. 90-100, and vol. ii. 77-210. A good sketch of the Council is given in the fifth volume of Gieseler's Church History (Eng. trans. by Henry B. Smith and Mary A. Robinson, N.Y., 1880), pp. 21-44, with judicious extracts from the sources. Cf. KÜLLNER'S Symbolik, vol. i. 8-80, the art. "Trienter Concil," by H. SCHMIDT, in the first edition of Herzog, vol. xvi. 369-394, and Cardinal Hergenröther's Kirchengeschichte (2d ed.), vol. ii. pp. 402-422. See also TRIDENTINE PROFESSION OF FAITH.

PHILIP SCAFF.

TRESPASS OFFERING. See OFFERING.

TREVES, Holy Coat of. The coat, preserved in the Cathedral of Treves, is said to be the seamless garment mentioned in John xix. 23. There are several traditions about it. In the thirteenth century the story went, that Mary spun the garment out of wool, and that Jesus wore it uninterrupted till the day of his death. Herod then gave it to a Jew, who threw it into the sea. It was thrown up on the shore, and picked up by a pilgrim, who cast it back again into the water. A whale swallowed it; but a fisherman recovered it, and sold it to King Orendel of Treves. This king put it on, and, as long as he wore it, was invincible. Among the other legends is the one that a maiden carried the garment into Treves; and, as she approached the city, all the bells began tolling at once. It is claimed that the mention of the garment occurs in the Gesta Trensorum (467 or 827). But we have no mention of it till 1054. The notice seems to have been inserted in the Gesta Trientina, under the Abbot Thidulf of Echternach, between 1106 and 1124. The coat was first used at the consecration of Archbishop Bruno, Oct. 28, 1121. It was allowed to remain at rest till 1512. Then, and at a later time, it was presented for worship. Luther refers to the matter as a shameful and foolish travesty. It was again displayed for worship from Aug. 18 to Oct. 7, 1844. The bishops of Metz, Cologne, Limburg, and many others, attended the spectacle; and, as she approached the city, all the bells began tolling at once. It was discovered; that twenty other Seamless Coats of Christ. See GILDMEISTER and V. SYBEL: "D. heil. Rock zu Trier und d. zwanzig anderen heil. ungedehnten Röcke, Düsseldorf, 1844; BINTZER: Zeugnisse der weisheit d. heil. Rockes zu Trier, Düsseldorf, 1845, etc.

NEUDECKER.

TRIALS, the name given to the examinations and literary exercises required in the Presbyterian Church, of all candidates for the ministry. These are examined in Greek and Hebrew, systematic theology, church history and polity, and required to present a sermon, a lecture, a Latin thesis, and an exegetical essay.
TRIBES OF ISRAEL.

The Israelitish people, the house of Jacob or Israel, was divided into twelve tribes (Heb. mattoth or sheba'im). The two Hebrew words are thus distinguished: the first denotes the tribes according to their genealogical relation as branches of a people; the second, as connected with the political frame. The tribes are enumerated according to their progenitors. As Joseph received a double portion in Ephraim and Manasseh, there were, strictly speaking, thirteen tribes; but, on account of the peculiar position of the tribe of Levi, the number twelve is preserved, as may already be seen from the order during the wandering in the wilderness (Num. ii. x. 13 sq.). In the midst, round the tabernacle, we find the priests and the three families of Levites, and then, towards the region of the sky, the twelve tribes in four triads, each led by a prince. The triads are formed with reference to the material relationship: (1) Judah, Issachar, Zebulon; (2) Reuben, Simeon, Gad; (3) Ephraim, Manasseh, Benjamin; (4) Dan, Asher, Naphtali. The number twelve is also regarded as the division of the country, since Levi received no portion. Where, however, as in the blessing of Jacob (Gen. xlix.) the twelve is also regarded as the division of the country, since Levi received no portion. Where, however, as in the blessing of Jacob (Gen. xlix.) and of Moses (Deut. xxxiii.), Levi is mentioned only as one tribe,—Joseph; thus Ezek. xlviii., where the future division of the country is spoken of (1-7, 23-28), Ephraim and Manasseh are numbered as two tribes. Where, however, the twelve gates of the new Jerusalem are to be named after the twelve tribes (30-34), Levi is also counted in, and Joseph is only mentioned as one tribe.

The tribes were again divided into families [mishpachot, ñqjw; ñqjw, ñqjw, ñqjw]. In the midst of the tribes stood the princes (Exod. xxxiv. 31; Num. i. 10, 14, vii. 12 sq.), who were also called the heads of the tribes (Num. xxx. 1). Then came the chief of the house of the fathers (Num. iii. 24, 30). This tribal constitution, which developed itself during the stay of the people in Egypt, was not abolished by the stay in the desert; and in the return to the land of Canaan, which see the art. eruvv.), the land of Canaan was divided among the tribes, which almost extinguished the tribe (Judg. v. 15-17).

With the exception of the tribe of Levi (for which see the art. Levites), the land of Canaan was divided among the other tribes as follows:—

1. Asher (i.e., "happy") was the eighth son of Jacob, and his second by Zilpah (Gen. xxxv. 22). He had four sons and one daughter (Gen. xlvii. 17). After the exodus the number of adult males in that tribe was 11,500; but, before entering Canaan, the number was raised to 53,100 (Num. i. 40, xvi. 44). In the reign of David the tribe had become so insignificant, that its name is altogether omitted from the list of the chief rulers (1 Chron. xxvii. 16-22). The territory assigned to the Asherites comprised the fertile plain of Acre, and the coast of Phenicia up to Sidon (Josh. xix. 24-31); but for a long time they were unable to gain possession of the territory actually assigned them, and "dwelt among the Canaanites, the inhabitants of the land" (Judg. i. 32). In the struggle against Sisera, Asher forgot the peril of his fellow tribesmen (Judg. v. 17, 18): he also furnished neither hero nor judge to the nation. One bright name is that of Anna, the daughter of Phanuel of the tribe of Aser (Luke ii. 36).

2. Benjamin (i.e., "son of my right hand"), also called Benoni (i.e., "son of my pain"), youngest son of Jacob by Rachel (Gen. xxx. 18); was born on the road between Bethel and Bethlehem, where his mother died. How he was sent into Egypt, and what policy Joseph used to retain him, we read in Gen. xliv., xlv. When the muster was held in the desert, the tribe of Benjamin numbered 35,400 warriors (Num. i. 36, ii. 22), and at the entrance of Israel into Canaan, even as many as 45,000 (Num. xxxvi. 38 sq.). The territory which was occupied by this tribe (Josh. xviii. 11 sq.) was a narrow strip bounded on the east by the Jordan; and it was extended to Kirjath-jearim, about six miles west of Jerusalem; while in other directions it stretched from the valley of Hinnom on the south to Bethel on the north. Thus Dan intervened between this tribe and the Philistines. In this territory lay Jericho, Beth-hogla, Bethel, Gibeon, Ramah, and Jebus, or Jerusalem. In the time of the judges the tribe of Benjamin, whose emblem according to Jacob's blessing was the wolf (Gen. xlix. 27), became involved in a civil war with the other tribes, which almost extinguished the tribe (Judg. xix.-xxi.). But it revived again, and in the time of David it numbered 50,434 able warriors (1 Chron. vii. 6-12); in that of Asa, 280,000 (2 Chron. xiv. 8); and in that of Jehoshaphat, 200,000 (2 Chron. xvii. 17). It furnished a deliverer in the person of Ehud, who killed the king of the Moabites, Eglon (Judg. iii. 12 sq.); and when Aram, king of Damascus, came against Judah, the first king, that people, with Judah (2 Kings xvi. 9, x.), whose dynasty (2 Sam. ii. ii.), as well as that of David (1 Kings xii. 21; 1 Chron. xxix.), it supported. At the division of the kingdom after Solomon's death, it belonged to the southern kingdom. After the exile, together with the
tribe of Judah, it constituted the flower of the new Jewish colony in Palestine (Ez. i. 5, iv. 1, x. 9). To the tribe of Benjamin also belonged Mordecai and Esther (Esth. ii. 5), more especially that "Saul who also is called Paul" (Rom. xi. 1; Phil. iii. 5).

3. Dan (i.e. "judge"), fifth son of Jacob, by Bilhah (Gen. xxx. 6). He was the last of the tribes to receive his portion; and that portion, strange as it appears in the face of the numbers, — 62,700 at the first mustering (Num. i. 39), and 64,400 at the second (Num. xxvi. 49), — was the smallest of the twelve. On the north and east it was completely embraced by Ephraim and Benjamin, while on the south-east and south it joined Judah. On the west it was bounded by the Mediterranean. The boldness of the tribe is characterized by the taking of Laish (Judg. xviii.).

4. Ephraim (i.e. "fruitful"), son of Joseph (Gen. xli. 52), whom Jacob preferred to Manasseh (Gen. xlvi. 14). By virtue of the blessing, Jacob adopted Ephraim and his brother Manasseh as his own sons, in the place of their father; the object being to give to Joseph, through his sons, a double portion. At the census in the wilderness the tribe numbered 40,500 (Num. i. 32, 33), but subsequently, however, only 32,500 (Num. xxvi. 37). The territory allotted to Ephraim was bounded on the west by the Mediterranean Sea, and the River Jordan on the east; on the north it had the half-trIBE of Manasseh; and on the south, Benjamin and Dan. This fine country included most of what was afterwards called Samaria, as distinguished from Judaea on the one hand, and from Galilee on the other. Ephraim plays an important part in the history of the Jewish nation. It produced the successor of Moses (Joshua), chastised the Midianites (Judg. vii. 24), quarrelled with Gideon (Judg. viii. 1) and Jephthah (Judg. xii. 4), delivered the house of Joseph from the hands of the tribe of Dan (1 Kings ii. 25; 2 Chron. x. 16), and formed the kingdom of Israel, or, as it is also called, the northern kingdom, in opposition to the kingdom of Judah, or the southern kingdom, to which the tribes of Judah and Benjamin belonged. At last Ephraim was carried into captivity (2 Kings xvii. 5); for prophecies concerning the same, see Isa. vii. 9, xi. 13, xxviii. 1; Jer. xxxi.; Hos. v.-xiv.; Zech. ix. 10, x. 7.

5. Gad (i.e. "fortune"), Jacob's seventh son, the first-born of Zilpah, and brother of Asher; is blessed by Jacob (Gen. xlii. 10) and by Moses (Deut. xxviii. 20). His descendants (Gen. xlii. 10) are twice mentioned (Num. i. 24, xxvi. 15). The territory allotted to Gad was the region between Hebron and the River Jabbok, together with an additional strip along the east bank of the Jordan, extending up to the Sea of Chinnereth (Josh. xiii. 24—28). Gad is commended by Joshua (Josh. xxii. 11 sq.), but accursed of Israel (Josh. xxiii. 12 sq.). The character of the tribe was warlike (Gen. xlii. 19; 1 Chron. xii. 8). It was carried into captivity by Tiglath-pileser (1 Chron. v. 26). Perhaps that Elijah the Tishbite, "who was of the inhabitants of Gilead," belonged to that tribe.

6. Issachar (i.e. "reward"), the ninth son of Jacob, and the fifth of Leah (Gen. xxx. 15, xxxiv. 23). When the tribe was first numbered, it had 54,400 men (Num. i. 28); at the second mustering, 64,300 (Num. xxvi. 25). In David's time the tribe had 57,000 fighting men (1 Chron. vii. 5). His territory was the noble plain of Edraelon, a territory, however, whose fertility was more than overbalanced by its exposed situation (Josh. xix. 17—23). One among the judges of Israel was from Issachar, — Tola (Judg. i. 1). When Shalmaneser, king of Assyria, had invaded the north of Palestine, and had taken Samaria, Issachar, with the rest of Israel, was carried away to his distant dominions. Allusion is also made to this tribe in Rev. vii. 7.

7. Joseph (i.e. "increase"). See Ephraim and Manasseh.

8. Judah (i.e. "praise"), the fourth son of Jacob by Leah (Gen. xxix. 35). For his character, life, etc., comp. Gen. xxxviii., xliii. 3, xlv. sq. The important position which Judah was to occupy in the future is indicated in his name, which will be found in every list of the twelve tribes, and before the tribe of Levi or Ephraim, and in Joseph's blessing, which was conveyed in lofty language, glancing far into futurity, and strongly indicative of the high destinies which awaited the tribe that was to descend from him (Gen. xlix. 8—12). Judah's sons were five. Of these, three, — Shelah, Pharez, and Zerah, — together with two sons of Pharez, went into Egypt. When the Israelites quitted that country, the tribe of Judah numbered 74,600 adult males (Num. i. 26, 27); at the second mustering, 76,500 (Num. xxvi. 22). Its representative amongst the spies, and also amongst those appointed to partition the land, was the great Caleb (Num. xiii. 4, xxxiv. 19). After Joshua's death this tribe is appointed to attack the Canaanites (Judg. i.).

The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xx. 46—60. The whole of the extensive region was from a very early date divided into four main divisions: (1) The Mountain, the "hill-country of Judah," with thirty-eight (or, according to the Septuagint, with forty-eight) towns (Josh. iv. 48—50); (2) The Wilderness, the sunken district immediately adjoining the Dead Sea (Josh. xxvi. 61 sq.); (3) The South (Josh. xv. 21 sq.), containing twenty-nine cities with their dependent villages (Josh. xx. 32—35), which, with Ether and Aslan in the mountains, were ceded to Simeon (Josh. xix. 1—9); (4) The Lowland (Josh. xvi. 33 sq.), or the Shephelah, between the Mountain and the Mediterranean Sea, the garden and the granary of the tribe. But this very tract, for the greater part, in the hands of the Philistines. To this tribe belonged Othniel (Judg. iii. 9) and Ibzan (Judg. xii. 9 sq.). It made David king (2 Sam. ii. 4), and adhered to his house (1 Kings xii. 2; 2 Chron. x., xii.); and after the disruption of the kingdom, together with Benjamin, it formed the southern kingdom, in opposition to the northern kingdom of Ephraim. Judah was chosen of God to be the last ten tribes belonged. To Judah's tribe belonged prophets, like Amos, Isaiah, Micah, perhaps, also, Obadiah, Joel, Nahum, Zephaniah, Habakkuk, and others.

TRIBES OF ISRAEL.

TRIBES OF ISRAEL.
After the exile most of those who returned belonged to that tribe: in consequence, the name "Juda" has been given to the whole nation from about the epoch of the Restoration. Thus we also find the name "Jews" in Jeremiah (xxxiv. 9). More frequently this name occurs in the post-exile books, also in the New Testament. The highest honor which was bestowed upon that tribe consists in the fact that to it belonged the Messiah of the world. In the Old Testament, the tribe of Judah is granted (Num. xxxii.; Deut. iii. 12; Josh. xiii. 15 sq.). Immediately after the capture of Jericho, the twelve tribes are numbered (Num. i. 21, ii. 10, xxvi. 5; Josh. ii. 1, x. 23). Their inheritance was also assigned to the tribe of Judah (Gen. xxxvii. 20), and his blessing (Deut. xxxiii. 6); he was commended and dismissed by him (Josh. xxi. 1). They build the temple and number themselves. In addition to this large mountain territory, the cities of Beth-shean, Taanach, Megiddo, and the Jordan is granted (Josh. xiii. vi. 12), and receive a section on the south, which was originally allotted to Judah. To that tribe belonged Judah, who prays to "the Lord God of her father Simeon" (Jud. xi. 2). Simeon is mentioned by Ezekiel (xlviii. 25), and in the Book of Revelation (vii. 7), in their catalogues of the restoration of Israel.

12. Simeon (i.e., "a hearing" by Jehovah), the second of Jacob's sons by Leah (Gen. xxix. 33); is last named of the twelve; his descendants are numbered (Num. i. 22, xxvi. 12), and receive a section on the south, which was originally allotted to Judah. To that tribe belonged Judah, who prays to "the Lord God of her father Simeon" (Jud. xi. 2). Simeon is mentioned by Ezekiel (xlviii. 25), and in the Book of Revelation (vii. 7), in their catalogues of the restoration of Israel.

13. Zebulun (i.e., "dwelling"), the sixth and last son of Leah, and the tenth-born to Jacob (Gen. xxx. 20, xxx. 23); is blessed by Jacob (Gen. xlix. 15) and Moses (Deut. xxxiii. 15). His descendants are numbered (Num. i. 30, xxvi. 26), and receive their lot amid the picturesque hills and plains of Lower Galilee, having Tabor on the east and the great sea at the base of Carmel on the west (Josh. xix. 10–18). In the great campaign and victory of Barak it bore a prominent part (Jud. iv. 6, 10), and Deborah praises Zebulun and Naphtali as a people that jeopardized their lives unto the death (Judg. v. 18). This tribe also came to Hezekiah's passover (2 Chron. xxx. 11, 18); and though it appears to have shared the fate of the other northern tribes at the invasion of the country by Tiglath-pileser (2 Kings xvii. 24 sq.), yet the land of Zebulun occupied a distinguished place in New-Testament times (comp. Isa. i. 1; Matt. iv. 15, 16). In the visions of Ezekiel (xlviii. 26–33) and of John (Rev. vii. 8), this tribe finds its due mention.

For prophecy, the re-union of the twelve tribes under one head, and the recognition of the future salvation (Ez. vi. 1; Ezek. xxxiv. 22), and, since the bringing-back of the tribes as such is predicted (see especially Ezek. xiv.), their continuance is naturally presupposed. The same is also historically guaranteed for the following centuries (1 Chron. v. 26). The tribal constitution was continued in the goa (i.e., "dispersion") for (Jer. xxxix. 1; Ezek. xiv. i. 1) the elders of the people are mentioned; and among those who returned from the exile we meet with the chief of the fathers (Ez. ii. 6, iv. 2), from whom went forth the princes and elders (Ez. v. 7, vi. 8; Neh. x. 1). That those who returned regarded themselves as representatives of all the tribes, we see from Ez. vi. 17, where twelve he-goats are offered for a sin-offering for all Israel (cf. also Ez. viii. 35). That in the new commonwealth each had to show his pedigree is seen from Ez. ii. 59 sq.; and priests who could not prove their pedigree were suspended from priestly functions: but for the rest we are not told that those who "could not show their father's house and their seed, whether they were of Israel," were excluded from the congregation. According to Ez. vi. 21, Neh. x. 29, there were also proselytes, "who had separated themselves by the filthiness of the heathen of the land to seek the Lord God of Israel." That at all times a dis-
TRICHOTOMY.

TRIDENTINE PROFESSION OF FAITH (Professio Fidei Tridentina), or the Creed of Pius IV. The original name was Forma professionis fidei catholicae, or orthodoxa fidei. It is the shortest, but practically the most important, creed-state-ment of the Roman-Catholic Church. It must be subscribed or sworn to by all priests and public teachers of that church, and also by Protestant converts (hence called the "Profession of Conversion"). It was suggested by the synod of Trent, and prepared, by order of Pope Pius IV. in 1548, by the bishops and cardinals. It is a very clear and precise summary of the specific doctrines of the Roman Church as settled by the Council of Trent, and put in the form of a binding oath of obedience to the Pope, as the successor of the Prince of the apostles, and the Vicar of Christ. It consists of the following twelve Articles, including the Nicene Creed, with the Western clause "Filique:"

1. I, ego, sumpsim, credo in unum Deum, Patrem omnipotentem, etc. [Symbolum Symbolum.] 2. Apostolicus et ecclesiasticus legis sanctissimus optimus et auctoritates, quae a quibus Ecclesiam observarunt et constituerunt, fideliter amovimus et amplior etiam credo in unum Deum, Patrem omnipotentem, etc.] 3. I solemnly affirm that there is one God, the Father Almighty, etc. (Here follows the Nicene Creed.) 4. I believe in one God, the Father Almighty, etc. (Here follows the Nicene Creed.) 5. I also profess that there are the seven sacraments of the new law, instituted by Jesus Christ our Lord, for the sanctification of mankind, though not without danger of error; and I promise, after due examination, confirmation, and ordination, not to be reiterated without sacrilege; and I promise to him who may receive the consent of the Church, used in the solemn administration of the aforesaid sacraments. 6. I embrace and receive all the aforesaid Articles which have been defined and declared in the holy Council of Trent concerning original sin and justification. 7. I also confess that under Christ alone Almighty God received whole and entire, and a true sacrament. 8. I also confess that all other obsessions and ceremonies or oblations which may be given must be observed and kept for the perpetuity of our bliss and salvation, and that our receiving them is most wholesome to Christian people.

8. I firmly believe, as the sacred Canons have declared, and General Councils, and particularly by the holy Council of Trent, and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church of Rome has held, and that the use of them is most wholesome to Christian people.

9. I receive and profess all other obsessions and ceremonies or oblations which may be given must be observed and kept for the perpetuity of our bliss and salvation, and that their use is most wholesome to Christian people.

10. I take upon myself to be the immediate successor of the holy apostles, and all that the Church of Rome has held, and that the use of them is most wholesome to Christian people.

11. I take upon myself to be the immediate successor of the holy apostles, and all that the Church of Rome has held, and that the use of them is most wholesome to Christian people.

12. I do, at this present, freely and voluntarily, as if truly held in this true Church, faith, baptism, and the seven sacraments of the new law, instituted by Jesus Christ our Lord, for the sanctification of mankind, though not without danger of error; and I promise, after due examination, confirmation, and ordination, not to be reiterated without sacrilege; and I promise to him who may receive the consent of the Church, used in the solemn administration of the aforesaid sacraments.

TRIDENTINE PROFESSION OF FAITH (Professio Fidei Tridentina) or the Creed of Pius IV.

TRIDENTINE PROFESSION OF FAITH (Professio Fidei Tridentina) or the Creed of Pius IV. The original name was Forma professionis fidei catholicae, or orthodoxa fidei. It is the shortest, but practically the most important, creed-state-ment of the Roman-Catholic Church. It must be subscribed or sworn to by all priests and public teachers of that church, and also by Protestant converts (hence called the "Profession of Conversion"). It was suggested by the synod of Trent, and prepared, by order of Pope Pius IV. in 1548, by the bishops and cardinals. It is a very clear and precise summary of the specific doctrines of the Roman Church as settled by the Council of Trent, and put in the form of a binding oath of obedience to the Pope, as the successor of the Prince of the apostles, and the Vicar of Christ. It consists of the following twelve Articles, including the Nicene Creed, with the Western clause "Filique:"

1. I, ego, sumpsim, credo in unum Deum, Patrem omnipotentem, etc. [Symbolum Symbolum.] 2. Apostolicus et ecclesiasticus legis sanctissimus optimus et auctoritates, quae a quibus Ecclesiam observarunt et constituerunt, fideliter amovimus et amplior etiam credo in unum Deum, Patrem omnipotentem, etc.] 3. I solemnly affirm that there is one God, the Father Almighty, etc. (Here follows the Nicene Creed.) 4. I believe in one God, the Father Almighty, etc. (Here follows the Nicene Creed.) 5. I also profess that there are the seven sacraments of the new law, instituted by Jesus Christ our Lord, for the sanctification of mankind, though not without danger of error; and I promise, after due examination, confirmation, and ordination, not to be reiterated without sacrilege; and I promise to him who may receive the consent of the Church, used in the solemn administration of the aforesaid sacraments. 6. I embrace and receive all the aforesaid Articles which have been defined and declared in the holy Council of Trent concerning original sin and justification. 7. I also confess that under Christ alone Almighty God received whole and entire, and a true sacrament. 8. I also confess that all other obsessions and ceremonies or oblations which may be given must be observed and kept for the perpetuity of our bliss and salvation, and that their use is most wholesome to Christian people.

8. I firmly believe, as the sacred Canons have declared, and General Councils, and particularly by the holy Council of Trent, and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church of Rome has held, and that the use of them is most wholesome to Christian people.

9. I receive and profess all other obsessions and ceremonies or oblations which may be given must be observed and kept for the perpetuity of our bliss and salvation, and that their use is most wholesome to Christian people.

10. I take upon myself to be the immediate successor of the holy apostles, and all that the Church of Rome has held, and that the use of them is most wholesome to Christian people.

11. I take upon myself to be the immediate successor of the holy apostles, and all that the Church of Rome has held, and that the use of them is most wholesome to Christian people.

12. I do, at this present, freely and voluntarily, as if truly held in this true Church, faith, baptism, and the seven sacraments of the new law, instituted by Jesus Christ our Lord, for the sanctification of mankind, though not without danger of error; and I promise, after due examination, confirmation, and ordination, not to be reiterated without sacrilege; and I promise to him who may receive the consent of the Church, used in the solemn administration of the aforesaid sacraments.
Since that time the Roman-Catholic Church has added two more dogmas to her creed; one on the sinlessness of the Virgin Mary (in 1854), and one on the infallibility of the Pope (in 1870), in the following words:

"(1) That the blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the saviour of mankind, has been reserved free from all stain of original sin.

(2) That the Roman pontiff, when he speaks ex cathedra,—that is, in discharge of the office of pastor, and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals, which is to be held, taught, and preached by his subjects, or by those of the church to whom he shall appertain, to me in my office. This doctrine shall be held, taught, and preaching by all the faithful, in order that they may come to salvation.

LIT. — The papal bulls of Nov. 13 (Injunctum nobis) and Dec. 9 (In sacramenta), 1564; MOHLIÈRE: Urtünnliche Geschichte der Professio Fidei Tridentinae, Greifswald, 1823; DENZINGER: Enchiridion, Steyr, 1834; SCHAFER: Lit. Symboles Eccl. Cathol., ii. 315—321; SCHAFF: Creeds of Christendom, i. 98—100, ii. 207—210. PHILIP SCHAFER.

TRIDENTINUM. See TREN'T, COUNCIL OF.

TRINE BAPTISM denotes that form of the administration of baptism by which the person baptized is immersed thrice in the water, or the water poured thrice over him, in the name of the three persons of the godhead. Its symbolic meaning is striking; and its origin from the apostles, or, at all events, from the second century, cannot be doubted. The Arian Eunomius introduced baptism by single immersion, and this form was now intended to develop for a long time after the decision of the council, even entering into queer combinations with each other, until finally overcome by the indefatigable labor of Athanasius, Basil the Great, the two Gregories, and Hilary. The positive doctrine thus established is not merely a cautious compromise between Arianism and Sabellianism, a single negation of two extremes: it is, indeed, a conscious and courageous affirmation of the truth, excluding the errors. But it cannot be denied that this affirmation is not yet the fulness of the truth. It has its weaknesses; it has its defects. The monas is identified with the Father. The hypostasis is merely negatively defined; the third hypostasis of the Trinity, the Holy Spirit, remains undeveloped. Up to 360 the whole development was markedly dyadic; and even after the researches of Athanasius and the Cappadocians, and the condemnation of the Macedonians by the ecumenical Council of Constantinople (381), it took a long time before the Holy Spirit attained full equality with the Father and the Son in the divine triad.

How far Augustine can be said to have made good the above defects is doubtful. With the full development of the three hypostases in the
Holy Trinity, the danger of tritheism begins; and, indeed, the trinitarian doctrine of Augustine, so conspicuous for its idea of the procession of the Holy Spirit from the Father and the Son, called forth the tritheism of Philoponus. Nevertheless, though the acceptance by the whole Western Church of the Augustinian doctrine of the procession of the Holy Spirit, and the encyclical by Photius, Patriarch of Constantinople (867), denouncing that doctrine as heretical, called forth a very warm discussion, the only treatment of the subject which has any theological interest is, for the whole earlier part of the middle ages, that of Scotus Erigena. On the basis of the psychological triad of reason, understanding, and the senses, he builds up the divine triad of Father, Son, and Holy Spirit. But, however well such an analogy may suit his Neo-Platonic idea of God, it is very far from the track which the Church has chosen to follow: indeed, he makes trinity a mere name. At the beginning of the latter part of the middle ages, the period of scholasticism proper, Anselm proved very successful in refuting the nominalistic tritheism of Roscellin; but the positive exposition of his own views is cold and abstruse. Quite otherwise with Richard of St. Victor, who poured his whole wealth of half-poetical mysticism into the subject, and produced one of the greatest efforts of medieval theology. God is love, he says; but love is not the highest love, unless that which is loved has the highest worth. God can love only God. Thus the step is made from the one hypostasis to the other, from the Father to the Son. The next step, from the first two hypostases to the third,—from the Father and the Son to the Holy Spirit,—is not made with the same unwavering certainty. Love, he says, has always a longing after communicating itself to the idea that the true Christian seeks and finds the traces of the Holy Trinity everywhere in the creation, from the most modest flower in the field to the most gorgeous flower in the fields and the things around us, but utterly incomprehensible when contemplated in separation from the world as the absolute unity. He acknowledged that it was “almost” necessary to accept the idea of a personal god: “but” the case had to him also another side. His exposition of the doctrine of the Holy Trinity is Sabellian. But, while Schleiermacher thus treated the dogma with apparent indifference, hardly a decade elapsed after the publication of his Der christliche Glaube (1821–22), before it once more came to the foreground, and again assumed, though under various forms, its old position as the true centre of the whole theological system. The old psychological analogy, first invented by Augustine, and then elaborated in a somewhat eccentric way by Scotus Erigena, but never wholly abandoned by the schoolmen, has been renewed (K. Ph. Fischer, Billroth, Martensen); and more especially the abstract form of self-consciousness — the subject making itself object, and through that process returning to itself as self-conscious — has furnished a fertile scheme for trinitarian speculation. The old attempt at developing the Holy Trinity by means of the idea of the world (well known to the ancient Church from the apologists, and to the middle ages from Anselm), has also been repeated with success (J. H. Fichte, Weisse, Twesten). It allure the interest of the philosopher by its undeniable connection with the profoundest efforts of the classical, especially the Alexandrian speculation; and at the same time it takes hold of the attention of the theologian, because Scripture undoubtedly places the Son, the Logos, in connection with the idea of the world (the idea of the world, however, has perhaps been the return to the fundamental idea of Richard of St. Victor, to represent the Holy Trinity as founded in the idea of God as love (Julius Muller, Nitzsch, Dorner).
TRINITARIANISM denoted a conception of the doctrine of the Holy Trinity which emphasizes the triad so strongly, that it forgets, or seems to forget, the unity. No Christian theologian has ever taught that there were three gods; but the expositions of the trinitarian mystery have sometimes endangered the principle of the unity, as, for instance, in the Eastern Church in the sixth century, and in the Western in the eleventh. In Alexandria a party arose which received the name of Tristheists, on account of their sharp distinction between the three divine persons. Among their leaders were PhiloHonos, Conon of Tarsus, Eugenius of Seleucia, and others. Under the reign of Justin II. (565-578) they appeared in Constantinople, and a disputation was held between them and the orthodox Patriarch John, though without any result. The further vicissitudes of the sect are not known. See LEONTIUS BYZANTINUS: De Sectis, v.; JOHN DAMASCENUS: De Hcr.; NICETHEUS CALVITI: Eccl. Hist., xviii. 47-49. Roscelin, the father of nominalism, taught theology and philosophy at Tours, and was accused of tritheism by Anselm. His views were condemned by the synod of Soissons (1092), and he retracted. See Baur: Die christliche Lehre von der Dreieinigkeit, 1841-43, 3 vols. GASS.

TRINITY SUNDAY. THE introduction of the additional clause "in Bumr, Diet. Theol. a. seminar. experimental interest in the atonement. See er res xmm; ("mother of Theodosius 11., through a boy, who, being of Theodosius 11., through a boy, who, being caught up into the sky, heard it from the angels, ("Holy God, Holy Mighty, Holy Immortal, have mercy upon us ") The origin of this formula is involved in obscurity. The tradition that it was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy, who, being caught up into the sky, heard it from the angels, is unreliable. The earliest testimonies to the existence of the Trisagion date from the fifth century, or the latter part of the fourth. In the Church of England the Sundays from Whit Sunday to Advent are counted as the first, second, etc., till twenty-sixth Sunday after Trinity. The universal use in the Western Church of this festival of Trinity Sunday dates from Pope John XXII. (1384). TRISAGION, a liturgical formula, which, during the Monophysite controversy of the fifth century, secured dogmatic importance. It was originally nothing else than the ascription of praise in Isa. vi. 6. It was used at the beginning of divine service, and runs: θεός, θεός, θεός, θεός, διός δαναστός, ελεόν υμι. ("Holy God, Holy Mighty, Holy Immortal, have mercy upon us!") The origin of this formula is involved in obscurity. The tradition that it was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy, who, being caught up into the sky, heard it from the angels, is unreliable. The earliest testimonies to the existence of the Trisagion date from the fifth century, or the latter part of the fourth. In Antioch the clause was added, ε σταρόντες δι' ημά ("who was crucified for us"), and probably originated with the Nestorians during the patriarchal chair of Antioch,—Peter the Fuller. The defenders of the orthodox doctrine found in this change the rudest Eutychianism. Peter's orthodox successor, Calendio, did not throw out the phrase, but changed its reference by prefixing the expression θανατεύχει ὑμᾶς ("Christ our King"). On his re-instatement, Peter cast out this limiting clause. The introduction of the additional clause under Anastasius, who was inclined to Monophysitism, led to bloody scenes at Constantinople. It was in fact, as Walch first (Ketzehistorie, vii. 324 sqq.), and Dorner since, have shown, a supplement to the expression θανατεύχει ("mother of God"), with which the Nestorian controversy began. The suffering of the divine nature on the cross, emphasized by it, grew out of a deep experimental interest in the atonement. See Peter Allix: Dias. de Triagis origine, Rouen, 1815; Burerius: Codex Liturgicus, ii. 155 sqq.; Daniel: Codex Liturgicus, vol. iv. (and art. "Triagion," in Blunt, Dict. Theol.). H. SCHMIDT.

TRITHEISM, Johann, a distinguished German theologian of the period just preceding the Reformation; was b. at Tritenheim, near Trier, Feb. 1, 1462; d. at Würzburg, Dec. 16, 1516. He struggled hard with poverty, but succeeded in securing an education at Heidelberg. On his way home from that city, he stopped at a convent at Spanheim; and, being prevented by a violent storm from starting on his journey at the hour intended, he took it as an indication of the will of Providence, continued at the convent, became a monk, and was elected abbot when only twenty-one years old. The convent became famous under his direction. Reuchlin and Pirkheimer were among his friends and correspondents. In 1506 he was transferred to a convent in Würzburg. Trithemius wrote a number of works on the natural sciences, scholasticism, etc., most of which were published after his death. Among them are Naturium libri sex; Historia et graphia, sive de ratione occulta scribendi, Frankfurt, 1606; Sermones et exhortationes ad Monachos, 1516. He laid in Germany the foundation of church history by his works, Catalog. illustr. virorum Germaniam suis ingenius et lucracionibus omnium sanctissimorum exornantium et De scrip. eccles. A full list of his writings is given by EHRARD: Geschichte d. Wiederaufblüehens wissenschaftlicher Bildung, etc., iii. 387 sqq., Magd., 1832. KLIPTEL.

TRONCHIN, the name of two distinguished theologians, one of whom was born at Geneva, April 17, 1582; d. there Nov. 19, 1657. After studying theology at Geneva, Basel, Heidelberg, Franeker, and Leyden, he became professor of Hebrew at Geneva in 1606, and of theology in
TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.

TRUBER, THEOLOLOGI.

TRUBER, Primus, b. at Rastschiza in Carniola, 1508; d. at Dredingen in Würtemberg, June 28, 1586. He was educated at Salzburg, studied theology in Vienna, was ordained priest in 1527, and appointed canon at the cathedral of Laibach in 1531, but embraced the Reformation, and was received at the synod of Geneva, Dec. 4, 1532; thence went to Saumur, and in 1586 accepted a similar appointment in the university of Geneva. There he found Francis Turretin, with whose severe Calvinism he had no sympathy. He found a sympathizer in Mestrezat. A controversy arose about obliging clergymen to profess their adhesion to the strict doctrines of Calvinism. Turretin and his party triumphed; and all canons were required to sign the so-called "réglements" of Aug. 6, 1647. Trossein was for five years rector of the university, much admired as a preacher, and beloved as a man. He wrote little. [His "Theses theolog." appeared in 1693; "Disput. de priorit. Dei," 1670, and some sermons, pub. 1703.] ANDRÉ ARCHIBARD.
He planted himself firmly and solely upon the authority of divine revelation as it is contained in theScriptures. He also contended against the accommodation theory of authority of divinerevelation as it is contained in the evidential value of the miracles. He sought to prove the integrity and credibility of the New Testament, and thence to deduce the authority of Christ as the sun of God, laying special emphasis upon the evidentvalue of the miracles. The results of exegesis, and not merely processes of ratiocination. His own theological system is laid down in his last greatwork, Dogmatics (1783, the Gospel of John (1786), the Epistle to the Hebrews (1789), etc.). He planted himself firmly and solely upon the foundation-stone of Storr's theology, which is the absolute and divine contents of Revelation. The immediate followers of Storr, and representatives of the Old Tübingen school, were the brothers Johann Friedrich Flatt (b. Feb. 20, 1759, at Tübingen; d. Nov. 24, 1821, at Tübingen), Karl Christian Flatt (b. Aug. 18, 1772, in Stuttgart; d. Nov. 20, 1843), and Friedrich Gottlieb Suskind (b. Feb. 17, 1767, at Neustadt; d. at Stuttgart, 1829). All three were pupils of Storr, and became professors at Tübingen. The elder Flatt edited the Magazin für Dogmatik und Moral from 1796 to 1803, when it was continued by Suskind. This periodical became the organ of the school, which contended against Kant. In which the attempt was made to prove, in the current topics of the Tübingen circle, the absolute and divine contents of Revelation, the miracles of Christ, etc.

Another representative of the early Tübingen school was Ernst Gottlob Bengel (b. 1769; d. March 26, 1826), a grandson of the great commentator Bengel, who, as professor of theology and church history at Tübingen, exerted a very extensive influence. He was somewhat more liberal than his predecessors. Steudel and Christian Friedrich Schmid also represented the same general tendency. It was the idea of supranaturalism, the idea that in Christianity something more than human powers and blessings is conferred, that Scripture is for both intellectual and exegetical skill. Theirs is the merit of having defended the inheritance of the fathers, and preserved it for a better period. Though they did not build up so well as they fought, yet there are times when a militant theology must fight with both hands, and not merely with truth; and thus they fought, and in doing so conscientiously, they did what they could to defend the truth (Mark xiv. 8)

II. THE MODERN SCHOOL. — The central figure of the Modern Tübingen school of theology is Ferdinand Christian Baur (b. June 21, 1792; professor at Tübingen, 1826; d. Dec. 2, 1860), with whose death its characteristic philosophical and theological positions were relinquished. Limiting the history of the school to the lifetime of its founder, we distinguish three periods,—the preparatory period, characterized by studies into the history of Christian doctrines, and lasting till 1835; the flourishing period, characterized by critical investigations into the contents and origin of the New Testament, lasting till 1848; and the period of disintegration, characterized by historical studies, and lasting till 1860.

Baur's fundamental principles concerning the nature of history and the progress of history were taken from Hegel's philosophy; although he never placed himself among Hegel's followers, but rather denied having used him as his master. The Hegelian terminology clearly appears in his work against Möhler, Gegensatz des Protestantismus u. Catholizismus, which was published in 1834. He applied the Hegelian principle of intellectual development with great success in the study of Christian doctrines, and brought it to bear in his work on the Trinity and incarnation of God (Dreieinigkeit u. Menschwerdung Gottes, Tubing., 1841-43, 4 vols.). A new impulse in the study of the history of Christian doctrine dates from these investigations of Baur.

Baur's importance, however, is not derived so much from these studies of Christian doctrine as from his investigations in the department of biblical criticism, which belong to the second period of the history of the Tübingen school. Strauss's Life of Christ appeared in 1855; but it was not this work which suggested to Baur the teacher, the principles which he worked out in his work on the history of the New Testament. It simply gave a new impetus to his studies. In 1835 Baur's work on the Pastoral Epistles appeared; in which the attempt was made to prove, from the alleged references to Gnostic systems, that they were the product of the second century. This work was the inauguration of a movement to tear asunder the writings of the New Testament, and to use them as a foundation-stone for reconstructing the whole church history of the first two centuries. The Gnostic systems were used to carry out the programme. But Baur had already made the discovery of a great difference in the apostolic age, between the older apostles and Paul. This was the fruitful and inexhaustible proposition with which the Tübingen school worked for a quarter of a century. It was stated by Baur, in an article on the Christ party at Corinth, published in the Tübingen Zeitung in 1831. From thenceforth he sought to destroy what the Old Tubingen school had tried to establish. This task was left to himself and a few young men then occupying the position of privadozent; for the other professors at Tübingen were not in sympathy with the movement. Of these younger men, Zeller occupies the front rank. In the high scholarship, and keen thought he was not equal to the master, but
surpassed him in the lucidity and elegance of his style. More audacious was Schweigler, with his rare critical gifts. Köstlin and G. Planck were exceedingly industrious. The most distinguished co-workers outside of Württemberg were Harnack, Holsten, and Ritschl.

The name of Paul was the one around which the critical study and ingenuity of the church marshalled their forces. Much appeared between 1830 and 1845; the *Theologische Jahrbücher*, edited by Zeller (1842 sqq.), being the organ of the movement. In the year 1845 Baur summed up the results of the investigations in his work on Paul (2d ed., 1866), in which he denied the Pauline authorship of all the Epistles attributed to Paul, except Galatians, First and Second Corinthians, and Romans. The genuineness of the last two chapters of Romans, however, was called in question. The historical picture which was left was this. The older apostles and the entire early church were Judaistic, and distinguished from the Jewish Church only by their faith in the crucified Christ as the Messiah. All the elements of a new religion which lie concealed in the teachings and life of Christ were undeveloped. Stephen in Acts and the church. He preached to the Gentiles; and the apostles, for the sake of peace, suppressed their hostility. But one party in the church grew more and more bitter against him. It was the endeavor of a later age to harmonize these conflicting parties and principles. Hence, wherever an ironic tone is met with in the New Testament, it is to be regarded as an unmistakable sign of the late date of the writing; and that there was no attempt made in the apostolic age to reconcile the two parties was proved by the Apocalypse of John, which is a product of Jewish-Christian narrowness.

The question was what the Christianity of Christ really was. Baur did not answer this until ten years after Straus had spoken. In the *Jahrbücher* for 1844, and a special book on the Gospels, published in 1847, he attempted to prove the un genuineness of John's Gospel. It was declared to have been written with the special purpose of reconciling the differences between Judaistic and Pauline Christianity, and consequently belonged to the second century. Mark, by concealing these differences, also betrayed that it was not apostolic; and Luke's Gospel was only a revision of Marcion's Gospel. Schweigler's *Mattanurum*, Ritschl's *Gospel of Marcion and Gospel of Luke*, and the first edition of his *Origin of the Old Catholic Church* (Entstehung d. altkath. Kirche), Köstlin's *John's Docrt. System* (Johanneischer Lehrbegriff), [Zeller's Acts of the Apostles], and other works, were the allies of Baur. But the most important of all was Schweigler's *Post-Apocalyptic Age* (Vorapokalypse), which gave no place to the death of Christ. The fundamental conception of Baur was, all after, not very different from that of Kant. The pure religion of reason came into the world with Christ, but was covered over in the succeeding periods. Baur refused to enter into an explanation of the "miracle" of the resurrection, regarding the faith of the apostles as the sufficient starting-point for the contemplation of the history of Christianity.

He endeavored to account for the development of Christianity, but denied its miracles. His so-called *Tendenzkritik*, while it led him to unsound conclusions, prepared the way for the brilliant achievements in the departments of church history and doctrine of the present generation, and must ever be a starting-point for the interpretation of the history of early Christianity. In his last years Baur had a faithful disciple in Northern Germany, in Holsten. Otherwise he stood almost alone.

Schweigler, Hausrat, and O. Pfleiderer denied the miracles, and accepted the vision hypothesis.
TUCKEY, Anthony, b. at Kirton, Lincolnshire, England, September, 1599; d. February, 1670. He was graduated at Harvard College, 1798; pastor at Chelsea, Mass., 1801-20; in 1812 founded at Boston first American society for the religious and moral improvement of seamen; in 1826 took charge of the "Ministry at Large," a city mission organized by the Benevolent Fraternity of Churches in Boston; visited Europe to promote similar organizations, and on his return, in 1838, published Principles and Results of the Ministry at Large.

TUCKERMAN, Joseph, D.D., American Unitarian philanthropist; b. in Boston, Jan. 18, 1778; d. at Havana, April 20, 1840. He was graduated at Harvard College, 1798; pastor at Chelsea, Mass., 1801-20; in 1812 founded at Boston first American society for the religious and moral improvement of seamen; in 1826 took charge of the "Ministry at Large," a city mission organized by the Benevolent Fraternity of Churches in Boston; visited Europe to promote similar organizations, and on his return, in 1838, published Principles and Results of the Ministry at Large.

He was one of the commissioners at Savoy, but failed to attend. He was silenced for nonconformity. His controversy with Benjamin Whichcote is important as showing the break of a new era in Whichcote's work, out of the old era in Tuckney, the teacher. These eight letters discuss the use of reason in religion, as well as the differences among Christians, in a calm, dignified, and charitable spirit. They are models of Christian controversy. Tuckney's Parliament Sermons and other occasional pieces were published during his lifetime; but his principal works are posthumous: Forty sermons upon several occasions (London, 1670); Professiones theologicae (Amsterdam, 1670).

C. A. BRIGGS.

TUDELA, Benjamin of. See BENJAMIN OF TUDELA.

TUNKERS, or DUNKERS, so called from the German tunken ("to dip"), a denomination of Christians originating in Germany at the beginning of the last century. The name originally adopted by themselves, and which is now generally used, is simply "The Brethren;" but they frequently use the term "German Baptists," even in their official documents.

In the year 1708 Alexander Mack of Schwartz- man and a few of his neighbors agreed to meet together and study the word of God without reference to existing creeds, and to submit themselves wholly to its guidance, wherever it should lead them. Without being aware of the existence of any body of Christians holding similar views, they were led to adopt, (1) the Bible as their creed, without any catechism or other confession of faith; (2) the independent or congregational form of church government; (3) believers' baptism; and (4) immersion. To these general principles of the Baptist denomination they added in their Covenant of Conscience some views held, it would seem also without their knowledge, by the Friends; namely, an unpaid ministry, nonconformity to the world in dress, etc., and not to take oaths, or to engage in war.

In addition to these views and the fundamental doctrines of the Christian faith (the Trinity, atonement, etc.), they agreed not to go to law, or to invoke the aid of the civil authorities, even in self-defence; to refuse interest on money; to salute one another with the kiss of charity; to anoint the sick with oil for recovery; and to celebrate the Communion in connection with the Agape, or love-feast (in imitation of the Paschal Supper), feet-washing, the salutation or "holy kiss," and giving the right hand of fellowship.

They also adopted trine immersion (in the name of the Father, and of the Son, and of the Holy Ghost); the candidate kneeling, and being plunged by a forward movement under the water, from which they were sometimes called "Tumblers."

The little company of eight persons, whose names are piously preserved by the society, soon increased in numbers; and colonies were formed at Marienborn with John Naas as minister, and at Epstein with Christian Levy as minister. Although leading harmless and peaceful lives, the Brethren were persecuted by the State, which allowed no dissent from the authorized churches (the Lutheran, the Reformed, and the Catholic); and many of them took refuge in Holland, Friesland, and the Duchy of Cleves. Shortly after,
The society insists upon a regular ministry. Members are not allowed, "without being authorized by the church, to exhort in our public or general meetings" (Annual Meeting, 1859, art. 5). The ministers are of three orders or grades: (1) The lowest, called a minister of the first degree, who is regarded merely as an "assistant" in preaching, and is subject to the authority of his superiors in the ministry; (2) The minister of the second degree, who is always chosen from those of the first — he makes his own preaching appointments, baptizes, performs the marriage-ceremony, etc.; (3) The highest official is called the elder or bishop, sometimes the housekeeper, and is always taken from the ministers of the second degree, usually the senior. He presides at councils, love-feasts, etc., and exercises a general supervision over all the members. There is only one elder in each congregation, but there may be several ministers of the lower degrees.

The only other official in the church is the deacon. There are usually three or four of these in each congregation: they care for the poor and needy, and visit in couples all the members at their homes before the annual love-feast, to ascertain whether there are in peace and union.

The records of the early church at Germantown show that several of the sisters were chosen as deaconesses: but the sisters are no longer appointed to any official position in the church; and the Annual Meeting, 1859, decided "that a female cannot teach or preach in the ordinary acceptance of those terms, yet we cannot forbid them to prophesy" (art. 7). At installations (for ministers of the first and second degrees) and ordinations (for the bishops) the wife of the minister is also saluted by the congregation, the men giving the hand, and the sisters both the hand and kiss; "the church exhorting believing wives of teachers the duty of aiding, by their humble example and chaste conversation, their husbands in the solemn duty laid upon them" (Annual Meeting, 1852, art. 36).

The ministers and deacons are chosen from the congregation by the vote of all the members; the election of bishops, to be "guaranteed" from the congress of neighboring churches, i.e., ministers of neighboring churches who have been summoned by the congregation for that purpose. After devotional exercises, these brethren retire to some convenient, quiet place, where each member comes singly, and expresses his or her preference; all canvassing of the congregation, or "electioneering," being strictly forbidden. The brother who has the highest number of votes is declared elected; and the names of all others voted for, together with the number of votes cast for them, are kept secret.

All the affairs of the congregation are managed at a meeting or council of the members, presided over by the elder, and held statedly, or as often as occasion may require; the sisters having an equal voice with the brethren. District meetings and a general conference are held yearly: these are representative bodies. A certain number of churches conveniently located constitutes a district; each such "Old Order" church, one of whom must be a minister. The general conference, called the Annual Meeting, has, since 1866, been composed exclusively of ministers, one of them a bishop. There are two delegates from...
According to the gospel manner of dealing with all matters in dispute, the council, in one of the district meetings, referred to such minute questions of casuistry as whether the person who washes the feet must also wash the face, and whether these acts may be performed by different persons. There is a great difference of opinion on this question, and the council has decided that "members not willing to liberate their slaves should be dealt with according to the gospel manner of dealing with all transgressors." Testimony against the use of intoxicating drinks was given as early as 1781, and has continued to this day, though the Annual Meeting of 1842 considered it "not advisable for members to put their hands to the pledge, or to meddle with the proceeding and excitement of the world upon this subject." Members are not allowed to join secret societies.

Although a high school was founded by the Brethren in Germantown as early as 1762, education has not, until very recently, had much favor with them. The Annual Meeting, so recently as 1853, declared that "colleges are a very unsafe place for a simple follower of Christ, inasmuch as they are not only the school of the world, but a source of many sins, and a temptation to the fleshly mind." The first paper in the interests of the society, a monthly called The Gospel Visitor, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called The Christian Family Companion, in 1864, by Henry Holinger, at Tyrone, Penn. Their present publications are,

1. The Primitive Christian, Huntingdon, Penn.
2. The Brethren at Work, Mount Morris, Ill., and (Annual Meeting, 1882, art. 10. The same meeting approves of Sunday schools as "promotive of good;" but the principles of the gospel, and contrary to the principles of the ministry, ought we to have one?"
3. The Studier, or German Seventh-day Baptist, at Huntingdon, Penn.
5. The Sieben Taeger, or German Seventh-day Baptist, in Ohio by Elder James Quinlan; and there are now three colleges under the control of Brethren, though not officially connected with the society; namely, at Huntingdon, Penn., established 1858; at Ashland, O., established 1878; and at Mount Morris, Ill., established 1879. The catalogues for 1881-82 give the total number of students in all the departments as 695. The usual classical and scientific courses are pursued. To these three colleges should be added the normal school at Bridgewater, Va. The co-education of the sexes is regarded as "the only true method of education," but the principles of the Brethren as to plainness in dress are insisted upon, both for teachers and pupils. "Dresses are plain, without tucks, ruffles, etc. Gay attire and jewelry are prohibited" (Mount-Morris College Catalogue). But the Brethren continue to bear testimony against the establishment of "schools of whatever, theological schools or theological departments of schools or colleges" (Annual Meeting, 1882, art. 10). The same meeting approves of Sunday schools as "promotive of good;" but the unnecessary appendage of Sunday-school conventions is declared to be "contrary to the principles of the gospel, and contrary to the Scriptures" (art. 22).

The first paper in the interests of the society, a monthly called The Gospel Visitor, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called The Christian Family Companion, in 1864, by Henry Holinger, at Tyrone, Penn. Their present publications are,

1. The Primitive Christian, Huntingdon, Penn.
2. The Brethren at Work, Mount Morris, Ill., and (Annual Meeting, 1882, art. 10. The same meeting approves of Sunday schools as "promotive of good;" but the principles of the gospel, and contrary to the principles of the ministry, ought we to have one?"
3. The Studier, or German Seventh-day Baptist, at Huntingdon, Penn.
5. The Sieben Taeger, or German Seventh-day Baptist, in Ohio by Elder James Quinlan; and there are now three colleges under the control of Brethren, though not officially connected with the society; namely, at Huntingdon, Penn., established 1858; at Ashland, O., established 1878; and at Mount Morris, Ill., established 1879. The catalogues for 1881-82 give the total number of students in all the departments as 695. The usual classical and scientific courses are pursued. To these three colleges should be added the normal school at Bridgewater, Va. The co-education of the sexes is regarded as "the only true method of education," but the principles of the Brethren as to plainness in dress are insisted upon, both for teachers and pupils. "Dresses are plain, without tucks, ruffles, etc. Gay attire and jewelry are prohibited" (Mount-Morris College Catalogue). But the Brethren continue to bear testimony against the establishment of "schools of whatever, theological schools or theological departments of schools or colleges" (Annual Meeting, 1882, art. 10). The same meeting approves of Sunday schools as "promotive of good;" but the unnecessary appendage of Sunday-school conventions is declared to be "contrary to the principles of the gospel, and contrary to the Scriptures" (art. 22).

The first paper in the interests of the society, a monthly called The Gospel Visitor, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called The Christian Family Companion, in 1864, by Henry Holinger, at Tyrone, Penn. Their present publications are,

1. The Primitive Christian, Huntingdon, Penn.
2. The Brethren at Work, Mount Morris, Ill., and (Annual Meeting, 1882, art. 10. The same meeting approves of Sunday schools as "promotive of good;" but the principles of the gospel, and contrary to the principles of the ministry, ought we to have one?"
3. The Studier, or German Seventh-day Baptist, at Huntingdon, Penn.
5. The Sieben Taeger, or German Seventh-day Baptist, in Ohio by Elder James Quinlan; and there are now three colleges under the control of Brethren, though not officially connected with the society; namely, at Huntingdon, Penn., established 1858; at Ashland, O., established 1878; and at Mount Morris, Ill., established 1879. The catalogues for 1881-82 give the total number of students in all the departments as 695. The usual classical and scientific courses are pursued. To these three colleges should be added the normal school at Bridgewater, Va. The co-education of the sexes is regarded as "the only true method of education," but the principles of the Brethren as to plainness in dress are insisted upon, both for teachers and pupils. "Dresses are plain, without tucks, ruffles, etc. Gay attire and jewelry are prohibited" (Mount-Morris College Catalogue). But the Brethren continue to bear testimony against the establishment of "schools of whatever, theological schools or theological departments of schools or colleges" (Annual Meeting, 1882, art. 10). The same meeting approves of Sunday schools as "promotive of good;" but the unnecessary appendage of Sunday-school conventions is declared to be "contrary to the principles of the gospel, and contrary to the Scriptures" (art. 22).

The first paper in the interests of the society, a monthly called The Gospel Visitor, was published by Henry Kurtz, in 1851, at Poland, O.; the next, a weekly called The Christian Family Companion, in 1864, by Henry Holinger, at Tyrone, Penn. Their present publications are,
TUNKERS. 2404

views. In 1728, still living in solitary cottages or cells, they organized a distinct society, which soon assumed a monastic character; and several buildings were erected at Ephrata for the use of the order. There was at first a community of goods; but this was later partially abandoned, only the donations to the society, and the labor of the inmates of the cloisters, being regarded as common stock. Celibacy was enjoined upon those living in the cloisters, and was recommended to all others, but not absolutely required. They adopted a garb similar to that of the Capuchins, and, upon entering the order, assumed monastic names. Beissel took the name of Friedsam (Peaceable), to which the Brethren added that of Gottrech (Godright), and also gave him the title of Spiritual Father. Israel Eckerlin (Onesimus) was the first prior (Vorsteher). In 1740 the cloisters contained thirty-six single brethren and thirty-five sisters; and the members living in the neighborhood swelled the numbers of the Order of the Solitary to nearly three hundred. After the battle of Brandywine (1777), one of the buildings was used as a hospital for the wounded soldiers. The society derived its support from the proceeds of various mills (paper, grist, oil, Fulling, etc.), together with the labor of the members upon the farm and in various occupations within the cloister, especially printing. Their printing-press became quite famous. The Martyr-Book (Der Blutige Schauplatz, etc.), translated by them from the Dutch for the Mennonites, and printed in 1748, a large folio of 1,512 pages, is pronounced by Mr. S. W. Pennypacker (Pennsylvania Magazine of History, vol. v. p. 276) "the noblest specimen of American colonial bibliography." Nearly forty years before Robert Raikes established his Sabbath school in Gloucester, Ludwig Hacker, the teacher of the common school at Ephrata, established a school for religious instruction on Sabbath afternoons. The society flourished for nearly fifty years, or until the death of Beissel, which occurred in 1768. He was a learned and pious man; but differing from Luther upon the nature of the Eucharist, the efficacy of the Divine Word, and the human nature of Christ, he was opposed by the Protestants as well as by the Catholics. He died in 1782. His followers were afterward partially abandoned, and many of them, during the next century, took refuge in Saxony. In 1734 a number of families emigrated to Pennsylvania, and settled in Montgomery and the neighboring counties. For a hundred and fifty years they have held, each year, a festival (Gedächtnistag) in grateful memory of their arrival. They have but five or six churches, all of them in Montgomery and the adjoining counties, and number about two hundred families.

TUNKERS.

The doctrines, government, and discipline of the Schwenckfelders in many respects resemble those of the Friends, whom they also resemble in intelligent and pious zeal, leading sober, honest, peaceful, and industrious lives.

LIT.—FELBINGER: Das Christliche Handbuchlein, first published, Amsterdam and Frankfort, in 1651, discusses the Pietistic movements out of which the Tunkers sprung; also MAX GöSSEL: History of Christian Life (Geschichte des christlichen Lebens, etc.) in the Rhine and Evangelical Churches, Coblenz, 1852—62, 3 vols.; ALEXANDER MACK: (1) Rites and Ordinances (Rechte und Ordnungen), a Conversation between a Father and Son, (2) Answers to the Searching Questions (Grundfordernde Fragen) of Eberhard Ludwig Gruber. Both of these were translated by Bilingiau, 1810, revised by Elder Henry Kurtz, Columbus, O., 1857. The first contains a short preface; and the second, an appendix upon Feet-washing, by his son, Alexander Mack, jun. Both of these, with Felbinger's Handbuchlein, were reprinted by Samuel Saur, Baltimore, 1799. The younger Mack also published Apologie and Anhang zum Widerlegten Wiedertaufers, Ephrata, 1788. MORGAN EDWARDS: Materials towards a History of American Baptists, Philadelphia, part iv., 1770; RUPP: History of Lancaster County, Penn., part ii. chap. 6; Minutes of the Annual Meetings of the Brethren, from 1788; Grant: History of Lewisburg, Pennsylvania, 1882; R. H. MILLER: Doctrines of the Brethren defended, Indianapolis, 1876; Brothers Lamech and Agrappa: Chronicon Evangelie, published at the cloister in Ephrata, 1788; Brother Ezekiel Sandmeister: Leben und Wander (an autobiography), Ephrata, 1828. See also arts. by REV. CHRISTIAN ENDRESS and REDMOND CONYNGHAM, in Memoirs (1827) of the Pennsylvania Historical Society, vol. ii. part 1; by Dr. W. M. FAHNSTOCK (a Tunker), in Hazzard's Register, vol. xv. No. 375; and by Professor SERDENSTICKER, University of Pennsylvania, in the Century Magazine, December, 1851, and in Der Deutsche Pionier, Cincinnati, 1888, beginning with the January number; also the valuable collection of books relating to the history of the Pennsylvania Germans, made by A. H. Cassel, and now in the possession of the Historical Society of Pennsylvania. For the Schwenckfelders see, besides the numerous works of Schwenckfeld and the Erläuterung, the History of Kaspar von Schwenckfeld (Ausführliche Geschichte) by KADELBACH, Lauban, 1800; General Record of Schwenckfelders, compiled by REUBEN KRIEBEL, with Preface by C. HEDRICK, 1879. WILLIAM C. CATTERELL.
TURIBIUS, Alphonso, a saint of the Roman Catholic Church; was b. in Spain, Nov. 16, 1538; d. in Santa, Peru, Nov. 23, 1606. He entered the service of the state; was appointed president of Grenada by King Philip II., and in 1561 archbishop of Lima, although he was still a layman. He greatly distinguished himself in the management of his diocese, and it was impossible to destroy them; so the government conferred upon them the imperial firmans. The Christian churches, as well as communities of Jews and Pagans. In Egypt was the Coptic Church; in Europe, the Greek and the Armenian, Catholic Armenian, Latin, and Orthodox or Greek. In Central Asia accepted Mohammedanism when the Turks conquered the country. The Ottoman Turks founded a Mohammedan Empire, and carried on their wars in the name of the Prophet. When Sultan Selim conquered Egypt, he brought away the last of the caliphs of the family of the Prophet, and held him as a prisoner at Constantinople until he ceded to him his rights as caliph, or Imam-ul-Mussimin. Since that time the Ottoman sultans have claimed to be caliphs, or successors of the Prophet and the religious and national supremacy of Mohammed. The Sultan is in all things absolutely supreme; but he is expected to consult the Sheik-ul-Islam, an officer appointed by himself, in regard to any doubtful question. The Sheik-ul-Islam may give an answer himself, or he may consult the Ulema, i.e., the learned doctors of the law under him. This religious constitution of the Ottoman Empire has stood in the way of any real reform in the government. Everything is sacrificed to the interests of the caliphate. The Koran declares that any Mohammedan who may deny his faith shall be put to death; and there has consequently never been any such thing as religious liberty possible in Turkey, although, at times since the Crimean war, conversions to Christianity have been tolerated on account of the vigorous action of the English Government in defense of the few converts.

When the Turks conquered the country, they found already established in it a number of Christian churches, as well as communities of Jews and Pagans. In Egypt was the Coptic Church; in Asia, the Armenian, the Catholic, the Syriac, the Orthodox or Greek; in Europe, the Greek and the Roman Catholic. The majority of the adherents of these churches refused to become Mohammedans, and it was impossible to destroy them: so the Turks applied to them the third principle of the Koran, and allowed them to pay tribute, and live in the country as aliens. The church organizations, both Eastern and Western, have retained a high position in Turkey, or work through the missionaries. The most important are the British and Foreign Bible Society, the American Bible Society, the American Tract Society, the London Religious Tract Society. The German missions are the Kaiserswerth Dea-
conesses, the Krishona Missions, and the Jerusalem Verein. These societies employ about 450 missionaries and assistants, and about 1,300 native assistants. The total number of Protestants in Turkey is estimated at 40,000, of whom about 10,000 are communicants. Details cannot be given in the space allowed for this article in regard to all of the societies, but the most important ones merit special attention. First of all, the American Board of Commissioners for Foreign Missions, which originally represented the Presbyterian, Dutch Reformed, and Congregational churches of America, but since 1870 only the last. The work of this board in Turkey was commenced in 1819, when two missionaries, Mears, Fisk and Parsons, were sent out to begin work at Jerusalem. This mission was never fairly established, but in 1823 the Syrian mission was commenced at Beyrout. The Armenian mission was founded at Constantinople in 1831, and the Jewish mission in 1832, the Assyrian mission in 1849, and the Bulgarian in 1856. Several missionaries have at times been appointed to work among the Mohammedans, but without any permanent result. The board has now four distinct missions in Turkey,—the European, Western, Central, and Eastern Turkey missions; and its work is chiefly among the Armenians, Bulgarians, and Greeks.

The mission to Syria was transferred by the American Board in 1865 to the Presbyterian Church, and reports the following statistics: missionaries, 33; native laborers, 155; churches, 12; communicants, 877; added during the year, 58; theological and high schools, 9; high schools for girls, 3; common schools, 97; pupils in all, 4,371; pages printed from beginning, 206,715; 27,150. The mission in Syria was founded in 1834, and reports the following statistics, Dec. 31, 1881: missionaries, 24; native laborers, 146; churches, 13; communicants, 1,188; added during the year, 205; theological and high schools, 2; high schools for girls, 2; common schools, 44; pupils in all, 2,410; volumes of books sold during year 1881, 27,150. Most of the printing for this mission has been done at Beyrout, and is included in the statistics of the Syrian mission.

The mission to the Jews in Turkey all conducted by the London Jews Society, which has 5 stations, 7 missionaries, 2 medical missionaries, 6 helpers, and 6 schools; the church of Scotland, which has 5 stations, 5 missionaries, 1 medical missionary, 6 helpers, and 6 schools; the Free Church of Scotland, which has 2 stations, 2 missionaries; and the Commissioned Em misses of New York, which has four organized churches. It is supposed that the wives of the missionaries are not included in these statistics, as they are in those which precede them.

The British and Foreign Bible Society has eleven depots and depositories in Turkey, with a central agency at Constantinople. It now employs thirty-three colportors. It commenced work in Turkey about 1806. It has circulated the Bible in thirty-five languages, to the amount of 1,958,804 volumes. The American Bible Society has a central agency at Constantinople. Its most important branch is Beyrout; but it operates through all the stations of the American missions. It now employs 50 colportors. It circulates the Bible in twenty-six languages, and the total number of volumes circulated since 1858 is 501,805.

Both of these societies have worked in such close connection with the missionary societies, and have so generally depended upon the missionaries for their translations and for the work of publication, that it is impossible to say exactly how large a proportion of the volumes reported above is included in the statistics already given in connection with the missions. Up to 1856 the missionaries acted as agents of the American Bible Society. Robert College at Constantinople, and the Syrian Protestant College at Beyrout, are independent, endowed institutions, not connected with any missionary society; but they are the fruit of missionary work. Robert College has 17 professors and instructors, and 288 students. Its course of instruction is similar to that of the best American colleges. It was founded in 1863. The Syrian Protestant College has a medical department in addition to its college course, and was founded in 1865. It has 16 professors and instructors, and 127 students. These colleges are both American institutions, and in both the language of instruction is English. Their students represent almost all the languages, religions, and nationalities of the East.

The real influence of Protestant missions in Turkey cannot be measured by any such statistics as those given above. It has been not only religious, but intellectual, social, and political. It has modified the character of the Oriental churches, and to some extent reformed them. It has carried Western ideas and Christian civilization into the darkest corners of the empire. Many English statesmen familiar with Turkish affairs have declared that American missionaries have accomplished more for the regeneration of the Orient than all other influences combined. Lord Stratford de Redcliffe and Lord Shaftesbury may be mentioned, among others, as having expressed this opinion.

Roman-Catholic Missions.—Neither the Roman-Catholic authorities nor the French emigrants at Constantinople are ready to furnish the statistics.
of Roman-Catholic missions in Turkey; although an offer was made to publish what they might furnish, without note or comment. Without such statistics, only general statements can be made.

All Roman-Catholic missions in Turkey are political agencies of the French Government, and such receive pecuniary aid and diplomatic support, even from the present anti-clerical government of France. In return for this they are expected to propagate and sustain French influence under all circumstances. So far as my observation goes, the principal Catholic organizations represented in Turkey are the Lazarists, Mechitarists, Franciscans, Dominicans, Capuchins, Carmelites, Jesuits, and various organizations of Sisters of Charity. For many years past they have made but little apparent progress in winning converts from other Christian churches, and they have not attempted to convert Mohammedans.

For a time the Bulgarians, after their conversion to Christianity, inclined toward Rome; but they finally united with the Eastern Church; and only to Rome; and, since the expulsion of the religious orders from France, this mission has been largely re-enforced, and French protection has been offered to converts, especially in Macedonia. The results have thus far been small. In Bosnia, Herzegovina, and Albania, there is a strong Catholic element; and the Austrian Government is doing its best to increase its influence, thus far weakened these churches, nor have they made progress in winning over the Oriental churches to a union with Rome. They have not essentially weakened these churches, nor have they made converts enough to enter into any rivalry with them. They will not advance farther, unless in the case of Bosnia and Herzegovina the country falls under the control of some Catholic power.

George Washburn

(Turner, Daniel, was b. at Blackwater Park, near St. Albans, March 1, 1710; and d. at Abingdon, Berkshire, Sept. 5, 1798; Baptist pastor at Reading, 1741, and from 1748 at Abingdon. He published Short Meditations, 1771, and two other prose works: Divine Songs, Hymns, etc., 1747; and Poems, Devotional and Moral, 1794. Four of his hymns appeared in Ash and Evans's Collection, 1799, and eight in Rippon's, 1787. Several of them have been widely popular, and are still in use.

F. M. Bird.

Turner, Francis, English prelate, d. Nov. 2, 1700. He was graduated at New College, Oxford, April 14, 1659; proceeded D.D., 1669; was master of St. John's College, Cambridge, April 11, 1670; dean of Windsor, 1683; bishop of Rochester, Nov. 11, 1688; translated to Ely, Aug. 28, 1684. On May 18, 1688, he joined Archbishop Sancroft and five other bishops in refusing to read James II.'s Declaration for Liberty of Conscience, and was with them committed to the Tower, June 8, but acquitted June 18. On returning to take the oath to William and Mary on their ascension to the throne, he was suspended March,
2408

TURNER, August Detlev Christian, b. at Glückstadt, Holstein, April 11, 1789; d. in Berlin, Jan. 8, 1876. He studied theology at Kiel and Berlin, and became professor of theology in Göttingen. He was pensioned by the government, 1814, and in Berlin in 1834. He was a pupil of Schleiermacher; and his Vorlesungen iiber die Dogmatik der evangel.-luther. Kirche (Hamburg, 2 vols., unfinished, vol. i. 1828, 4th ed., 1838, first part vol. ii. 1837) forms a transition from the stand-

2409

ed, 1837. He studied theology under Louis Tronchin, in his native city, and in 1891 visited England, studying at Oxford and Cambridge, and enjoying the society of the first men of the time, — Burnet, Tillotson, Wake, etc. On his return to Geneva, in his twenty-second year, he was made pastor of the Italian congregation, and in 1897 professor of church history. His lectures were published in 1894. At Tronchin’s death, in 1705, he was transferred to the chair of theology. Turretin’s influence as a pastor, a theologian, and a man, was very great. His career was specially marked by the successful effort to modify the strict Calvinism which his father had taught, and an attempt to promote a union of the Reformed and Lutheran churches. It was mainly due to his efforts that the rule was abolished, in 1706, requiring ministers to subscribe to the Helvetic Consensus, with the words, sic sentio, sic profito, sic docedo et contrarium non docedo. In 1725 the Consensus was finally renounced. As regards ecclesiastical union, Turretin was led to interest himself for the first time in the subject in 1707, when he heard that Frederick I. of Prussia, who was desirous of bringing the Lutherans and Reformed churches together, sought for the opinion of the Genevan clergy on the subject. They replied on April 22, in a document drawn up by Turretin, which emphasized the points of agreement between the two communions, and expressed a hearty readiness to admit Lutherans to the Lord’s Table in Reformed churches. Turretin was thus led to consider the distinction between the fundamental and non-fundamental doctrines of Christianity, and to incorporate his views in a volume [English translation, A Discourse concerning the Fundamental Articles in Religion, London, 1720]. He defines the fundamental doctrines to be those doctrines “a knowledge and acceptance of which are necessary to secure the grace and salvation of God” and a number of sermons, and especially a Defence de la fidélité des traditions de la Bible faites à Genève, Geneva, 1818-20, 2 vols. — II. François, son of the preceding, a distinguished representative of Calvinism; was b. in Geneva, [Oct. 17], 1739; d. there [Sept. 28], 1837. After studying at Geneva, Leyden, Paris (where he heard Gassendi), Montauban, and Nismes, he became pastor of the Italian congregation in Geneva, and in 1853 professor of theology in this city. He is specially known for his zealous opposition to the theology of Saumur, as the earnest champion of the strictest orthodoxy of the canons of Dort, and as one of the authors of the Helvetic Consensus. He sternly opposed his more liberal colleagues, Mestrezat and Louis Tronchin, and exercised a preponderating influence upon the Genevan ministry of his day. His principal work is his Theologische Institutions, Instituto theologico religionis et divini officii, qui status communi praebetur, in quibus veritatis, praecipua Orthodozorum argumenta proponitur, praepositorum et vindicatur et fontes solutionum aperiuntur, Geneva, 1679-85, 2d ed., 1688, 3 vols., new edition, Edinburgh, 1847-48. — III. Jean Alphonse, (also called “Turretin the Younger”), son of the preceding, representative of a more moderate theology than his father’s, an advocate of ecclesiastical union, and the most distinguished theologian of his name; was b. [Aug. 24], 1674, in Geneva, where he d. May 1, 1737. He studied theology under Louis Tronchin, in his native city, and in 1831 visited England, studying at Oxford and Cambridge, and enjoying the society of the first men of the time, — Burnet, Tillotson, Wake, etc. On his return to Geneva, in his twenty-second year, he was made pastor of the Italian congregation, and in 1837 professor of church history. His lectures were published in 1834. At Tronchin’s death, in 1705, he was transferred to the chair of theology. Turretin’s influence as a pastor, a theologian, and a man, was very great. His career was specially marked by the successful effort to modify the strict Calvinism which his father had taught, and an attempt to promote a union of the Reformed and Lutheran churches. It was mainly due to his efforts that the rule was abolished, in 1706, requiring ministers to subscribe to the Helvetic Consensus, with the words, sic sentio, sic profito, sic docedo et contrarium non docedo. In 1725 the Consensus was finally renounced. As regards ecclesiastical union, Turretin was led to interest himself for the first time in the subject in 1707, when he heard that Frederick I. of Prussia, who was desirous of bringing the Lutherans and Reformed churches together, sought for the opinion of the Genevan clergy on the subject. They replied on April 22, in a document drawn up by Turretin, which emphasized the points of agreement between the two communions, and expressed a hearty readiness to admit Lutherans to the Lord’s Table in Reformed churches. Turretin was thus led to consider the distinction between the fundamental and non-fundamental doctrines of Christianity, and to incorporate his views in a volume [English translation, A Discourse concerning the Fundamental Articles in Religion, London, 1720]. He defines the fundamental doctrines to be those doctrines “a knowledge and acceptance of which are necessary to secure the grace and salvation of God” and a number of sermons, and especially a Defence de la fidélité des traditions de la Bible faites à Genève, Geneva, 1818-20, 2 vols. — II. François, son of the preceding, a distinguished representative of Calvinism; was b. in Geneva, [Oct. 17], 1739; d. there [Sept. 28], 1837. After studying at Geneva, Leyden, Paris (where he heard Gassendi), Montauban, and Nismes, he became pastor of the Italian congregation in Geneva, and in 1853 professor of theology in this city. He is specially known for his zealous opposition to the theology of Saumur, as the earnest champion of the strictest orthodoxy of the canons of Dort, and as one of the authors of the Helvetic Consensus. He sternly opposed his more liberal colleagues, Mestrezat and Louis Tronchin, and exercised a preponderating influence upon the Genevan ministry of his day. His principal work is his Theologische Institutions, Instituto theologico religionis et divini officii, qui status communi praebetur, in quibus veritatis, praecipua Orthodozorum argumenta proponitur, praepositorum et vindicatur et fontes solutionum aperiuntur, Geneva, 1679-85, 2d ed., 1688, 3 vols., new edition, Edinburgh, 1847-48. — III. Jean Alphonse, (also called “Turretin the Younger”), son of the pre-
point of his master to the strict Lutheran ortho-
dovy. He also published a Logik, 1834, and
Moraisische Flora, 1834.

TYLER, Bonnet, D.D., Congregational theo-
logian (first president of the Theological In-
istitute of Connecticut, now located at Hartford); b. in
Middlebury (then a part of Woodbury), Conn., July 10, 1783; d. at East Windsor, Conn., May 14, 1858. He was graduated at Yale Col-
lege in 1804; spent a year as teacher in Weston, Conn.; studied theology with the Rev. Asahel
Hooker at Goshen, Conn.; licensed in 1806; begun
to preach in 1807 at South Britain, where he was
ordained in 1808; became president of Dartmouth
College in 1822; received the degree of D.D. from
Middlebury College the same year; succeeded
Dr. Payson as pastor of Second Congregational
Church, Portland, Me., in 1828; elected president
of the Theological Institute in 1833; inaugurated
May 15, 1834, when the corner-stone of the new
edifice was laid in East Windsor, Conn.; re-
signed this position July 16, 1857, and died sud-
denly at the house of his daughter, from a
neuritic affection in the head and lungs. In

TYANA, Apollonius of. See APOLLONIUS OF
TYANA.

TYANA, the Synod of, held in 368 in Tyana,
Cappadocia, has some importance in the history of
the spread of the Nicene doctrine of the co-
esentiality of the Son. Eusebius of Cesarea
in Cappadocia, Athanasius of Ankyra, Gregory
Nazianzen, and others, were present. A deputa-
tion which had been appointed by the Armenians
was present, and professed the Nicene faith. The
synod proposed a great council at Tarsus for the
renewed affirmation of the Nicene faith, but it
was interdicted by the Emperor Valens. See
SOZOMEN, vi. 12; SOCRATES, iv. 12; HEPFEL:
Concilienagreeichte, i. 10; FRONMÜLLER.

TYCHENIUS, d. about 390; belonged to the
Donatist sect, though without giving up his con-
nection with the Catholic Church, for which rea-
sion he was violently attacked by Parmenianus as
a traitor. Of his writings, we have only one, Liber
de septem regulis; but as the first attempt at form-
ing a theory of Christian hermeneutics, and on
account of the influence which its author exer-
cised on Augustine, it is of great interest. It was
first edited by GRYNÉUS, Basel, 1569, and best
by GALLANDI, in his Bibl. Vet. Patr., viii. pp. 107-
129.

TYSSE, William, D.D., by action of Parlia-
ment first moderator of the Westminster Assembly
of Divines; b. at Speenham-Land, near Newbury,
Berksire, Eng., 1652; d. in London, July 20,
1646. He was a fellow of New College, Oxford.
In 1684 he proceeded D.D., and then became
chaplain to the princess-palatine, daughter of
James I. On his return he was made vicar of
Newbury, and so remained until compelled to
leave at the beginning of the Civil War; although
he had been offered a prebend's stall at Winches-
ter, several other preferments in the Church of
England, and the professorship of divinity at
Franeker, Friesland. He was of German descent,
noted as a high Calvinist of the supralapsarian
school, full of learning and speculative genius,
but not well fitted to preside over such an as-
sembly. He distinguished himself by his writings
against Arminianism. See Opera, Amsterdam,
1652, 3 vols. folio. He also wrote, The morality
of the Fourth commandment as still in force to bind
Christians, London, 1641, 4to; The riches of God's
love unto the vessels of mercy consistent with his abso-
lute hatred or repudiation of the vessels of wrath,
Oxford, 1653, folio. He was buried in St. Peter's,
Westminster; but his bones were dug up, by order
of council, Sept. 14, 1691, and thrown, with those
of other persons, into a pit in St. Mark's church-
ret's churchyard. See NEAL: Hist. Puritans,
vol. ii. 40.
TYLDE.

all these positions Dr. Tyler was successful; and though much of his public life was spent in theological controversy, his Christian character was recognized even by his opponents, while his friends testify as to his genial temper, unaffected candor, genuine humility, and cheerful piety. As a teacher of theology he was clear in statement, apt in meeting objections, and, above all, successful in making his pupils feel that he believed, felt, and lived the truth he taught them.

Dr. Tyders name has been conspicuous in connection with a theological controversy among the Congregationalists of Connecticut, which was occasioned by a discourse of N. W. Taylor, D.D., (concio ad clerum, General Association, 1828), professor in the recently established divinity school of Yale College. On a visit to Connecticut in 1829 (he was then pastor at Portland), Dr. Tyler collected the pamphlets which had been issued in the controversy, and shortly afterwards began a correspondence with Dr. Taylor (who had been a classmate at Yale), which passed into a public discussion, continuing for years, and finding its practical issue in the formation of the Pastoral Union of Connecticut (Sept. 10, 1833), and the establishment of the Theological Institute, of which Dr. Tyler became president. The views of Dr. Taylor were regarded by those who took this step, as "dangerous innovations," and the Pastoral Union was organized with a creed which left no room for doubt on the points at issue.

The germ of the controversy was the position, attributed to Dr. Taylor, "that no human being can become depraved but by his own act, and that the sinfulness of the race does not pertain to man's nature." In connection with this, regeneration was regarded as the act of man's own will or heart; and the primary cause of this right choice was regarded as the act of man's own will or heart, and the primary cause of this right choice was regarded by those who took this step, as "dangerous innovations," and the Pastoral Union was organized with a creed which left no room for doubt on the points at issue.

Of Dr. Tyler's views Dr. Tyler not only contributed largely to the theological controversy above named, but published many sermons and addresses, and contributed many articles to the religious periodicals of the day.—Christian Sentinel, Christian Spectator, National Preacher, Connecticut Magazine, New England Panopolist, etc. His style is forcible and clear; and his matter always manifests the grand Old Puritan faith in a personal God of holiness.

LIT. — Memoir of Bennet Tyler, by Nahum Gale, also prefixed to Dr. Tyler's Lectures on Theology, Boston, 1839; Dr. Tyler and his Theology, by E. A. Lawrance (New-Englander), 1839; Bennet Tyler, by A. H. Quine (Congregational Quarterly), 1880; The Spirit of the Pilgrims (1832-33) contains Dr. Tyler's articles in the controversy with Dr. Taylor. Compare Letters on the New-Haven Theology, New York, Carter and Collier, 1837. Dr. Tyler published, also, Memoirs of Asahel Nettleton, Hartford, 1844 (several other editions); Letter to Dr. Bushnell, 1843; New England Revivals, Boston, 1846; Letters to Dr. Bushnell (strictures on "Christian Nurture"). A volume of sermons, Worth of the Soul, etc., was published in Boston after his death, last edition, 1873.

M. R. RIDDLE.

TYNDALE, William, descended from an ancient Northumbrian family, b. 1484, most probably at North Blyie, Gloucestershire; went to school at Oxford, and afterwards to Magdalen Hall and Cambridge, and about 1520 became tutor in the family of Sir Humphrey Monmouth, and also pecuniary aided, at Little Sodbury in Gloucestershire. He was in orders; but the record of his ordination has not yet been verified. Having become attached to the doctrines of the Reformation, and devoted himself to the study of the Scriptures, the open avowal of his sentiments in the house of Walsh, his disputes with Roman-Catholic dignitaries there, and especially his preaching, excited much opposition, and led to his removal to London (about October, 1529), where he began to preach, and made many friends among the laity, but none among ecclesiastics. He was hospitably entertained at the house of Sir Humphrey Monmouth, and also pecuniarily aided by him and others in the accomplishment of his purpose to translate the Scriptures into the vernacular. Unable to do so in England, he set out for the Continent (about May, 1524), and appears to have visited Hamburg and Wittenberg; but the place where he translated the New Testament, and whom he connected to have been Wittenberg, cannot be named with certainty. It is, however, certain that the printing of the New Testament in quarto was begun at Cologne (in
the summer of 1535), and completed at Worms, and that there was likewise printed an octavo edition (both before the end of that year). From an entry in Spalatin’s Diary, Aug. 11, 1526, it seems to follow that he continued at Worms about a year: but the notices of his connection with Hermann von dem Busche and the University of Marburg are utterly unwarranted conjectures; and, if being now an established fact that Hans Lut never had a printing-press at Marburg, the colophon to Tyndale’s translation of Genesis, and the titlespages of several pamphlets purporting to have been printed by Luft at Marburg, only deepen the seemingly impenetrable mystery which overhangs the life of Tyndale during the interval between his departure from Worms and his final settlement at Antwerp. His literary activity during that interval was extraordinary. When he left England, his knowledge of Hebrew, if he had any, was of the most rudimentary nature; and yet he mastered that difficult tongue so as to produce from the original an admirable translation of all of the entire Pentateuch, the Books of Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, First Chronicles, contained in Matthew’s Bible of 1537, and of the Book of Jonah, so excellent, indeed, that to this day his work is not only secure and well chosen, that neither the ecclesiastics, nor diplomatic emissaries of Wolsey, but constitutes nine-tenths of that translation (both before the end of that year). From an entry in Spalatin’s Diary, Aug. 11, 1526, it seems to be a sthumous publication. Joshua was of the most rudimentary nature; and yet he stands foremost among the writers of the period, whose heroic fortitude and invincible love of the truth were heard with a force superior to royal and ecclesiastical injunctions; and the very flames to which he was to be subjected either for heresy or treason, or both, and convicted; was first strangled, and then burnt in the prison-yard, Oct. 6, 1536. His last words were, “Lord, open the king of England’s eyes.”

Excepting the narrative of Foxe, which is very unsatisfactory, and the opportune discovery of a letter written by Tyndale in prison, showing that he was shamefully neglected, and that he continued his literary labors to the last, no official records of his betrayal, arrest, trial, and martyrdom, have as yet been discovered. Indeed, less is known of Tyndale than of almost any of his contemporaries, and his history remains to be written. If the unknown and the mysterious excite and sustain our interest, no theme can excel that attached to Tyndale. His life must have abounded in incident, variety, and adventure; and it has culminated in tragedy. The writer has thus far striven in vain to secure additional information; but, as it is improbable that some of the records have been destroyed or lost, some may be recovered. That his precious life might have been saved, cannot be doubted; and, although neither Cromwell nor Henry has been convicted of planning and convincing at his death, it is impossible to exonerate them from criminal indiffernce and culpable neglect.

Tyndale’s place in history has not yet been sufficiently established as a translator of the Scriptures, as an apostle of liberty, and as a chief promoter of the Reformation in England. In all these respects his influence has been singularly undervalued. The sweeping statement found in almost all our histories, that Tyndale translated from the Vulgate and Luther, is most damaging to the reputation of the writers who make it; for, as a matter of fact, it is contrary to truth, since his translations are made directly from the originals. (See Mombert: Handbook of the English Versions, chap. iv.) As an apostle of liberty, he stands foremost among the writers of the period, whose heroic fortitude and invincible love of the truth were heard with a force superior to royal and ecclesiastical injunctions; and the very flames to which fanaticism and tyranny consigned his writings burnt them into the very hearts of the people, and made them powerful instruments in attaching and converting multitudes to the principles of the Reformation; and it is not exaggeration to say, that the noble sentiments of William Tyndale, uttered in pure, strong Saxon English, and steeped in the doctrines of the gospel, gave shape to the views of the more conspicuous promoters of that grand movement, who, like himself, sealed their convictions with their blood.


J. I. Mombert.

1 Only two perfect copies of this version of the Pentateuch are known to exist, one in the Lenox Library, New York, and the other is in the Lenox Library, New York. A reprint of it, collated with the versions of Luther and Matthew (1537), was published in 1895 by the author of the article.
TYPE.

TYPE, from the Greek ῆῳς, means a prefiguration in a lower sphere of a fact belonging to a higher. It is allied to prophecy, allegory, and symbol: but prophecy is a prefiguration in words; type, in facts: allegory is a prefiguration through a fictitious image; type, in the form of full reality: symbol is a prefiguration by a hint which leads farther on through the natural association of the type, as a complete, self-sufficient representation.

Types, in this sense of the word, are of so frequent occurrence, both in nature and history, that no total view of any comprehensiveness can be formed without involving a typical element; and, on the other side, it comes so natural to the human mind to discover types, or, rather, to recognize them, that no true method of interpretation, in any sphere, can afford to neglect that element.

How prominent it was in scriptural interpretation at the time of Christ, the New Testament itself gives striking evidence. Christ represents the brazen serpent of the desert as the type of the crucifixion of the Son of man (John iii. 14), and Jonah as a type of the burial of the Son of man (Matt. xii. 40). Paul represents the first Adam as a type of the second Adam (Rom. v. 14), and the paschal lamb as a type of Christ (1 Cor. v. 7). It occurs in almost every book of the New Testament; and it was, indeed, one of the most prominent features of the general education and spiritual character of the age.

Led on by the spirit of the time, and partly, also, by the example of the New Testament, the Christian theologians plunged with all their heart into the "profound interpretation of Scripture," putting the whole apparatus of types, allegories, symbols, etc., in full operation. In the Eastern Church the arbitrariness of Justin and Origen provoked both Jews and Pagans (Tryphon and Celsius). In the Western Church the exuberance of Ambrose and Hilary was hardly checked by Augustine. Although Augustine never abandons the historical sense, he considered it slavish weakness to stick to the literal sense, as the Jews did. He distinguishes between four methods of interpretation, — secundam historiam, axiologiam (which discovers the purpose of an event), analogiam (which demonstrates the harmony between the Old and the New Testaments), and allegoriam.

Under the last head he further distinguishes between allegoria historiae, facti, sermonis, and sacrament, which divisions correspond to the four methods of interpretation prevailing during the middle ages, — historia, allegorica (including the typical), tropologica (comprising the ethical and parochial application), and analogica (explaining the bearing upon future life).

With the Reformation, the allegorical interpretation of Scripture came to a sudden end, at least so far as the evangelical church was concerned. Though Luther did not disdain to use the allegorical narrative as a means of edification, he, as well as Melancthon and the other Reformers, was fully aware of its illegitimacy when used as doctrinal evidence (see Apolog., xxi.). But, with the allegorical interpretation in general, the type, which had only a special form of it, was not discarded.

The Dutch theologian Rivetius made an acute and just distinction between type and allegory. The distinction was adopted by Gerard (Loci, ii. 67), and farther developed into distinctions between external and real types, and between types insani (established by Scripture itself) and types illati (introduced into Scripture by analogy).

Finally, Coccejus and the other great Dutch theologians, Hulsius, D'Outrein, Van Till, Vitringa, made the typical interpretation as prevalent in the Reformed Church as the allegorical had been in the Church; and it was, indeed, one of the most prominent features of the general education and spiritual character of the age.

It was, however, only within the narrow circle of the Wurtemberg Pietists that typology was really cultivated. Outside of that circle rationalism flourished, and to the eye of rationalism typical interpretation seemed a mere dream. An unbelieving view of the sacred history will never hit upon the true characteristics of the divine economy: where the religious reader finds preparation and fulfilment, the indifferent reader will find nothing but empty accommodation and subjective parallelisms. The Spencerian view of the Mosaic worship, as having been borrowed from the Egyptian and other Oriental religions, gradually destroyed the typical character of the Old Testament; and, towards the middle of the eighteenth century, Henke declared typology to be a "trick long ago played out." Semler, in his Vervolg einer freieren theologischen Lehrart (1760), declares, that, at all events, typology has nothing to do with true religion; and the unhappy method of interpretation was considered as completely destroyed by Rau's Freimüthige Untersuchung über die Typologie, 1784. It revived, however, with the general revival of religion in the beginning of the present century, and has since produced some of its finest fruits. See Hofmann: Wir- sagung und Erfüllung, Nürnberg, 1841, 2 vol., and E. Bömer, on the Revelation, 1855, the chapter, Zur biblischen Typik. A. TROLLE.

TYRE (the Greek Τύρρης, the Hebrew תְיוֹרֵע), a city of Phoenicia, and one of the most celebrated cities of antiquity, stood on the eastern coast of the Mediterranean, in latitude 33° 17' north. It consisted of two parts,—one situated on the mainland, and called Old Tyre, for some reason not known; and the other, the city proper, situated on an island, and containing the principal part of the town. It is first mentioned in Scripture in Josh. xix. 29, where it is spoken of as a fortified place. It was a monarchy, and not, like most of the great con-
TZSCHRNER. 2413

TZSCHRNER.

mmercial cities of antiquity, a republic. Its king, Hiram, entertained very friendly relations with David (2 Sam. v. 11) and Solomon (1 Kings vii. 15—45), who from Tyre obtained not only materials, but also workmen, for buildings. Afterwards the friendly relations between Israel and Tyre were disturbed; because the Tyrians began to buy Hebrew captives, and sell them as slaves to the Greeks and Edomites (Joel iii. 4—8; Amos i. 9, 10). Meanwhile the power of the city was steadily increasing. It planted the celebrated colony, Carthage, on the coast of Northern Africa, and subjugated the island of Cyprus, where rich copper-mines were opened. In 721 B.C. it was besieged by Shalmanezer, and in 585 B.C. by Nebuchadnezzar, but both times in vain, though the latter siege lasted for thirteen years. When Alexander the Great, after the battle of Issus (331), entered Phoenicia, Sidon, though at that time it was both richer and more powerful than Tyre, was prudent enough to submit, while Tyre in its pride decided to resist. After a siege of seven months it was taken, and from that calamity it never rose again: its independence was lost forever. It afterwards belonged to the Seleucid kingdom of Syria (1 Macc. xi. 59; 2 Macc. iv. 18, 44), and came then under Roman rule. At the time of Christ, however, it was still a commercial place of some consequence, though not so important as Sidon. It is mentioned in Matt. xi. 21, xv. 21, Luke vi. 17, x. 13; and in the apostolic age it contained a Christian congregation, with which Paul stayed for seven days (Acts xxii. 3—7). The present Sur stands on a peninsula, formed by the dam which Alexander constructed between the mainland and the island; but it is not much more than a village. See RHINER: De Tyro et prophetorum de ea vaticiniis, Basel, 1715; HENGENBERG: De rebus Tyriorum, Berl., 1832; RENAN: Mission de Phénicie; DE BERTOU: Sur la topographie de Tyr.

TZSCHRNER, Heinrich Gottlieb, a distinguished German theologian; was b. at Mitweida, Saxony, Nov. 14, 1778; d. at Leipzig, Feb. 17, 1828. After studying at Wittenberg and Leipzig, he became successively pastor at Mitweida, professor at Wittenberg in 1805, and professor of theology at Leipzig. He was also made pastor of St. Thomas's Church, Leipzig, and subsequently held other positions in connection with his professorship. He was a rationalist, with a strong leaning towards the supranaturalist school. He excelled as a pulpit orator. His principal work was his continuation of SCHÖCK'S Church History in 2 vols., Leipzig, 1810—12. He spent ten years upon a work edited by Niedner (Leipzig, 1829), Der Fall d. Heidenthumus. His Lectures on Theology were edited by Karl Hase, Leipzig, 1829. See H. G. TZSCHRNER: Skizze s. Lebens, etc., 2d ed., Leipzig, 1828.

(8) CROZER THEOLOGICAL SEMINARY is situated fourteen miles south of Philadelphia, on the border of the city of Chester, in the borough of Upland, Delaware County, Penn. It was founded under the auspices of the Baptist denomination, by act of the Legislature, in 1867, and owes its name to the liberality of the children of John P. Crozer, Esq., then recently deceased, whose wide public munificence his family were simply carrying forward. For the establishment and permanent support of the institution they have contributed at least four hundred thousand dollars.

The seminary entered upon its work of instruction in the fall of 1868 with twenty students; graduated its first class in 1869, some having entered advanced in studies; and has now near two hundred alumni engaged in the work of the Christian ministry at home or abroad.

Its course of instruction extends through three years, and its diploma presupposes a thorough training in all those lines of study generally recognized as necessary to the candidate for the ministry. A special provision is made, however, for the training of those, also, who from any circumstances cannot pursue the study of the Bible in its original languages. They, on completing their course, receive a corresponding diploma.

UBBONITES (usual spelling; correctly, Ubbonites), a party of moderate Anabaptists founded in 1534 by Ubbo Philippe [Ubbe Philipzoon]. Born at Leuwarden, he was consecrated priest, and went with his brother, Dirk Philippe, over to the Anabaptists in 1533. He displayed great zeal for the establishment of a strict church-discipline, and ordained Dirk, David Joris, and Menno Simons preachers. The Ubbonites differed from the rest of the Anabaptists by denying that the kingdom of Christ was an earthly kingdom in which the pious were to exterminate the wicked. They rejected divorce. Ubbo died in 1568, but left the Anabaptists several years before his death, on account of their excesses, and went over to the Reformed Church. See JERHING: Hist. von denen Begebenheiten, Streitigkeiten u. Trennungen, so unter d. Taufgesinnin nen oder Mennonisten von ihrem Ursprunge an bis aufs Jahr 1615 vorgegangen, Jena, 1730 (containing a list of the tracts of Dirk and Ubbo Philippe); H. C. BERGMANN: De Ub. Philippii et Ubbonitis, Roet., 1733.

UBERTINUS, surnamed de Casali, from the place of his birth; d. about 1300; was one of the principal leaders of the strict party among the Franciscans, which insisted upon the rigid rule of poverty, and declared the church to be wholly corrupt. This party, led by Peter John Olivi (d. 1297), was condemned by Pope Alexander IV. (1255). Ubertinus laid down his views in the work Arbor vitae crucifiri (Venice, 1485), and a Defence of Olivi (in Wadding's Annales Minorum, tom. v., Rome, 1733). Called upon to answer for his opinions by Clement V., he went, with the permission of John XXII., over to the Benedictines, and at a later period changed to the Carthusians. He also wrote Tractatus de sepiem statibus ecclesiae (a sort of commentary on the Apocalypse), Venice, 1516. NEUDECKER.

UBIQUITY is the designation of the doctrine stated by Luther, and held in the Lutheran Church, of the omnipresence of the humanity, and more especially of the body, of Christ. It was deduced from the doctrine of the hypostatic union of the two natures in Christ, and was designed to explain the real presence of the body in the Lord's Supper, upon which Luther insisted. The biblical passages for testing the doctrine are those which record the institution of the Lord's Supper, and refer to Christ's ascension, his session at the right hand of God (Eph. i. 20–23; Col. iii. 13; 1 Pet. iii. 22, etc.), and his presence with the church (Matt. xxviii. 20).

Origen and Gregory of Nyssa (Antirrheticus ad Apollinararem, c. 59) were the only ones of the Fathers who represent the glorified body of Christ as ubiquitous. Augustine expressly denies that the hypostatic union of the two natures had for its result that the human nature is everywhere, as God is everywhere (non est consequens, ut quid in Deo sit, ita sit ubique, ut Deus). The God-man is with his church everywhere in his majesty and grace, etc., but not in his flesh, which the Logos assumed. He is everywhere by reason of being God; but he is in heaven by reason of his human nature (ubiue per id, quod Deus est, in calce autem per id, quod homo). Thus he also said, in explanation of the word to the thief on the cross (Luke xxiii. 43), "Christ as man on that day, according to his flesh, would be in the grave; . . . but as God, that same Christ is always everywhere" (homo Christus illo die secundum carnem in sepulchro . . . Deus vero ipse idem Christus ubique semper est, Ep. 187). With Augustine, "the right hand of God," at which Christ sits, is a restricted locality. John of Damascus denied the local explanation of the expression, "right hand of God," but held that Christ's glorified body is localized, and distinguished from his earthly body by its immunity from pain and want (De Ortho. Fide, iv. 1, 3).

In the middle ages the Augustinian view prevailed. Hugo of St. Victor, in his work on the sacraments (ii. 1, 18), says, "Christ as to his humanity is in heaven, as to his divinity everywhere" (Christus secundum humanitatem in calo est, secundum divinitatem ubique). Peter Lombard (iii. 22), in the same tone, says that Christ as to his person is everywhere (totus ubique), but not as to his nature (seit non totum). The doctrine of the middle ages may be indicated by the three propositions: (1) Christ's divinity is ubiquitous; (2) His glorified body is confined to a certain celestial locality; (3) This same body is present by the miracle of transubstantiation wherever the Eucharist is celebrated.

It remained for Luther to formulate the doctrine of the ubiquity of Christ's glorified body. He deduced it from the doctrine of the real presence in the Lord's Supper, and used it to explain the real presence. Although as early as 1520 he called the doctrine of transubstantiation the second prison in which the Roman Church had confined the consciences of men, he spoke of the Pisans of Bohemia as "heretics, because they do not believe that Christ's flesh and blood are truly present in the sacrament." His doctrine of the real presence was expressed in the words, the body and blood of Christ are "in, with, and under" the bread and the wine. He says, "The glorified body is in all the parts of the substance of bread," and illustrates it by the relation of fire and iron, "two distinct substances, and yet mingled in one glowing mass of iron, so that every part is iron and fire." There is an interpenetration of the body and bread, but no mixture. The clearest statement of Luther's views on this subject is found in his work on the Lord's Supper (1528), in the chapter headed De praedicacione identica. As in Christ, divinity and humanity were united in one person, and interpenetrated each other without any change, so, in the Lord's Supper, bread and body were united in a sacramental way, and interpenetrated each other without any change. In order to explain this process, Luther affirmed the ubiquity of the humanity

---

1 In the usage of the Lombard, totum refers to Christ's nature; totus, to his person.
and body of Christ. "Not only as to his divinity, but also to his humanity, he is everywhere present," he expressly says. "Heaven and earth are a bag, and as grain fills the bag, so he fills heaven and earth; and as my voice reaches so many ears, how much more can Christ distribute himself totally and indivisibly in so many pieces!" "The right hand of God can not be in a definite spot, but it is everywhere where God is. The three reasons he gives for the real presence are, that God is essentially and truly God and man in one person, that God's right hand is everywhere, and that God's word is not false.

Zwingli, Calvin, and Ecolampadius distinctly rejected the doctrine of ubiquity in rejecting Luther's doctrine of the Lord's Supper. Melanchthon in his earlier period taught the doctrine of ubiquity, in 1530 edited a number of patristic testimonies to confirm the real presence, and expressly antagonized Zwingli's view that Christ's body can only be in one place. At a later period he renounced these views, and distinctly stated (Resp domino Stancarii) that "Christ is everywhere, but only according to his divine nature." In 1562 Joachim Westphal renewed the sacramental controversy, which seemed to have been ended, by denouncing Calvin as a Zwinglian; and at the suggestion of his friends, began to prepare himself for a professional career; took up his studies again at Heidelberg, and went to Berlin, where, under the influence especially of Neander, he adopted that evangelical type of theology which he became one of the most genial and distinguished representatives. In 1819 Ullmann began to lecture at Heidelberg, and in 1821 was elected professor. In 1825 he published a work on Gregory Nazianzen, which deserves a place at the side of Neander's monographs. In 1828 he founded, in connection with Umbreit, the Theologische Studien und Kritiken ("Theological Studies and Discussions"). It became the chief organ of the evangelical school of theology, represented by Neander, etc. The opening article, on the sinlessness of Jesus (Ueber die Unschuld Jesu), was subsequently published in an enlarged form under the title Die Sündlosigkeit Jesu ("The Sinlessness of Jesus," Eng. trans. from the 7th ed., Edinburgh, 1870), about which there have been many discussions (7th ed., 1868), and was one of the most valuable and influential writings of the modern evangelical school in Germany. In 1829 Ullmann followed a call to Halle, where he lectured on church history, symbols, and systematic theology. In 1833 an article appeared from his pen on John Wessel, which he afterwards incorporated in his principal historical work, Die Reformatorven vor d. Reformation, [2d ed., 1866, 2 vols., Eng. trans., "The Reformers before the Reformation," Edinburgh, 1841-42, 2 vols.] It is characterized by thoroughness of treatment, and grace and fervor of style. In 1850 he returned to Heidelberg. He wrote a number of articles against Strauss's Life of Christ (1835) and the principles it involved, one of which, directed against Strauss's suggestion of a change in the nature of public worship, was published, with a dedication to Gustav Schwab, under the title Ueber den Cultus d. Geniuus ("The Worship of Genius," 1850, 2 vols.), which 1855, and a number of articles against Stahlin's Christenthumus ("The Essence of Christianity," 1845, 5th ed., 1865), were translated, London, 1846.

ULLMANN, Karl, one of the first evangelical theologians of this century in Germany; the son of a clergyman; was b. at Epfenbach, near Heidelberg, March 15, 1796; d. at Carlsruhe, Jan. 12, 1865. In 1812 he entered the university of Heidelberg, where Paulus, Daub, and Schwarz were teaching their different systems of theology, and in 1813 passed to Daub's advice. Here he got admission to the circle of Uhland's friends, and formed an intimate friendship with the poet Gustav Schwab, which was only terminated by death. In 1817 he was ordained vicar of Kirchheim, near Heidelberg, but a year later, at the suggestion of his friends, began to prepare himself for a professional career; took up his studies again at Heidelberg, and went to Berlin, where, under the influence especially of Neander, he adopted that evangelical type of theology of which, dicated against Strauss's suggestion of a change in the nature of public worship, was published, with a dedication to Gustav Schwab, under the title Ueber den Cultus d. Geniuus ("The Worship of Genius," 1850, 2 vols.), against which 1855, and a number of articles against Stahlin's Christenthumus ("The Essence of Christianity," 1845, 5th ed., 1865), were translated, London, 1846.

ULLMANN, E. N. — E. N., had always been inter
ULPHILAS, the Apostle of the Goths (313–383). According to the Arian church historian, Philostorgius (Hist. Eccl., 2, 5), whose statement is corroborated by other Greek church historians, he belonged to a Cappadocian family which was carried away from its homeland as prisoners of war by the Goths, but which soon found itself so well installed among the captors, and so closely allied to them, that the son received a Gothic name, Wilpilas (“Little Wolf”). He was educated in Christianity and in Greek learning, and on account of his great natural gifts he was destined for the church. The Goths, at that time settled on the northern bank of the Danube, just outside the pale of the Roman Empire, were rank heathens; but they were converted by Ulphilas. His missionary labor among them must have begun very early; for in 343 he was ordained their bishop, probably by an Arian bishop, since he himself afterwards declared that Arianism had always been his faith. How successful his work was may be inferred from the fact that the Gothic chief Athanaric became frightened, and instituted a violent persecution in 350. But Ulphilas obtained permission from the Emperor Constantius to immigrate with his flock of converts to the Roman Empire, and to settle in Moesia near Neopolis, at the foot of Mount Hemus. Meanwhile the mission among the Goths north of the Danube did not stop its work; and in 370 a new persecution brought a new flock of Gothic converts into the Roman Empire, under the protection of the Emperor Valens. Shortly after, a Gothic chief, Frithigern, embraced Christianity, and his whole tribe following his example: and finally Athanaric himself was won for the new faith, which simply meant that the conversion of the whole Gothic nation was completed. They were Arians; and on Jan. 17, 388, a council was opened in Constantinople to the purpose of bringing about a reconciliation between the Arian Goths and the Orthodox Greek Church. It is probable that Ulphilas was present at that council. Its purpose, however, was not accomplished. See the art. Gothi.

In his missionary work, Ulphilas had use, not only for his natural gifts, but also for the accomplishments of his education. One of his most effective means of success was, no doubt, his translation of the Bible into the vernacular tongue of the Goths, for which he had to invent a new alphabet, a combination of Greek and Runic letters: it is the oldest existing monument of any Teutonic language. Whether he translated the whole Bible, or only portions, is doubtful: only fragments have come down to us. Seven codices have been discovered,—Codex Argenteus, written on purple vellum in gold and silver letters, dating from the sixth century, discovered in 1597 in the Benedictine library at Milan by Angelo Mai, and published with diplomatic accuracy by Uppström (1854); Codex Carolinus, discovered in the library of Wolfenbüttel in 1756, and published in 1762–68; finally, palimpsest fragments of five codices discovered in the Ambrosian library at Milan by Angelo Mai, and published 1819–38. The best collected editions of these fragments are those by Von der Gabelentz and Loebel, Leip., 1836–46, with Latin version, grammar, and lexicon; E. Bernhardt, Halle, 1875, with full critical notes; and Stamm, Paderborn, 1878 (7th ed. by M. Heyne), the most convenient manual edition. Compare also the Gothic and Anglo-Saxon Gospels in Parallel Columns with the Versions of Wycliffe and Tyndale, by Jos. Bosworth, London, 1874, 2d ed.; and Skeat: The Gospel of St. Mark in Gothic, Oxford, 1889, with glossary, grammar, and notes.


ULRICH, Bishop of Augsburg, the son of Hupald, Count of Dillingen, was b. at Augsburg in 890; d. there July 4, 973. Made bishop in 923, he administered his diocese with conspicuous vigor and ability, and proved himself one of the greatest ecclesiastics of his day. Twice during his episcopate the Magyars laid siege to Augsburg. The first time (928) he mingled his prayers with the cries of the babes who were laid prostrate on the earth before the altar; the second time (955) he displayed great courage and firmness, and held out against great odds, till relieved by the army of the king. Ulrich practised a princely liberality, and laid Augsburg under obligation to him by
ULRICH VON HUTTEN. See HUTTEN.

ULTRAMONTANE, or ULTRAMONTANISTS (from the Latin, ultra montes, "beyond the mountains") are a party-name within the Roman-Catholic Church, applied to those who wish to see all power in the church concentrated in the Pope, in opposition to those who desire a more independent development of the national churches.

UMBREIT, Friedrich Wilhelm Karl, distinguished as the editor (from 1828) of the Theolog. Studien und Kritiken ("Theological Studies and Discussions"), and an expositor of the Old Testament; was b. at Sonneborn, near Gotha, April 11, 1795; d. at Heidelberg, April 26, 1856. He studied at Göttingen, where Eichhorn inspired him with enthusiasm for Oriental studies, and became privatdocent there in 1818. He accepted a call to Heidelberg as professor in 1820. Here he spent a quiet and happy life in the midst of an affectionate family and a large circle of friends. Rothe, in his funeral-address, speaks of "the childlikeness and broadness of his personal Christianity," and of his "intense interest in the study of the Old Testament, the beauty of whose poetry, and the divinity of whose contents, he profoundly recognized. It was his effort to find out the meaning of the Scriptures, and to secure for the Old Testament its proper place in Christian theology. Without being an Orientalist in the present sense of the term, he had an accurate knowledge of Hebrew, and a fine sense of appreciation for the characteristic traits of Oriental life; and without laying claim to being a keen critic, or a stern dogmatist, he entered into sympathy with the feelings of the men of God in the Old Testament. His first commentary was on Ecclesiastes (Gotha, 1818) by following commentaries on the Song of Solomon (Lied d. Liebes am ältesten aus d. Morgenlande, Neuausgabe mit ästhetisch erläutert, Göttingen, 1820, 2d ed., Heidelberg, 1828), Job (Heidelberg, 1824, 2d ed., 1822), the Proverbs (Philolog.-krit. u. histor. Studien über d. Salomonschen Weisheit, Heidelberg, 1829), the prophetical books, except Jonah and Daniel (Hamb., 1841-46, 4 vols., Isaia appearing in a second edition in 1846), Romans (Gotha, 1866). Umbreit's commentaries are practical, and display a profound sympathy with the life of the Old Testament. Whatever may be the opinion about their literary merits, there can be no doubt that he opened the eyes and hearts of many to the beauties and religion of the Old Testament, and that his whole personality, adorned as it was "with a rare combination of divine gifts and virtues," was one of the most beneficent influences in the history of the Verrichtungsgeschichte; [i.e., the conciliatory, unionistic school of modern German theology].

KAMPHAUSEN.

UNBELIEF. See Infidelity.

UNCIAL (from uncius, the "twelfth part" of any thing) and CURSIVE (i.e., in running, sc., hand) MANUSCRIPTS. The former are written in capital letters (litera uncialis, or majuscule), usually, but not necessarily, of large size; the latter, in small letters (litera minuscule), or in current hand. The uncials are written upon costly and durable velum or parchment, on quarto or small folio pages of one, two, even, though very rarely, of three or four columns. The older ones have no division of words or sentences, except for paragraphs, no accents or ornamented letters, and but very few manuscripts. The uncials are designated by Roman capitals, Greek letters after Cod. Z, and the Hebrew Aleph for the Cod. Sinaiticus. The number of uncial New-Testament manuscripts was probably once large; but they perished during the middle age, and now only eighty-three distinct manuscripts (not including lectionaries) are extant. The cursives manuscripts are indicated by Arabic numerals, number over a thousand, date from the ninth to the middle of the fifteenth century, are upon velum, parchment, cotton paper (which came into use in the ninth or tenth century), or on linen parchment (first introduced in the twelfth century). The comparatively late date decreases their critical value; but "some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity." See for lists of uncials and important cursives, and further information, SCHNEIDER: A Plain Introduction to the Criticism of the New Testament, Cambridge, 1861, 3d ed., 1883; SCHAFF: Companion to the Greek Testament, New York, 1883, chap. ii. pp. 82-141; also art. Bible Text.

UNCLEANNESS. See Purifications.

UNCTION. See Extreme Unction.

UNIFORMITY. Acts of, denote several parliamentary decrees establishing the worship and ritual of the Church of England. The first, passed in 1549, set forth the penalties for the neglect to use the First Service-Book, which were, for the first offence, loss of the profits of one benefice for a year, and imprisonment for one year; for the second, loss of all benefices, and imprisonment for one year; for the third, imprisonment for life. The second Act was passed April 6, 1552, and established the revised Book of Common Prayer. The third and principal Act of Uni-
UNION OF CHURCHES. 2418

formity (after a strong opposition, passed April 28, 1558), established the new Prayer-Book under penalties similar to those of Edward VI., subjected all who were absent from church without excuse to a fine of one shilling, and gave to the sovereign liberty to "ordain and publish such further ceremonies and rites as may be most for the advancement of the church," etc. A fourth Act of Uniformity was passed May 19, 1662, and enforced the new revision of the Prayer-Book. It required all ministers to give their unfeigned assent and consent to every thing in the book before Aug. 24, and to swear "that it is not lawful, on any pretence whatsoever, to take up arms against the king." About two thousand clergy, some of them the most distinguished in England, unable to conform, were deprived of their livings. Neal, referring to the Elizabethan Act, says, "Upon this fatal rock of uniformity in things merely indifferent, in the opinion of the imposers, was the peace of the Church of England split" (History of Puritanism, i. p. 78, Harper's ed.). The Act of Uniformity was set aside by the Act of Toleration under William and Mary, May 24, 1689.

UNGENITUS. The first difference which entered Christendom, and threatened to split the Christian congregation, was that between Jewish and Gentile Christianity. It was hardly a difference either of doctrine or constitution, but simply one of social habits: nevertheless, it was important, even dangerous; and widely various views were held with respect to the solution of the problem it presented. Some thought that the Gentile Christians were not Christians in the full sense of the word, that they could never be considered as brethren, that baptism ought to be denied them, etc.; others, among whom was Paul, thought that it was not necessary to circumscribe a Gentile in order to make him a Christian, that the Gentile Christians should not be bound by the Jewish law, etc. From the very first, however, there seems to have been a third party, a middle party; and at the Synod of Jerusalem (Acts xv.) a reconciliation was easily brought about. Each party yielded something,—the Jewish Christians, the unlimited freedom of social habits; and thus the Christian congregation became able to present itself before the infidels as one social body, based on one common faith.

Much deeper, and consequently much more difficult to manage, was the difference which separated the Greek and Latin churches: it was one not of social habits, but of nationality. In spite of her social and political superiority, the Latin Church lived for a long time in complete doctrinal isolation from the Greek Church. But when, with one gigantic effort, Augustine developed the theology of the Latin Church, the internal difference between the two churches at once became manifest. The principal events which gave it practical shape were the Henotikon of Zeno (484), the decrees of the Concilium quinuexitosum (822), and the controversy in the ninth century between Nicholas I. and Photius. But it must not be overlooked, that, besides the national difference between East and West, the monarchical tendency of the Church of Rome —developed by Victor I., Stephen I., Leo the Great, Gregory the Great, and gradually established as the informing principle of her whole policy—exercised a powerful influence; and when the Council of Constantinople (867), instead of recognizing the supremacy of the Pope, excommunicated him, the separation was accomplished. From the fact, however, that the various attempts at union which were afterwards made were wrecked, not on the vanity and fickleness of the governing classes, but on the instinctive dislike and distrust of the mass of the peoples, it is evident that the split was not caused simply by a clash between sacerdotal ambitions, but had its roots deep in the nature of the people. A compact of union was subscribed by the Greek and Latin delegates at the Council of Lyons (1274), and accepted both by the emperor and the Pope; but it could not be carried out on account of the fanaticism of the Greek people. A similar compact, compromising the principal doctrinal divergences, and recognizing the supremacy of the Pope, was subscribed at the Council of Florence (1439), but proved to be of little practical consequence.

A still more decisive difference was established by the Reformation between the Roman-Catholic Church and the Evangelical churches. It was not one of social habits or nationality, but one of principle. By the Protestant principle, the unity of form was given up for the truth of the contents, and evangelical freedom was substituted for the despotism of tradition. It must not be understood, however, that, in the historical process from which the separation resulted, all the advantages were on the one side. The Protestant principle was not an invention of the Reformers. It has been present and at work in the Church from the day of her foundation, latent, unrecognized, suppressed, but never destroyed. On the other hand, the Roman-Catholic Church did not die by the separation, but continued to be the harbinger of much true religious life. These views were openly set forth by Hugo Grotius, in his On the Truth of the Christian Religion and other treatises; and in his annotated edition of Cassander's Consultation (1641) he even went so far as to recommend, under certain conditions, the Papacy as a mediate head of the Christian Church, at the basis of the theological system of Calixtus (see that article and Syncretism); and they actually prompted Leibnitz to undertake his attempt at uniting the Church of Rome and the Evangelical Church. If any man was fit for such an undertaking, he was. His philosophy gave him
UNITARISM.

a position, religious as well as political, above the particular interests of the parties. He was intimately acquainted with many prominent and influential members of the Roman-Catholic Church, and he had the sympathy of the Protestant theologians of the school of Helmstadt: consequently, when he failed, as he did, it simply proves that the undertaking was as yet impossible. The details of the negotiations which ensued are given in the arts. Leibnitz, Molanus, and Spinola. The instrument of union which resulted from those negotiations, Regula circa Christianorum omnium ecclesiasticam unionem, was drawn up in 1583, but was not published until 1691, as it was made the basis for the negotiations in Hungary and France. It proposes to begin, not with a doctrinal, but with a political, union, to admit the whole Protestant clergy into the hierarchical system of the Roman-Catholic Church, and then try to work out a doctrinal reconciliation. It was favorably received by the Pope, but did not attract much interest among Roman-Catholics, and was considered with distrust and aversion by the Lutherans. In 1694 Bossuet suddenly broke off the correspondence which had been carried on with Leibnitz since 1691; and an attempt by the latter at renewing it, in 1701, called forth from the former only a peremptory dismissal of the case. See Hering: Geschichte der kirchl. Unionsversuche seit der Reformation, Leipzig, 1836-39. 2 vols. FR. NITZSCH.

More successful were the efforts for a union between the Lutheran and the Reformed churches: they led, at least in Prussia and Baden, to some practical results. Great exertions were made to prevent the split between the two Protestant churches in Germany, and Luther's refusal to join hands with Zwingli at Marburg (1529) has always been regretted. The Thirty-Years' War, however, called forth considerations so grave as to mitigate even the most irate temper. The colloquy of Leipzig (1631) had a good effect, though it could not prevent the strife from breaking out anew. The colloquy of Thorn (1618) was then abandoned. The two bodies, however, led to the establishment, at least of a good and peaceful modus vivendi between the two churches. As the electoral house of Brandenburg belonged to the Reformed faith after 1614, it was quite natural that the success of the colloquy of Cassel should induce the elector, Friedrich Wilhelm, to arrange a similar colloquy at Berlin (Sept. 8, 1662-May 29, 1663). The attempt failed utterly; and the temper of the Lutheran members may be inferred from the fact, that they refused to give up the so-called elenchum nominale, that is, the mentioning by name and from the pulpit of such Reformed preachers as seemed to them to be dangerous heretics. The revocation of the Edict of Nantes (1685) brought a great number of French Reformed colonists to settle in Brandenburg; and under Friedrich I., king of Prussia (1700-13), the court-preacher Jablonski (which article see) was active in behalf of the union. A number of the so-called Simultaneen were born, that is, in churches in which service was celebrated alternately after the Lutheran and Reformed rite. The period of religious indifference which followed during the reign of Friedrich II., and the spreading of rationalism, was, perhaps, not with-out some good consequences for the cause of the union. At all events, when, in the beginning of the present century, the Prussian Government proposed various measures for the speedy establishment of a United Evangelical Church in Prussia, they met with no considerable opposition. The clergy of Berlin declared in favor of the union at the synod of Oct. 29, 1817; and the new Agenda (which article see) was generally accepted in 1822. After 1830, however, disturbances of a half-religious and half-political character took place, and the embarrassments of the government were considerably aggravated in 1848; but the union was maintained in all the countries where it was introduced. [The relation of Church and State in Prussia was fixed by the laws of 1873 and 1876. See art. Prussia.]


UNION EVANGELICAL CHURCH. See above.

UNITARIANISM. The origin of this system of theology was in the rejection of the Trinity, or the doctrine of three persons—the Father, the Son, and the Holy Spirit—existing in the Godhead, and constituting one God. As monothelism was the antipode of polytheism, Unitarianism is the antipode of Trinitarianism. But associated with this fundamental doctrine are the denials, in general, of the fall of man in Adam as the federal head of the race, the total depravity of human nature, the vicarious atonement of Christ, and eternal punishment; and the affirmations of the mission of Christ to make a revelation of the fatherhood of God and the brotherhood of man; of the dignity of human nature, but its elementary and incomplete condition; of man's natural sonship to God; of sin, not as natural, but unnatural, to man; of the grace of God, and man's moral discipline here and eternal punishment; and the affirmations of the mission of Christ to make a revelation of the fatherhood of God and the brotherhood of man; of the dignity of human nature, but its elementary and incomplete condition; of man's natural sonship to God; of sin, not as natural, but unnatural, to man; of the grace of God, and man's moral discipline here and hereafter. The Unitarians regard the atonement as a moral agency designed to draw men to God, and reconcile, or make them at one, with God, as the term signifies, rather than as a legal or governmental expedient, or as a vicarious substitute in a literal sense to cancel human sins. Jesus, speaking of his cross, said, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is variously regarded as a being between God and man; or as a man superhumanly endowed, impeccable, and infallible; or as a mere man on the natural plane, but a natural religious genius of great power. The second view is the more common one among modern Unitarians. The Holy Spirit is identified with God himself, as the spirit of man as constituted man. The Holy Spirit indicates the holy influence which the mind of God exerts upon the mind of man. The prevailing views in regard to a future life are that of the inborn immortality of the soul, that of perpetual progress, and that of the hopeful, rather than the assertive, belief of the eventual restora-
tion of all men to holiness and happiness,—conditions which Unitarians believe to be inseparably connected.

The method of attaining these results, and the working principles of this body of believers, are:
1. The Protestant canon of the right of private judgment;
2. Reason, or the moral and religious nature of man, as the final arbiter where creeds clash, or the doctors disagree;
3. The interpretation of the Scriptures after the spirit rather than the letter. This method of interpreting the Bible as an Oriental book, poetical, parabolic, and often paradoxical, has justified many of the Unitarian as well as Protestant conclusions in general, in regard to theological doctrines.

Thus the expression, "I and my Father are one," is taken not literally, as teaching identity of nature, and personality with the Father, but that union of will, love, and purpose with the Father, which is also predicated in the oneness of Christ and his apostles. "Labor not for the meat that perisheth," etc., is a Hebraism to exhort to seek spiritual ends in life more earnestly than material interests. "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," is not a lesson of the actual presence, but of the necessity of nourishing the soul with the teaching of Jesus, and blending it with the whole spiritual constitution as thoroughly as food is digested, and assimilated to the body. The delivery of the keys of the kingdom of heaven to Peter, and his authorization to bind and loose, are explained and qualified elsewhere by the same distinction being granted to the whole body of the apostles. The declaration that a man must hate his father and his mother in order to be an accepted disciple of Christ, is well understood by the Hebrew scholar to signify, not the literal hatred of parents, a sense the farthest possible from the spirit of Jesus, but the preference of spiritual things to natural ones when they come into competition. This method is not, as often charged, regarded by this body of Christians as explaining away the true sense of the Word, but, on the contrary, as giving it its true and intended meaning. In this connection it should be stated, that one distinguishing characteristic of the Unitarian Church is its hostility to creeds, or dogmatic statements of belief. They are regarded as prisons to the mind, as opposing the progress of truth, endangering the conscience by insincere or partial assent or subscription, embroiling churches in strife and persecution, and turning off attention from the fundamental truths and plain duties of religion to intellectual and metaphysical definitions of subtleties beyond the reach of man. Hence the form of church union generally adopted by them has been that of a covenant rather than a creed. The body has no one central symbol, or statement of belief. Its creed is to be found in its literature. The bond of church union is made to consist in a pledge to live the Christian life, and to co-operate with others in the same calling, in worship, in philosophizing in support of the religious institutions, and spreading the kingdom of God on earth. Faith, as a sentiment of the heart, is the uniting tie, rather than the declaration of a series of intellectual and dogmatic propositions. This was the original Puritan method. In this light it is remarkable that the identical covenants used by some of the primitive churches in New England in the first settlement of the country have been still in active use down to the present day, though those covenants are now Unitarian sentiments.

The history of Unitarianism is claimed to date back to the time of Christ and his apostles as preachers of pure monotheism. "Hear, O Israel, the Lord our God is one Lord," is declared by the Master to be the first and great commandment. Early church Fathers and writers, under varying forms of language at the spiritual unity of God. The term "trinity" as applied to the Godhead is not found in the Scriptures, nor was it employed by any writer till Tertullian, about A.D. 200. It is argued that the thing did not exist, because the name descriptive of the thing did not come into use till that time. Unitarians, accordingly, regard the whole system of theology known as Trinitarian, or Orthodox, as a gradual development from the time the Gentiles, imbued with Oriental speculation or Greek philosophy, entered the Christian Church. The school of Alexandria hellenized Christian thought, and the Platonic doctrine of a deification of Christ. But alongside of this tendency, step by step, proceeded a counter-movement—led by Theodotus, Artemon, Paul of Samosata, Arius, and others of the early writers—to maintain the strict unity of God in Christian belief. In the battle of words between homo- and homoeousion, of the same substance or of like substance, as applied to the nature of Christ, Arius maintained that he was a created being. The climax was reached at the Council of Nicaea (A.D. 325), when, after an imbecile debate, the doctrines of the unity of God and the subordinate nature of Christ were anathematized, and the Godhead of the Son with the Father was established. It is an opinion held by many Catholic and some Protestant advocates of the Trinity, that this dogma came in the development of the church, rather than as a doctrine revealed or taught in the Scriptures; also it is a remarkable fact, that no single passage or verse of the Old or New Testament is received as an assured proof-text of the Trinity by the unanimous consent of all Trinitarian writers: some ground their faith on one passage, some on another. Griesbich and Tischendorf, two of the most distinguished Trinitarian critics of the text of the New Testament, reject as spurious 1 John v. 7, and read (Acts xx. 28) "the church of the Lord," instead of "the church of God," and (1 Tim. iii. 16), "he who was manifested," instead of "God was manifested." These emendations remove some of the most decided proof-texts of the Trinity. Unitarians also claim that John i. 1 and Rom. ix. 5 are erroneously quoted and interpreted as proofs of the Trinity. The new revised translation in general favors their criticism and interpretation. Before the Reformation, Unitarian opinions, though not under that name, were in existence in various parts of Christendom. Some suffered martyrdom for the faith. Adam Duff, for his publications in support of religious institutions, and spreading the kingdom of God on earth, Faith, as a sentiment of the heart, is the uniting tie, rather than the declaration of a series of intellectual and dogmatic propositions. This was the original Puritan method. In this light it is remarkable that the identical covenants used by
estants united to destroy the heresy. Among these confessors and martyrs were Ludwig Hetzer, Michael Servetus, and Gentilis in Switzerland; Paleologus, Segara, Guirlanda, and hundreds of others in Italy; Flickwyk in Holland; George von Parris, Joan Bocher (called "the Maid of Norway"); Bartholomew Legate, Hamonmont, Lewes, Ket, Wright, Wightman, and many others in England; Thomas Aikenhead in Scotland; Catharine Vogel, at the age of eighty, in Poland; and Doleet in France. The Socini and others were banished from Italy; John Biddle died in prison in England, and Francis David in Transylvania.

In Poland the Unitarian faith was spread by refugees from less tolerant lands. In 1592 the Bible was translated, chiefly by Unitarian scholars and divines, into the Polish tongue. Faustus Socinus came hither from Italy. All ranks of society, nobles and commoners, felt the power of the faith, and awakened the bitter jealousy of Rome. In the city of Racow a catechism of the order of Parliament. The king of Poland, Sigismund II., became a convert himself to the faith. Such was its flourishing condition for a century, till 1688, when Cardinal Capoil, a Jesuit, coming to the throne, burned the houses of its disciples and believers, and drove them to exile or death, thus by the same blow killing a church and a nation. The theological works of the Polish Brethren, in eight thick volumes folio, remain as the monument of their zeal and faith. Driven from Poland, many Unitarians took refuge in Transylvania. Faustus Socinus and Georgio Blandrata were prominent leaders. Transylvania tolerated four forms of faith, the Roman Catholic, the Reformed Evangelical, the Lutheran, and the Unitarian. The bishop Francis David, however, under subsequent persecution, was cast into prison, where he died in 1579,—an event which received in 1879 its centenary celebration in the land of his martyrdom. In their most flourishing condition the Unitarians of Transylvania possessed four hundred church-buildings, eleven clerical, fifty Unitarian churches, ten in Scotland, twenty to thirty in Ireland, in Wales thirty-four, and in the British Colonies—Canada, India, Australia—several more. Divinity schools for the education of ministers are established in Manchester, Carmarthen, and London. The British and Foreign Unitarian Association was formed on May 24, 1825,—the same year, month, and day as the American Unitarian Association in Boston, though without concert. The National Unitarian Conference of Great Britain was first organized at Liverpool in the spring of 1882. The periodicals are the Modern Review, the Inquirer, the Unitarian Herald, the Christian Life, and some local papers. Among the eminent leaders, lay and clerical, may be mentioned Drs. Price, Samuel Clarke, Priestley, Belsham, Lardner, Sharpe, Bowring, Taylor, Thom, and especially James Martineau, one of the greatest living exponents of a Christian spiritual philosophy against materialism and agnosticism.

In America, while the church of the Puritans was strictly Calvinistic and Trinitarian at the outset, the keynote of progress had been struck by John Robinson in his famous farewell to the Pilgrims of "The Mayflower," that "there was more light to break out from God's word." Dr. Gay of Hingham, ordained in 1717, was probably the earliest preacher of Unitarianism. Dr. Mayhew, of the West Church, Boston, advocated liberal sentiments. In 1788 Dr. James Freeman, of King's Chapel, Boston, the grandfather of Dr. James Freeman Clarke, removed from the Book of Common Prayer all references to the Trinity, or the Deity, and worship of Christ; and his church from that time by the same delinquent act. In 1801 the Plymouth Church, the oldest of the Puritan faith in America, declared itself, by a large vote, Unitarian. Organized usually on the basis of covenants instead of creeds, the New England churches, without any violent change in their articles of union, gradually adopted the new faith. Dr. Henry, a Unitarian, became the first professor of divinity at Cambridge. Zealous controversies were waged between Dr. Woods and Dr. Ware, and Dr. Channing and Dr. Worcester.
UNITARIANS.

Dr. Channing, in 1819, in his Baltimore sermon at the ordination of Jared Sparks, gave the Unitarian Declaration of Independence. From that date he became the foremost leader of this faith, not only in America, but throughout the world. His works have been translated into the languages of Europe, and are known and read throughout the Empire and West. Bunsen, in his work entitled "God in History," says of Channing, "A grand Christian saint and man of God, nay, also, a prophet of the Christian consciousness regarding the future." In April, 1880, the centenary of his birth was celebrated in America and many other countries; and an issue of a hundred thousand copies of a complete edition of his works was circulated in a cheap and popular form in England; and a Channing Memorial Church was dedicated at his birthplace, Newport, R.I. On May 24, 1826, the American Unitarian Association was formed, whose headquarters are in Boston, Mass., whose purpose is declared to be to diffuse the knowledge, and promote the interests, of pure Christianity." Besides many home missions, Rev. C. H. Dall and associated laborers are employed in a foreign mission at Calcutta in India. On April 5, 1865, the National Unitarian Conference was organized in New-York City, for the promotion of "the cause of Christian faith and work." The Western Conference was created in 1852. Thirty-nine state, local, auxiliary, ministerial, benevolent, or Sunday-school associations and conferences express the activity of the missionary, educational, and philanthropic work of the body. There are two theological schools,—one at Cambridge, Mass., and the other at Meadville, Penn. The periodicals are the Unitarian Review, the Christian Register, Unity, the Day-spring, and several local papers. The number of Unitarian churches in America, according to the Year-Book of 1895, is three hundred and sixty. Of the actual Unitarian faith of the country, so far as the doctrine of the Trinity is concerned, has been computed to number at least three thousand churches, including not only the Unitarians proper, but the Universalists, the Christians (so called), the Hickite Quakers, the Progressive Friends, and some other minor bodies.

UNITAS FRATRUM. See Moravians.

UNITED BRETHREN IN CHRIST, a denomination of evangelical Christians, Arminian in doctrine, founded by Philip William Otterbein in the latter part of the eighteenth century. Mr. Otter- bein, a man of thorough learning and liberal culture, came to America, in the year 1722, as a missionary of the German Reformed Church. His first charge was at Lancaster, Penn.; afterward he served congregations at Tulpehocken in the same State, Frederick, Md., York, Penn., and Baltimore City,—the last from 1774 to the time of his death, in 1813. He never experienced what he regarded as his first real change of heart, and his ministry thenceforward assumed a deeply spiritual character. Impelled by a fervent desire to save men, he began early to hold frequent evangelistic services, a practice which he continued until late in life. He instituted, also, special prayer and experience meetings, and encouraged believers to give expression to their faith and spiritual experience. In pursuing his evangelistic labors, he made numerous visits to surrounding places, near and remote, often conducted largely attended open-air meetings, and invited to a hearty co-operation all spiritually minded persons of whatever name or church. He found congenial association with such men as Asbury of the Methodist-Episcopal Church, Boehm of the Mennonite Church, and others of other names. His broader labors resulted in the organization of numerous societies of converts, who, because of their former and more earnest spiritual life, frequently found it difficult to remain in harmonious connection with their parent churches. To supply these people with the ministration of the word, he appointed or approved for them teachers, who visited them at irregular intervals, expounded to them the gospel, and encouraged them to continue faithful in their religious life. As the work extended, it became necessary to devise a regular system of supply; and conferences of ministers, chiefly for this purpose, began to be held. Finally, in the year 1800, at one of these conferences, these scattered societies were organized into one body; and the name "United Brethren in Christ," was adopted, as the official title of the denomination thus formed. Mr. Otterbein and Mr. Boehm were chosen bishops. The people thus organized spoke at that time almost exclusively in the German language: at the present time that language is used by less than four per cent of the membership. The government of the church is vested primarily in a General Conference, holding quadrennial sessions. The delegates are ministers only, but are chosen by the church at large. There are also annual conferences, whose power are chiefly executive, and of which laity and members are given to those lay-representative. The bishops are elected by the General Conference quadrennially, as
also the editors, publishing-house manager and
the several general boards with their executive
officers. The churches are supplied with pastors
on the itinerant plan, the ministers being ap-
pointed to their charges by a stationing com-
mittee. Presiding elders, elected by their respective
conferences, have general supervision over dis-
tricts, or subdivisions of the annual conferences.
The denomination has 10 colleges, 5 seminaries and
academies, and 1 theological seminary, 99
instructors, and 1,775 students, 40 of the students
being in the theological seminary. The churches
own, and through the General Conference con-
trol, a publishing-house, located at Dayton, O.,
whose net capital on April 1, 1888, was $192,-
562.89. The house publishes 9 weekly, monthly,
semi-monthly, and quarterly periodicals, with an
aggregate average circulation of 228,224 copies
for the year ending as above. The house is free
of debt, and has a surplus fund in its treasury.
A thoroughly organized missionary society for
home, frontier, and foreign work, has been in
existence since 1853. Its foreign missions are in
the United States of America, Religious
History, I. HISTORICAL REVIEW.—In the dis-
cov-ery, settlement, and historical development of
the con-
try, scientific curiosity, bold enterprise,
ambition, self-interest, as well as religious motives,
have conspired. Columbus was a religious en-
thusiast, and intended his discoveries should spread
the Chris-
tian religion among the heathen peoples in
which plan he had the heart co-operation of Queen
Isabella of Spain. Indeed, he designed the dedi-
cation of a portion of his expected gains to the
fitting-out of a crusade to the Holy Land; so that
the solution of the Occidental question should lead
to the solution of the Oriental question in its
greatest extent, and the ends of the earth should
be brought under the banner of the cross. Still
more decidedly did the religious factor enter into
the beginnings of the North-American settlements,
but this time in the interest of English Protes-
tantism, and not of Romanism. The great discov-
eries of the fifteenth century plainly stand in
providential connection with the Reformation of
the sixteenth; since they opened a new and bound-
less field for the further development of the
religious, social, and political principles of Pro-
estantism. It is important also to notice, that the
northern half of the New World was first discov-
ered, under the auspices of England, by the two
Cabo tes. This was in 1492, or a year before
Columbus set foot upon the mainland of South
America. In this way that half was from the
beginning brought into closest connection with
the nation which a century later was to be the
greatest naval power and chief bulwark of Pro-
estantism.
The religious history of North America begins
in 1607, with the settlement of Virginia, or more
exactlv with the landing of the Virginian at the
Massachusetts Bay (1620). From then on, America
was, on an immensely larger scale, what Geneva
was under Calvin,—a refuge for persecuted Protes-
tants of all lands. Puritans, Presbyterians, Qua-
kers, Baptists, Huguenots, Salzburg Lutherans,
Moravians, Lutherans and Reformed refugees from
the Palatinate, Mennonites, etc., emigrated thither
in order to find there a quiet place to practise
their religion, and showed in their new home
predominantly that religious earnestness, and at
the same time tolerance, which sprang, not from
indifferentism, but from bitter experience of un-
righteous persecution. English Roman Catholics,
also, who then were subjected to severe penalties
in England, found in Maryland an asylum. These
were joined by the Dutch Reformed in New
York, and the English Episcopalians in Virginia,
the two Carolinas, and Georgia, who, however,
had not come for conscience' sake. Thus the
American Colonies were made up of almost all
branches of European Christianity, mostly Protes-
tants, with a small number of Roman Catho-
lics. Of course these churches were all weak; but
they were strong enough to produce a people able
to defend themselves against the demands of
England, and under the leadership of George
Washington,—the purest and most unselfish of
American patriots,—by the aid of France, to
carry on a successful war of seven years' dura-
tion, which issued in their complete independence
of the British crown.
With the peace of 1783, or even with the Dec-
claration of Independence in 1776, the colonial
period of the country closed. The nation was
then composed of thirteen Colonies, loosely bound
together, and numbering scarcely three million
inhabitants. The representatives of the free peo-
ple, assembled in Philadelphia in 1787, drew up a
constitution, modelled, indeed, upon that of Eng-
land, but further developed upon its principles.
A sharp line was drawn between Church and
State. Upon this constitution they stood united
as a compact nation, with a sovereign national
government. At their head was a president,
elected every four years. The happy issue of the
UNITED STATES. 2424

War of Independence compelled those churches, as the Episcopal and the Methodist, which had formerly been united with the English bodies, to make separate organizations, on the basis of universal civil and religious liberty. Favored by the common fertility of the soil, the exhausted mineral wealth, numberless avenues of trade, and free institutions which afforded the fullest play to individual enterprise, and at the same time guaranteed complete security to person and property, the United States has ever since, but particularly during the last fifty years, advanced in a way unparalleled in history. The number of inhabitants has grown since 1800, when it was 5,000,000, until, according to the official census of 1880, it was 50,152,860, distributed as follows: Whites, 43,404,876; blacks, 6,577,151; natives, 43,475,506; foreign-born, 6,677,360; males, 25,620,652; and females, 24,632,284. The number of States in the same period has increased (mostly through the purchase of Louisiana in 1803, Florida in 1821, California and New Mexico in 1848, and the organization of the North-western Territories from thirteen to thirty-eight; and besides these there are nine Territories and the District of Columbia (the seat of the national government). Of course, emigration, which is favored by the most liberal naturalization laws, is the explanation of this enormous growth. This began to be larger after the close of the Napoleonic wars, and now pours a steady stream into the country. In a larger after the close of the Napoleonic wars, and now pours a steady stream into the country.

II. THE SEPARATION OF CHURCH AND STATE AND THE UNIVERSAL FREEDOM OF BELIEF AND WORSHIP WHICH FOLLOWS. A distinction must, however, be made between the General Government and the individual States. (1) The General Government has been from the beginning limited to political affairs, and has nothing to do with the internal arrangements of the several States, and especially with any thing relating to religion. The Constitution, adopted under Washington in 1787, provides, "No religious test shall ever be required as a qualification to any office or public trust under the United States" (Art. vi. § 3). And even more emphatically speaks the First Amendment, made by the first Congress, 1789: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Cf. Gale's edition of Debates and Proceedings in the Congress of the United States, vol. i. pp. 720 sqq.

Hand in hand with the increase in the number of States and inhabitants go industry, wealth, and general culture. The United States has not had to struggle, through two thousand years, out of barbarism to civilization, as the countries of the Old World have done. It fell heir to their progress, but with it have come the Old World's evils. And the New World has also its troubles, arising from haste after wealth, from reckless speculation, and those misunderstandings between capital and labor which issue sometimes in blood. It is almost incredible how quickly the chaotic confusion of so many different peoples thrown together under one general government is reduced to order, how thoroughly the new dwellers are assimilated in the body politic. Thus it has come about that the type of American civilization is Anglo-Saxon, and the speech English, — the predetermined world-tongue.

And yet the races have met in this assimilating process, — the Indians, who are driven gradually into smaller territory, and who are slowly civilized; and the Chinese, who do not come to stay, and whose coming, national legislation has endeavored to check. The two will, in the providence of God, be brought under the influence of Christianity. As for the negroes, so long held down under slavery, they are already Christianized, and have attained to a measure of civilization. Those of them who emigrate to the West-African republic of Liberia, founded for them particular American friends of that race, will carry thither the blessings they have obtained in the United States, and thus lighten the "dark continent."

The enormous increase of population adds, of course, proportionally to the field of labor and to the membership of the different churches. America is the land of church-erection, congregation-forming, and of every conceivable ecclesiastical and religious experiment, in which there are not missing the elements of fanaticism, hypocrisy, and humbug. It is the seed-plot of almost all branches of the Christian Church, and there is no check put upon their fullest development.

The religious life in the United States is in general like that of other lands; but it presents some peculiar features, of which the chief are,—
the State by the Church, from the imperial and papal patronage of the Church by the State, and also from the pre-Constantinian separation and persecution of the Church by the heathen State: hence the United States presents a new phase in the history of the relation of the two powers, which is not to be understood as a separation of the nation from Christianity; for the State represents, in America, only the temporal interests of the people. The independent churches care for the religious and moral interests; and the people are religious and Christian as no other, and express their sentiments in different ways,—by the voluntary support of their very numerous churches and sects; by benevolent organizations of every kind; by attendance upon church, and respect for the ministry (who are second to none in dignity and influence); by constancy zealous for home and foreign missions; by reverence for the Bible; by a steady stream of edifying books, tracts, and periodicals; and by their public morals. Congress nominates chaplains, of different confessions naturally, and opens every sitting with prayer. The President appoints chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies: thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. A Thanksgiving-day is yearly celebrated in November in all the States, on the proclamation of the President and the concurrent action of the different governors. Indeed, religion, it may be justly claimed, has all the more hold upon the American character, just because it is free from political control. No one is forced to make a religious profession: that is a matter of personal conviction and voluntary action.

(2) As far as the individual States are concerned, Church and State are now separated; but this has not been the case from the beginning. Nor is the separation the consequence of independence, for it existed long prior to that event: thus (at first) in Maryland, founded in 1634 by the Roman-Catholic Lord Baltimore; in Rhode Island, settled in 1636 by Baptists under Roger Williams; and which he made an asylum for his persecuted co-religionists and all other Christian brethren. Each of these three representatives of Christian toleration adopted it, not in consequence of vague philosophical theories, still less out of religious indifferentism, but because of bitter experience of intolerance, and practical necessity. And this toleration was limited to the different confessions of the Christian faith, and did not apply to infidels or blasphemers, who were excluded from civil rights. In the other and older Colonies, Church and State were from the beginning closely connected. In Massachusetts and the other New England Colonies, Rhode Island, the Congregational form of Puritanism was the State religion; and the civil rights, in imitation of the Jewish theocratic State principles, were dependent upon a certain religious adherence. The Roman Church not only was excluded, but also, until the close of the seventeenth century, all Protestants who could not accept the Established creed were dealt with as strictly as the Pilgrim Fathers had themselves been by the bishops of Old England. Massachusetts banished the Baptist Roger Williams. New England, and other Baptists, and the followers of the Antinomian Anne Hutchinson; the Quakers were tried, and condemned to public scourging, ear-slitting, nose-boring, and even (by a vote of twelve to eleven in the Boston Legislature) to the gallows. It should be remarked, however, that the Quakers in New England between 1658 and 1660 had acted fanatically. They had publicly denounced, in the churches and upon the streets, the civil and spiritual authorities. They thus provoked persecution and martyrdom by their impetuous zeal. Four such fanatics (one a woman), who had been already in America, obstinately rushed into martyrdom, and were hanged in 1660. But the people were opposed even then to such treatment; and the authorities were obliged to defend their action in a published statement, in which they justified themselves by quotations from the Old Testament, and the English laws against the Roman-Catholic Church.

In Rhode Island the bond of Church and State was broken, and complete independence of religion. In some Colonies it existed (1783, and the adoption of the National Constitution) before the Declaration of Independence, the President and the concurrent action of the different States, the connection between Church and State was, in New England relaxed; but in Pennsylvania it was broken in 1781, while in Massachusetts the last traces remained until 1833.

In Virginia and other Southern Colonies the Church of England was the State Church, and all other denominations felt the pressure of the English laws against dissenters. Nevertheless, the latter increased, especially the Baptists, Presbyterians, Quakers, and, later, the Methodists; and it was from them that the first impulse in Virginia proceeded to separate Church and State. Even before the Declaration of Independence, the Presbyterian and Baptist ministers petitioned the Colonial Legislature to that intent. The measure found a defender in Thomas Jefferson, who in 1798, proceeded to separate Church and State, even by their public morals. Congress nominates chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies: thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. A Thanksgiving-day is yearly celebrated in November in all the States, on the proclamation of the President and the concurrent action of the different governors. Indeed, religion, it may be justly claimed, has all the more hold upon the American character, just because it is free from political control. No one is forced to make a religious profession: that is a matter of personal conviction and voluntary action.

(2) As far as the individual States are concerned, Church and State are now separated; but this has not been the case from the beginning. Nor is the separation the consequence of independence, for it existed long prior to that event: thus (at first) in Maryland, founded in 1634 by the Roman-Catholic Lord Baltimore; in Rhode Island, settled in 1636 by Baptists under Roger Williams; and in Pennsylvania, which William Penn acquired in 1658 from the English crown in payment of a debt, and which he made an asylum for his persecuted Quaker co-religionists and all other Christian brethren. Each of these three representatives of Christian toleration adopted it, not in consequence of vague philosophical theories, still less out of religious indifferentism, but because of bitter experience of intolerance, and practical necessity. And this toleration was limited to the different confessions of the Christian faith, and did not apply to infidels or blasphemers, who were excluded from civil rights. In the other and older Colonies, Church and State were from the beginning closely connected. In Massachusetts and the other New England Colonies, Rhode Island, the Congregational form of Puritanism was the State religion; and the civil rights, in imitation of the Jewish theocratic State principles, were dependent upon a certain religious adherence. The Roman Church not only was excluded, but also, until the close of the seventeenth century, all Protestants who could not accept the Established creed were dealt with as strictly as the Pilgrim Fathers had themselves been by the bishops of Old England. Massachusetts banished the Baptist Roger Williams. New England, and other Baptists, and the followers of the Antinomian Anne Hutchinson; the Quakers were tried, and condemned to public scourging, ear-slitting, nose-boring, and even (by a vote of twelve to eleven in the Boston Legislature) to the gallows. It should be remarked, however, that the Quakers in New England between 1658 and 1660 had acted fanatically. They had publicly denounced, in the churches and upon the streets, the civil and spiritual authorities. They thus provoked persecution and martyrdom by their impetuous zeal. Four such fanatics (one a woman), who had been already in America, obstinately rushed into martyrdom, and were hanged in 1660. But the people were opposed even then to such treatment; and the authorities were obliged to defend their action in a published statement, in which they justified themselves by quotations from the Old Testament, and the English laws against the Roman-Catholic Church.

In Rhode Island the bond of Church and State was broken, and complete independence of religion. In some Colonies it existed (1783, and the adoption of the National Constitution) before the Declaration of Independence, the Presbyterian and Baptist ministers petitioned the Colonial Legislature to that intent. The measure found a defender in Thomas Jefferson, who in 1798, proceeded to separate Church and State, even by their public morals. Congress nominates chaplains for the army and navy. Fast-days have been frequently observed in particular emergencies: thus in 1849, during the cholera; in 1865, on the assassination of President Lincoln; and in 1881, on the death of President Garfield. A Thanksgiving-day is yearly celebrated in November in all the States, on the proclamation of the President and the concurrent action of the different governors. Indeed, religion, it may be justly claimed, has all the more hold upon the American character, just because it is free from political control. No one is forced to make a religious profession: that is a matter of personal conviction and voluntary action.
UNITED STATES. 2426 UNITED STATES.

only very gradually, did the New-England States, where Puritanism was deeply rooted in the mass of the people, adopt the new order of things. Now the principle of entire separation is universally operative. Only among the Mormons in Utah are Church and State combined. But the Mormons are powerless to prevent other sects coming among them; and, indeed, in Salt Lake City there are already four or five.

III. The Voluntary System of Church Support is the Natural Consequence of Separation of Church and State. — There is in the United States no obligatory baptism or confirmation. There are, on the contrary, thousands of grown persons who have not been baptized; but there are comparatively few who hold themselves aloof from all church attendance and from all contributions for religious purposes. And the churches independent of State control are more particular as to the conduct and beliefs of their members than State churches are; so that the churches of America are more orthodox, and more faithful to their avowed principles, than the mother-churches in Europe.

The different churches are, almost without exception, depend entirely upon voluntary subscriptions and contributions. The most prominent exceptions are Trinity Church (Episcopal) and the Collegiate Church (Reformed Dutch), both in New-York City, which have inherited property from the colonial period. But, speaking generally, the churches look to their membership for the means to carry on their work, and support their ministers. The theological seminaries are the foundations of churches or individuals. The minister's salary is paid by the pew-rents or collections. Voluntary payments support the Bible, the tract, and other societies, and send out portors and missionaries in city and country. It is considered a general duty and privilege to support religion as a necessary and useful element of society. The average salary of ministers in the United States is about seven hundred dollars; of theological professors, a thousand dollars. A few ministers in large cities receive from five to fifteen thousand dollars.

The voluntary system has its drawbacks, especially in the new congregations formed of emigrants who are accustomed to the European system of State support. But, on the other hand, it promotes liberality and individual enterprise; and the result is a yearly increase in churches, ministers, and ecclesiastical organizations of all sorts, while the old are maintained with vigor. On the average, it is said, each minister serves a thousand souls; but of course there is great disproportion. The Irish and the Germans are most destitute of ministers, because emigration swells their numbers out of proportion to the supply. This free, self-regulated and self-supported Christianity and church existence is one of the most characteristic features, and one of the greatest glories, of the United States, and constitutes a new leaf in church history; but it has its antecedents in the first three centuries and in the historic dissenter and free churches in Europe.

IV. The Leading Denominations. — It is impossible here to go into the details of the various denominational histories: for these, reference must be made to the several articles of this encyclopedia. But a few general remarks will be in place.

Almost all American denominations are of European origin; but those which in Europe are divided by geographical and political boundaries are in the United States found thrown together. In England, for instance, as many sects as in the United States; but all Christians outside the Church of England are classed together as dissenters. In America, there being no State Church, there can be no dissenters. Churches of many denominations are found in all the large cities. Thus in the city of New York, which has a population of 1,200,000, there are 500 congregations, of different nationalities and creeds, each of which has its regular place of meeting, or church-building. Until recently the Greek Church also had a chapel in New York. She has now chapels in San Francisco and in Alaska.

The American denominations may be divided into three groups. (1) The Evangelical churches: i.e., those which stand upon the principles of the Reformation theology, and accept the Bible as the sole guide of faith and life, and the confessions of the sixteenth or seventeenth centuries as a rule of public teaching. They embrace the great majority of the Christian population, and exert the strongest influence upon society. The Presbyterians, Congregationalists, and Episcopalians have the most intelligence, theological culture, and social influence with the middle and upper classes. The Methodists and Baptists are the most numerous among the middle and lower classes and in the Southern and Western States. The Episcopal Church is the oldest and progressively the richest, and dates from 1607, the year of the settlement of Virginia; next come the Congregationalists, from the landing of the Pilgrims (1620); then the Dutch Reformed, from 1628, the year of the formation of the first congregation in New-York City. The first prominent Baptist in America was Roger Williams, the founder of Rhode Island, 1636. The Quakers date from 1650; and the Methodists, from 1706. The German churches, in their organized state, date from the middle of the last century. Among them the Lutheran Church is by far the largest and most influential; then come the German Reformed, the Evangelical United, and the Moravians. A considerable number of Germans belong to the different branches of the Methodist Church, which also sends missionaries to Germany.

(2) The Roman-Catholic Church was a century ago inconsiderable, but, through the enormous emigration, now outnumberers any other single denomination. Yet it does not keep pace with the Roman-Catholic migration, which is reported to form forty-seven per cent, or nearly one-half, of the total immigration to the United States. The emigration from Ireland is predominantly, that from Germany largely, and that from Southern Europe almost exclusively, Roman Catholic.

(3) A third class consists of those denominations which reject the doctrines of the ecumenical creeds and the confessions of the Reformation churches, and strike out in new paths. The most respectable among the Unitarians, whose headquarters are in Boston and Cambridge, and who are distinguished by high literary and social culture, and active philanthropy; the Unit
universalists, who teach as one of the three articles of their creed the ultimate restoration of all men to holiness and happiness; and the Swedenborgians, who believe in the divine mission of the great seer of Sweden, and accept his revelations of the spirit-world.

V. THEOLOGICAL EDUCATION. This differs with the different denominations, but on the whole has greatly and rapidly improved of late. It is carried on in theological seminaries, endowed and supported by free gifts. Each respectable denomination has one or more, and in all there are a hundred and forty-two. We mention those at Andover, New Brunswick, Princeton, Cambridge, New Haven, Hartford, New York (the Union Seminary of the Presbyterian Church, and the General Theological Seminary of the Episcopal Church), Madison (N. J.), Rochester, Philadelphia (two,—one Episcopal, one Lutheran), Gettysburg, Lancaster, Allegheny, Pittsburgh, Cincinnati, Chicago (which has four, representing as many denominations), and San Francisco (which has two). The faculties number from two to seven regular professors: some have as many as a hundred students and over. The libraries comprise from a few hundred to fifty thousand volumes. The course of instruction lasts three years. Greater stress is laid upon practical gifts and moral and religious character than in the ministerial training-schools of State churches. Each lecture is preceded by a short prayer, and every day is closed by divine service, which all the students attend. The theological literature of the United States is growing very fast, both by translations of foreign works (especially German), and original productions.

VI. STATISTICS. — Since the official ecclesiastical statistics of the last census (1880) have not yet (December, 1883) appeared, no attempt at a complete statement is here made; but the following carefully compiled table is interesting as showing the denominational growth in the first century of the United States' independence:

**STATISTICS OF 1776 (OR 1780-90) AND OF 1876.**

<table>
<thead>
<tr>
<th>Denominations</th>
<th>1776 (or 1780-90)</th>
<th>1876</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ministers</td>
<td>Members</td>
</tr>
<tr>
<td>Baptists (all branches)</td>
<td>1,896</td>
<td>872,722</td>
</tr>
<tr>
<td>Episcopalians (no bishop until 1787, 61 bishops)</td>
<td>1,753</td>
<td>700,575</td>
</tr>
<tr>
<td>Congregationalists</td>
<td>812</td>
<td>5,509,320</td>
</tr>
<tr>
<td>Friends (Quakers)</td>
<td>1,807</td>
<td>200,150,4,000,3,218</td>
</tr>
<tr>
<td>Lutherans</td>
<td>1,650</td>
<td>500,600,885,966</td>
</tr>
<tr>
<td>Methodists (all branches)</td>
<td>1,715</td>
<td>60,24,4,023,3,062</td>
</tr>
<tr>
<td>Universalists</td>
<td>1,733</td>
<td>8(?) 12(?) 75,70</td>
</tr>
<tr>
<td>Presbyterians (General Assembly of 1785)</td>
<td>1,900</td>
<td>419,177,5,077,4,744</td>
</tr>
<tr>
<td>Reformers (Dutch)</td>
<td>1,929</td>
<td>100,40,500,440</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>1,745</td>
<td>80,12,1,523,344</td>
</tr>
<tr>
<td>Universalists</td>
<td>1,802</td>
<td>434,20,000</td>
</tr>
</tbody>
</table>

The Mormons number about two hundred thousand (see special art.). The following summary from the "Almanac of the New-York Independent" for 1884 is compiled from the various church almanacs of 1882 and 1883.

**LIT.** — A general church history of the United States, made from the sources, is a desideratum. So far, we have only sectional contributions or brief sketches.

1. **General Works.** — **ROBERT BAIRD: Religion in America**, Glasgow, 1842, New York, 1856 (which describes the recent condition, but gives no regular history); **RUPP-ZEHNBRENNER: History of all the Religious Denominations in the United States**, Harrisburg, Penn., 1844, 2d ed., 1848 (a diligent but dry and uncritical collection of historical and statistical materials); **W. SPRAGUE: The Annals of the American Pulpit, or Commemorative Notices of Distinguished American Clergymen of Various Denominations, with Historical Introductory and Practical Sketches**, New York, 1857 sqq. (9 vols., and one yet unprinted; valuable for the history of American pulpit eloquence and for biography, but almost uniformly eulogistic, as the notices come from friends or admirers of the subjects); **PHILIP SCHAFF: America, New York, 1856** (the second part contains sketches of the leading denominations); by the same: **Christianity in the United States of America** (report, to the Basel Conference, of the Evangelical Alliance, 1879, published in German, Basel, and in English in The Religious Condition of Christendom, London, 1880, pp. 79-117.

2. **Particular Denominational Histories.** — The monographs of Hodge and Gillett on the Presbyterian Church; Bangs and Stevens on the Methodist; Hall, Punchard, Bacon, and Dexter, on the Congregational; Backus and Benedict on the Baptist; Wilberforce, Hawks, and Perry, on the Episcopal; Hazeilus, Schmucker, and Mann, on the Lutheran; Corwin on the Reformed Dutch; Meyer, Harbaugh, and Heisler, on the German Reformed; Gunnison, Olahhausen, R. J. Burton, and Stenhouse, on the Mormons. See literature under the different arts. **PHILIP SCHAFF.**

**UNIVERSALISM** is the form of faith which holds who declare that all souls will finally be saved, that evil is temporary, that good is permanent, and will achieve a complete and perfect triumph in the divine economy.

1. Universalism begins in a peculiar conception of God. Agreeing with Christians generally in the attributes ascribed to him, it holds that love is not merely an attribute, but the very nature of the Deity, and that all his attributes and activi-
ties spring out of and are controlled by it. Thus the sovereignty of God is infinite and eternal: it is exerted everywhere and always, to secure, not a formal and arbitrary obedience, but one that is voluntary and filial, and it will work until the harmony of the moral universe is secured.

2. Christ belongs to the category of the supernatural; although his manifestation in time, and his work, are in perfect accord with nature and reason. Universalism holds, as to the nature of Christ, that it is identical with God's; as to his relationship, that it is that of a Son; as to his office, that it is mediatorial, i.e., that he is the connecting link between humanity and God, that he is the way by which humanity is brought into the presence and fellowship of God. His existence, as declared in the proem of John's Gospel, has been from the beginning. From the beginning also, as taught, not only in the proem aforesaid, but in the Epistles,—notably in Heb. i. 2, also 1 Cor. viii. 6,—he is the instrument through whom God works. Having the same nature as God, and being actuated by the same spirit, he is literally "God manifest in the flesh," he is literally the brightness of the Father's glory, and the express image of his person." But not only is he the Son of God in the highest and most complete sense, he is the Son of man in a sense equally complete. He is the expression, the type, of perfected humanity. He entered fully into the human condition. He had not alone the form of manhood, but the attributes and motives. He was in all respects like one of ourselves, except in the matter of sin. His freedom from sin, however, was due, not to any abridgment of his humanity, but to the perfect use of that moral choice which is the distinguishing characteristic of humanity. He is here, then, as the revealer of God and the healer of men, as the Teacher and Saviour, or, finally, as the living, immortal Word.

3. Concerning man, Universalism holds that he is made in the image of God, that he is the child of God. He has a moral sense. He instinctively distinguishes between right and wrong, between virtue and vice. The feeling of obligation is native to his mind. He knows that he is responsible for his conduct: at the same time he is free; he may choose whatever course he will. Here is the origin and essence of sin,—that a man knowing the difference between right and wrong, knowing the responsibility under which he acts, deliberately chooses the wrong, that he puts himself voluntarily in an attitude of disobedience to the moral law. There is no other definition to be given of it than the scriptural one, "Sin is the transgression of the law." It is conditioned, first upon the fact of man's freedom, and secondly upon the fact that he is under law, the inexorable law of the moral universe. This is true of every man; and every man, whatever may be his theory of God, or providence, or of his own essential being, knows that it is true. But law without a sanction is no law. Penalty, therefore, is an indispensable instrument in that moral mechanism by which the sinner is brought into every dereliction to the recognition and performance of duty. But penalty is not arbitrary, neither is it vindictive. It is not designed to soothe the offended majesty of Heaven. It is remedial. It reminds the offender that he is God's child, and that he has broken God's law. He is not on trial in this life, to be handed over, if the verdict shall be against him in the end, to a punishment that is remediless and hopeless; but he is under discipline, and in a disciplinary state freedom persists. Man's conscience can never so long as man has sanity, which will permanently interrupt the spontaneous activity of the will. Penalty will be repeated with every violation of law. "Though hand join in hand, the wicked shall not be unpunished." So long as man sins, his chastisement will endure; but no form of punishment can destroy freedom. He may choose to sin as long as he is willing to take sin and penalty together; but, whenever he is moved to a different choice, the door of opportunity is open. This is the fundamental condition of moral activity; for, if it be impossible for a soul to turn from evil to good, no matter how this impossibility arises,—whether it be by the application of an arbitrary and extraneous force, or by the self-determining power of habit,—the moral attributes of that soul are extinguished. It no longer has control of its own actions, and therefore its relation to God. Freedom cannot interrupt the relation which exists between the human creature and the divine Creator. Whatever he does, whatever he suffers, man is still God's child. Nothing can permanently efface from the soul the image of the Father. The moral government of God, therefore, is not a temporal affair merely, it reaches forward into eternity. It was instituted for man's sake, that he might receive his moral development under it, and that, when he had sinned, he might be reconciled to God.

4. These views foreshadow the Universalist doctrine of destiny. Universalism holds that the sovereignty of God will be completely vindicated in the ultimate harmony of the moral universe. No power on earth or in heaven can defeat the purpose of God to bring all things into subjection to himself. The process by which this result is to be secured is neither violent nor mechanical, but it springs from the self-determining power of that soul to turn from evil to good, no matter how freedom remains. No condition can ever arise, however strong, that it will be impossible for men anywhere to make effectual choice of the right; for that would be to contradict every theory on which the recovery of souls is sought in this world; the uniform assumption being, that no case is so desperate as to be beyond the saving efficacy of infinite grace. The conclusion savors both of fatalism and atheism. It is fatalistic in so far as it fixes, beyond all hope of amendment, the condition of any soul. It is atheistic, in so far as it puts the final destiny of man entirely in his own keeping. Equally futile, according to Universal-
ism, is the claim that death determines the moral condition of humanity. It is absurd to suppose that death will change either the nature of man, or the disposition and purpose of God. Death, to be sure, may be, and doubtless is, a very important factor in the discipline and development of the soul. It can scarcely fail to change inconceivably the whole environment of the soul. The conditions and circumstances which are earthly and sensual will disappear. Conditions and circumstances which are alone adapted to the new state in which the soul finds itself will come into being. New relations will undoubtedly appear, or the old relations will be revealed in an entirely new light. It may also be, that a complete set of motives, unknown to time and sense, will have active operation. The methods for teaching and moral influence may also be unspeakably enhanced. But the nature of man as a moral agent, and the nature of God as a moral governor, must remain the same after death as before; and there is no Scripture, which, rightly interpreted, warrants a different doctrine. So long as man is man, he may forsake evil, and embrace righteousness. So long as God is God, he will certainly restore the penitent, and welcome the returning prodigal. Looking at the object which has been steadily pursued in the giving of the law and the promulgation of the gospel, the Universalist feels that the poet manifests a profoundly philosophic insight when he sings,—

"I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring."

He sees the whole creation, in one vast, resistless movement, sweeping towards the grand finality of universal holiness and universal love.

History.—The Universalist denomination traces its origin directly to James Kelly, a London preacher in the middle and latter part of the eighteenth century, who had for his disciple John Murray. The latter came to this country in September, 1770, and immediately began preaching at various places along the Atlantic seaboard, from New Jersey to Massachusetts, establishing himself at Gloucester four years later. Through the efforts of Mr. Murray, and a few who entertained similar views, churches were established at important points in the New England and Middle States. But the doctrine spread somewhat slowly. In the year 1800, there were scarcely more than twenty Universalist ministers in the country. At that time the Rev. Hosea Ballou, who is justly called the father of Universalism in its present form, was approaching the maturity of his powers. He already entertained views which differed widely from those of Mr. Murray and his fellow-laborers. He had ceased to base his convictions of the universal holiness on Calvinistic principles. He had wrought out a system of theology which was clear, consistent, rational, and biblical throughout; and he was proclaiming it with a vigor and an earnestness which have not been surpassed by any American preacher of the nineteenth century. Universalism, with the rise of Hosea Ballou (although it has undergone many modifications, and made important developments, since his time), entered upon a new epoch; and its growth was rapid, not only in numerical strength, but in organic life and power. The General Convention, at its session in Winchester, N.H., in 1803, adopted the following Profession of Belief:

"ART. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

"ART. II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

"ART. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order, and practise good works, for these things are good, and profitable unto men."

This brief creed has been regarded as embracing the essential features of Universalism, in a phraseology sufficiently elastic to cover the most divergent views; and it has been made the test of fellowship in churches and conventions. A large and respectable minority of Universalists to-day are not satisfied with the language of some of these articles; and a special committee of the General Convention is at present (1883) engaged in considering whether a modification of them may not be desirable and practicable.

The polity of the Universalist Church is republican in form, embracing both the clerical and lay elements. In each State of the Union, there is a convention made up of the ministers in fellowship residing within the State, and of lay-representatives from each parish. Each State Convention has jurisdiction within its own borders in matters of fellowship, and has charge of local missions. Over all is the General Convention of Universalists, which meets annually, and is composed of delegates, clerical and lay, in definite proportions, chosen by the State conventions. This body has a national charter and a permanent board of trustees. During the interim of the conventions, have charge of the funds, direct the general missionary operations of the church, and dispense scholarships to theological students. The permanent funds now belonging to the General Convention amount to $150,000. The resources are further enhanced by annual contributions in all the churches. Many State conventions also have funds of considerable amounts.

The latest statistics (1883) of the denomination give 23 State conventions, 938 parishes, 36,528 families, 38,268 communicants, 636 Sunday schools with 51,793 members, 780 church buildings, a total valuation of parish property, above indebtedness, of $6,443,010, 713 clergymen, and 10 licensed lay-preachers. During the last forty years the denomination has made great progress in educational matters. There are now in New England and in the State of New York five academies, the most of which are well equipped and endowed. In the whole country, there are four colleges and three theological schools. Over one thousand pupils, during the year 1882, were enrolled in these different institutions. Altogether they represent a permanent investment of at least two and a quarter millions of dollars. Organized Universalism is confined chiefly to this continent; but the doctrine is widely diffused, not only in
UNIVERSITIES.

Law schools existed in imperial times in Rome and Berytus.

2. Medieval. — Universities were founded in the twelfth century. The instructors were mainly clergymen: hence the terms "rector" and "dean." Collobacy was generally demanded of the teachers of Paris, where the theological faculty dates from 1218, took the lead in theology and philosophy; Bologna, whose law-faculty dates from 1158, in canonical and civil law. The bulls of Innocent III. (of 1209 and 1213) first gave the Paris university independent corporate existence. A university comprised four "nations," — French, Norman, Picard, and English, — according to the nationality of the scholars in democratic Bologna, according to that of the teachers in aristocratic Paris. Gradually the four faculties of theology, medicine, canonical law, and arts, acquired individual corporate rights, the theological latest (about 1300). The first three dominated the fourth, because it was considered preparatory to one of the three. Each nation and faculty formed a little corporation, with seal, banner, funds, and disciplinary institutions. The more general interests were decided by a general council. Every four years a university gave the doctors a "ladies" examination, every month a "national" procurator. The popes and kings gave the universities great privileges, — independent jurisdiction over the students, immunities, inviolability of their property, etc. One of the most important was the right to confer degrees, — bachelor (in theology, at first after eight, but, after the fourteenth century, after fourteen years' study), licentiate (the right to lecture), and in the same year master.

The instruction was given by lectures and disputations. In theology the subjects were Bible texts expounded, with the help of glosses, tropically, analogically, and allegorically; and the sentences of Peter Lombard. The students attached themselves to their respective masters; but the discipline was lax, and disturbances frequent. (For the famous Sorbonne, which excelled all other theological schools, and was almost identical with the Paris theological faculty, see art.)

The dates of the medieval German universities are, Prague, 1345; Vienna, 1356; Heidelberg, 1386; Cologne, 1388; Erfurt, 1393; Leipzig, 1409; Rostock, 1419; Greifswald, 1458; Freiburg, 1457; Basel, 1460; Ingolstadt, 1472; Mayence and Tubingen, 1477; Wittenberg, 1502; Frankfort-on-the-Oder, 1506. The instruction was broad rather than deep; novelties were shunned; tradition ruled: Paris gave laws to all the others. The humanities were not encouraged; so that although in Paris there was, after 1514, a professor of Greek, he complained that least impulse to his department was given by the university. The universities conspicuously showed their hidebound character. Prague opposed Wiclif and Hus; Paris thundered against Luther (1521) and against R. Stephen's edition of the Bible (1545), and drove him from the city.

The great English universities are Oxford and Cambridge, founded in Athens, the Scottish universities, — Edinburgh, founded 1682; Glasgow, 1450; St. Andrews, 1411; Aberdeen, 1494.

3. The Protestant Universities since the Reformation. — Only in theology have these universities

UNIVERSITIES.

England and Scotland, but in Germany, Switzerland, and Sweden. Many of the leading scholars of Germany in recent times have strongly advocated it. Conspicuous teachers, both within and without the English Establishment, have championed it ardentely. It has had some of its ablest defenders among the Scotch clergy. A mission-church of the denomination has been established in Glasgow by the Women's Centenary Association of America, and for some years it has had regular pastoral care. There are organizations and churches at other points in Scotland.


UNIVERSITIES.

1. Greek. — The universitas is a literary corporation, either of teachers or scholars, usually it was under Hadrian, in which rhetoric, philosophy, and political eloquence were taught. That in Constantinople was founded in 425, with twenty-eight teachers of the Greek and Roman languages and literatures, one of philosophy, and two of law.
substantially altered, and down to the end of the seventeenth century the ecclesiastical interests were dominant. Promotions in all faculties were, until this century, held in churches. The head of the university is still called the "rector," invested with princely honors and the "sceptre" of judicial authority: by his side is the chancellor. The faculty of arts still takes the leading position. The governing body is called the "senate." Holders of the much coveted degree of doctor of theology were in the seventeenth century styled "your Excellency;" and until the eighteenth century the degree was never honorary, but always after "a most rigorous examination." It once cost two hundred thalers.

The distinction between ordinary and extraordinary professors dates from the rise of the Protestant universities. The pay of the teachers originally came from the Pope and bishops, but, in Protestant countries, from the confiscated convent property, gifts, real estate, and government subsidies. The amount received was, until the middle of the seventeenth century, very small; and a great amount of gratuitous work was required. Thus at Rostock the professor of theology formerly received eighty guldens, and the professor of medicine, only thirty. The salaries were, however, eked out by the patronage of princes in return for dedications of books, the fees for disputations and promotions, and, but seldom, by ecclesiastical benefits.

Instruction was by lectures and disputations, and it was said that by the latter one could learn more than by twenty lectures. The professors, in their own pecuniary interest, paid more attention to their private than to their public lectures and disputations. Even after the invention of printing, the dictation of lectures was the rule; and many students earned their living by revising and improving reports. The exclusive language of these exercises was Latin, until Thomasius, at Leipzig, set the example, quickly followed, however, of using German. Yet Leipzig was among the last to abandon the old custom. After the Reformation the professors married, and the students began to take rooms in the city generally. This became common at Tübingen (1582), Strassburg (1621), Rinteln (1621), Leipzig (1621), Helmstädt (1576), Altdorf (1576), Giessen (1607), Rinteln (1621), Strassburg (1621), Kiel (1685), Halle (1694), Göttingen (1737), Erlangen (1743), Berlin (1810), Bonn (1817). The German Reformation had thus won its position at the head of the orthodox conservatives under Calovius' mighty influence. But these theologians were opposed by the Calvinists, influenced by Spener's Pietism, who were dominant at Altdorf and Königsberg, and represented in Kiel and Jena. The Pietists ruled in Giessen. — The principal universities of this period were Wittenberg (twelve hundred students), Leipzig (between three and four thousand, most of them in law), and Jena (twenty-five hundred).

In the eighteenth century Wittenberg began to wane, and Leipzig (where Pietism ruled) and Jena to assert their authority. But if the expansion of theology was wanting to confessional orthodoxy, so was it also, after 1740, to Pietism. In Halle, Baumgarten started a new phase of the theological movement, — the Wolffian. The doctrines were not substantially changed; but they were supported by logical demonstration, not by appeal to the word of God and the methods and modes of life was made in this century when Berlin University was founded (1810).

4. The Theological Animus and Influence of the Different Lutheran Universities. — The Lutheran Church counts the following universities: Wittenberg, Erfurt (since 1525), Rostock (since 1531), Tübingen (since 1533), Leipzig (since 1539), Greifswald (since 1545), Königsberg (1544), Jena (1558), Helmstedt (1576), Altdorf (1576), Giessen (1607), Rinteln (1621), Strassburg (1621), Kiel (1685), Halle (1694), Göttingen (1737), Erlangen (1743), Berlin (1810), Bonn (1817). The German Reformation, as it affected the faculties, was as follows: Heidelberg, (since 1559), Frankfurt (1559), Marburg (1607), Duisberg (1659). The Prussian universities, however, are no longer exclusively Lutheran, but evangelical or united, since the introduction of the union of the two confessions in 1817.

In the sixteenth century humanism, in connection with the Reformation, affected great changes, not only in the subjects taught, but in their presentation. The so-called philosophical course in an improved form, either by reading Aristotle in Greek or in the better Latin translation of Argyrophorus and others, and by the use of the excellent Melanchthonian text-books, was considered the foundation of theological study. And, in this course, arithmetic, geometry, music, astronomy, history, geography, and poetry were introduced. The study of Greek received a new impulse from Melanchthon's grammar; that of Hebrew, from Münster's. The usual time given to these studies was from three to five years. For the first century of Lutheran theology the Scriptures in the original languages were dogmatically and practically expounded. The chief of the universities, in numbers and authority, was Wittenberg. The majority of German churches waited for it to speak the final word. The great theological question of this period related to the Form of Concord (1577). — Wittenberg had in this period as many as three thousand students at once, most of them in theology.

In the first half of the seventeenth century, after the christological controversy between Tubingen and Giessen was ended, no other theological question arose. The Concord theology became triumphant. At the end of the second half of the century, in theology, Wittenberg still maintained its position at the head of the orthodox conservatives under Calovius' mighty influence. But these theologians were opposed by the Calvinists, influenced by Spener's Pietism, who were dominant at Altdorf and Königsberg, and represented in Kiel and Jena. The Pietists ruled in Giessen. — The principal universities of this period were Wittenberg (twelve hundred students), Leipzig (between three and four thousand, most of them in law), and Jena (twenty-five hundred).

In the eighteenth century Wittenberg began to wane, and Leipzig (where Pietism ruled) and Jena to assert their authority. But if the expansion of theology was wanting to confessional orthodoxy, so was it also, after 1740, to Pietism. In Halle, Baumgarten started a new phase of the theological movement, — the Wolffian. The doctrines were not substantially changed; but they were supported by logical demonstration, not by appeal to the word of God and the methods and modes of life. The result of this dry scholasticism was rationalism. But in Halle, Semler lectured; and his historico-critical studies made an epoch, and put the university at the head, in point of number of theological students. These, in 1780—90, averaged eight hundred. — In the last decade of the century Göttingen exercised the most influence upon theology. Her professors were noted for a certain moderate and dry orthodoxy, easy-going and tolerant.

5. The Reformed and Roman-Catholic Universities. — These were few in numbers, and several were disbanded during the Thirty Years' War. Heidelberg, after its destruction in 1622, was restored as a Roman-Catholic university in 1629, but, after a long period of decadence, was made a Protestant university in 1803, and the Roman Catholic faculty removed to Freiburg. Marburg, which in 1624 fell to the Lutherans, was in 1633 restored to the Reformed Church; but in the Thirty Years' War, after its destruction in 1629. Frankfort, in 1638, had only one theological professor. Reformed theology, by virtue of its practical and biblical character, did not
pass through pietism to rationalism, on the contrary, vigorously opposed the latter. Out of fear lest the Roman-Catholic universities would not sufficiently instil Tridentine ideas into their students, the bishops organized theological seminars. Indeed, their fears were well grounded; for in Vienna, Freiburg, and Altdorf in Bonn, Breisach, Freiburg, Tübingen and Giessen, the Roman-Catholic faculties railed the Protestant in scientific theological training.


I. IN GERMANY (1883).


III.—THE THEOLOGICAL FACULTIES OF THE UNIVERSITIES.

In each of three cantons of French Switzerland, Geneva, Vaud (at Lausanne), and Neuchatel, there are two theological seminaries, one belonging to the State Church, and the other to the Free Church of the canton.

III. IN RUSSIA:


IV. IN AUSTRIA:


### Universities in America

**Educational terms are so much confused in the United States.** At one time we hear it said that there are "no American universities;" at another, that there are so many as to be ridiculous. The difference is between the real and the nominal. By name, the printed lists record many scores of institutions which call themselves universities: in fact, there is not one score which a judge of American scholars would acknowledge to be worthy of this designation, and a still smaller number which would be called universities according to the English or the German standard. The confusion is injurious to the progress of education in the United States. A seminary which would be respectable under a modest name seems pretentious under a lofty title: worse than this, the proper object of a college is in danger of being forgotten, and the legitimate office of a university wholly lost sight of. A study of European universities will show, that, with many differences in their formal organization, they have generally, for a long time past, adhered to certain fixed principles.

1. They have furnished liberal education in the most advanced branches of knowledge, both practically, in law, medicine, and theology, and also in the various studies which are called philosophy, including mathematics, the natural and physical sciences, the historical and moral sciences, and philology; and this instruction has been given to young men who have been fitted for it by long-continued training in subordinate colleges, gymnasiums, and lyceums.

2. They have encouraged scholars of exceptional powers to devote a considerable part of their time, while engaged as teachers, to the advancement of human knowledge by researches in libraries and in laboratories, and to the publication of their results for the benefit of mankind.

3. They have retained the right to bestow academic degrees, and have bestowed these honors with rigid restrictions; so that the public may have some assurance of the intellectual ability of young men engaging in intellectual pursuits, and so that young students may be encouraged in their most advanced intellectual work by the approbation of an incorporated society of scholars.

4. They have built up, by their direct and indirect agencies, libraries, museums, observatories, laboratories, and other costly agencies for increasing and perpetuating knowledge.

Judged by these high standards, there are few, if any, institutions in the United States which can be called complete universities; but there are some strong, well-planned, and prosperous foundations, which lie within the few years, to be developed into universities differing from the English, the German, the French, the Scotch, or the Italian type, but having distinctive American characteristics. Among their peculiarities will doubtless be a readiness to study the experience of all other countries, and to apply the lessons thus learned to the peculiar civil, ecclesiastical, and social conditions of the United States. These American universities will differ from one another as the countries differ. Generous pecuniary gifts have already been made for university purposes in distinction from collegiate, and other large end
dowments are known to be forthcoming. Before 1900, or, in other words, before the youth who are now in their cradles are ready to graduate, there will be several institutions worthy to be called universities, and to be compared with like foundations in the most enlightened countries. It is probable one in or near each of the ten or twelve great cities of the country, and a few others developed in the older States from the present collegiate foundations, and, in the newer, established by legislative aid or private munificence.

The older colleges, originally organized on the type of English colleges, began early in this century to unfold into universities. Thus Harvard, in addition to its college, has now its schools of law, medicine, and theology, its museum of comparative zoology, its botanical garden, its astronomical observatory, its scientific school, its agricultural school, its dental school. Yale has besides its college, its schools of science, law, medicine, theology, and of the fine arts, and its astronomicall observatory. Columbia has its schools of law, medicine, and mines in addition to its college. A like development, if not as widely traced, has been seen in several others of the older foundations.

Another promising group of universities includes those which have been organized under the auspices of State governments, largely maintained by public appropriations. The University of Virginia, initiated by Jefferson, was one of the earliest of this class, and has always borne the marks of freedom and individuality which he impressed upon it. The States of Georgia, North and South Carolina, and Louisiana, followed, to some extent, the lead of Virginia. Michigan, Wisconsin, Minnesota, California, and other Western States, have likewise initiated strong foundations.

Within a few years a third variety of university foundations has sprung up, the result of private gifts,—as at Boston, Ithaca, Baltimore, and New Orleans,—free from historic traditions and from governmental superintendence. These three varieties of organization are not unlikely to present perpetually three types,—the collegiate university, the state university, and the independent university.

There is a fourth form of university organization, that of the State of New York, which has the distinctive function, that, without giving instruction from its own forces, it has a sort of advisory and even supervisory charge of the colleges and academies of the State.

The points to be aimed at by those who are endeavoring to organize universities should be these,—broad and comprehensive arrangements for the advancement of knowledge, and for the education of superior minds; ample funds, free as possible from petty restrictions; a careful adaptation to the conditions of American society, especially to the schools and colleges already established. If the universities of the country could recover the exclusive right to confer degrees, it would be a great gain.

D. C. GILMAN.

UPHAM, Thomas Cogswell, D.D., Congregationalist; b. at Deerfield, N.H., Jan. 30, 1799; d. in New-York City, April 2, 1872. He was graduated at Dartmouth College, 1818, and at Andover Seminary, 1821; taught Hebrew, 1821-23; and from 1825 to 1867 was professor of mental and moral philosophy in Bowdoin College. He was a voluminous writer. Among his works may be mentioned Elements of Mental Philosophy, 1839, 2 vols. (abridged ed., 1864); Outlines of Disordered Mental Science, 1837; Institution of the Congregational Churches Examined, Portland, 1844; Life of Madame Guyon, New York, 1847; Life of Faith, 1848; Principles of the Interior, or Hidden Life, 1848; Treatise on the Will, 1850; Divine Union, Boston, 1851; Religious Maxims, Philadelphia, 1854; Method of Prayer, 1858; The Absolute Religion, 1872.

UR of the Chaldees, the land of Abraham's ancestors (Gen. xi. 28, 31, xv. 7; Neh. ix. 7). Schrader thus writes respecting it: "In the extreme south of Babylonian Chaldea, west of the Euphrates, from unknown times there existed a very famous city of the world, the moon-goddess Sin, called Uru upon the Babylonian cuneiform inscriptions, to-day represented by the ruins of Mugheir. It is certainly natural to identify this Uru with the Ur of Abraham's ancestry. And this conjecture is supported by considering that (1) the name Abram in the pronunciation of Abraham is Assyrian-Babylonian; (2) Ur, whence Abraham emigrated, and Haran, where he rested, were alike seats of the worship of Sin, the moon-goddess; (3) the West Semites and the Hebrews also had the same religious ideas and traditions as the Babylonians; (4) Hebrew poetry in its parallelism and methods resembles Babylonian poetry." Cf. RIEHM: Handwörterbuch d. bibl. Alt., pp. 1702, 1703.

URBAN is the name of eight popes.—Urban I. (229-230), a native of Rome, is said to have suffered martyrdom under Alexander Severus, and is commemorated on May 25. — Urban II. (1088—June 29, 1099). He was born at Châtillon-sur-Marne, studied at Rheims, entered the monastery of Cluny, and was by Gregory VII. called to Rome, and in 1084 sent as legate to the Emperor Henry IV. After the death of Victor III., he was elected Pope by the Gregorian party; and, as a council in Rome (1089), he excommunicated both Henry IV. and Clement III. Expelled from Rome in 1091 by the emperor and the antipope, he fled to Count Roger of Benevent; but the rebellion of Conrad against his father enabled him to return to Rome in 1093, and from that time till his death he vindicated the dignity and rights of his position with uninterrupted success. The greatest event in his life was the Council of Clermont (1095), where his speech to the multitude became the actual starting-point of the first crusade. His letters and a life of him are found in Mansi: Conc. Coll., vol. 20; [M. F. STURM: Zur Biographie des Papstes Urban's II., Halle, 1883]. — Urban III. (1185—Oct. 19, 1187). He was a native of Milan, and made archbishop there by Lucius III. His whole policy was dictated by one single motive,—his hatred to the Emperor Friedrich Barbarossa. All his royal designs against him were foiled. See Gesta Trevirorum, ed. Wyttenbach and Muller, Treves, 1836, vol. i. — Urban IV. (1181—Oct. 2, 1264). He was a native of Troyes, studied in Paris, was made bishop of Liége, went as Papal legate to Germany, and was by Alexander IV. made patriarch of Jerusalem. The great aim of his policy was to overthrow Manfred of
URSINUS.

2435

Sicily. He summoned him to Rome; and, when Manfred refused to appear, the Pope gave his land to Charles of Anjou. But Manfred expelled the Pope from Rome, and Urban died on the flight. His bulls and letters are found in [Conc. Const. V. Oct. 28, 1362–Nov. 13, 1370]. He was born in the diocese of Menda; became abbot of Auxerre in 1353, and of St. Victor in 1358; taught canon law at Montpellier, Avignon, Toulouse, and Paris; and was sent as Papal legate to Naples and Sicily. He was the last pope who resided at Avignon. In 1367 he determined to return to Rome, and on Oct. 16 he entered the city; but he left it again in September, 1370, and died at Avignon. The confusion of Italian politics he could not master. Bernabo Visconte, who seized several cities belonging to the States of the Church, he excommunicated; but he was nevertheless compelled to pay him half a million of gold uldens in order to have the cities restored. His life has been written by Magnan (1862), Albernes (1872), and Charbonnel (1872). See also Mansi: Conc. Gall. vol. 26.—Urban VI. (April 8, 1378–Oct. 15, 1378). He was the candidate of Urban, when, after the death of Gregory XI., he was elected pope. But his arrogance and arbitrariness very soon brought him into conflict with the cardinals, a party of whom repaired to Anagni, declared the election of Urban invalid, and chose Clement VII. pope: thus the great schism began. Clement VII. took up his residence at Avignon; while Urban succeeded in vindicating himself in Rome, supported by Catherine of Siena and Catherine of Sweden, and recognized by England, Denmark, Germany, and Poland. He espoused the cause of Charles of Durazzo against Johanna of Naples and Sicily, but fell out with Charles, too, was besieged by him in Nocera, and barely escaped (1385), first to Sicily, then to Genoa. After the death of Charles he tried to take possession of Sicily as a vacant fief; but his soldiers abandoned him in Perugia (1389), and he had to give up the scheme. See Mansi: Conc. Gall. vol. 26. —Urban VII. (Sept. 15–27, 1590) died before he was consecrated. —Urban VIII. (Aug. 6, 1623–July 29, 1644). He was a native of Florence; studied in Rome and Bologna, under the Jesuits; entered the service of the curia, and was made bishop of Bari, when, after the death of Gregory XI., he was elected pope. But his arrogance and arbitrariness very soon brought him into conflict with the cardinals, a party of whom repaired to Anagni, declared the election of Urban invalid, and chose Clement VII. pope: thus the great schism began. Clement VII. took up his residence at Avignon; while Urban succeeded in vindicating himself in Rome, supported by Catherine of Siena and Catherine of Sweden, and recognized by England, Denmark, Germany, and Poland. He espoused the cause of Charles of Durazzo against Johanna of Naples and Sicily, but fell out with Charles, too, was besieged by him in Nocera, and barely escaped (1385), first to Sicily, then to Genoa. After the death of Charles he tried to take possession of Sicily as a vacant fief; but his soldiers abandoned him in Perugia (1389), and he had to give up the scheme. See Mansi: Conc. Gall. vol. 26.—Urban VII. (Sept. 15–27, 1590) died before he was consecrated. —Urban VIII. (Aug. 6, 1623–July 29, 1644). He was a native of Florence; studied in Rome and Bologna, under the Jesuits; entered the service of the curia, and was made archbishop of Nazareth in 1604, and sent as apostolical nuncio to France. In his policy he was an Italian prince, rather than the head of the Roman Catholic Church. He supported Richelieu and France against Austria and Spain, and was thus indirectly in alliance with the Protestants. The Emperor Ferdinand II. complained bitterly, and even the cardinals thought of convening a council against him. He canonized Ignatius Loyola, and Philip of Neri, and beatified Francis Borgia, Andreas Avellino, and others. His poems—paraphrases of psalms in metres of Horace, and hymns to the Virgin—appeared at Antwerp, 1631, and Paris, 1642. He is also the author of the Dialogo dei due Massimi Sistemi del mondo, repeating the "heresies" of the Copernican philosophy, which in 1616 he had promised not to do; and in October, 1632, Urban, in indignation at Galileo's supposed ingratitude and insubordination, summoned him peremptorily to Rome, and handed him over to the Inquisition. He was treated, however, with great leniency, kept only a few days in captivity, and at last suffered to depart unharmed, after he had renounced his "heresy" June 22, 1633. Urban never signed the sentence of the Inquisition. See Grisar: Galileistudien, Regensburg, 1882; Inquisition, p. 1100.) A life of Urban (Gesta Urbanii) appeared at Antwerp, 1637. See Ranke: Die römischen Päpste, Berlin, 1836 (vol. iii.). —Neudeckker.

URIM AND THUMMIN (U'RIM ÌTHUMMIN; LXX., υψωτος και δοξεων [command and truth]; Vulgate, doctrina et veritas) are mentioned first in Exod. xxviii. 30, in connection with the "breastplate" of the high priest, and in a manner to imply that they were sensible objects, at least two in number, which were put into the "breastplate," by which, we think, was, indeed, a sort of bag. This is all we know about them. They were used as a sort of divine oracle, probably with certain traditional ceremonies: sometimes no answer could be obtained from them (1 Sam. xxviii. 6). See art. "Licht u. Recht." in Rhein's Handwörterbuch d. bibl. Alt., pp. 914–918.

URLSPERGER, Johann August, founder of the German Christian Association (Deutsche Christen- thumsgeellschaft); was b. in Augsburg, Nov. 25, 1728; d. in Hamburg, Dec. 1, 1806. After studying at Halæ, he became pastor at Augsburg, where he retained his official position till 1776. He was an earnest defender of the faith in an age of neology and deism, and wrote several works. The chief labor of his life was the organization, after many discouragements, of an association of Christians for the promotion of "pure godliness," at Basel, which has continued to this day as a fruitful source of blessing, and out of which have grown the Basel Bible (1804) and missionary (1816) societies. The last years of his life were saddened by disappointments, and spent in restless travels.

URSICINUS, Antipope; was chosen pope by a minority of the Roman clergy in 366, the majority having declared in favor of Damasus. In consequence of the continued division among the clergy, he was driven from Rome, and went to Cologne. Returning to Italy in 381, his appearance was again the occasion of violent commotions, until he was finally banished from Italy by the Council of Aquileja.

URSICINUS, Zacharias, was b. at Breslau, July 18, 1534; d. at Neustadt-on-the-Hardt, March 6, 1583. Descended from poor parents, he was forced to rely for his education upon friends and his own efforts. He matriculated at Wittenberg University in 1551, and remained there till 1557, being on terms of intimacy with Melancthon. At the latter's invitation he was present at the Diet of Worms, whence he went to Geneva (where he met Calvin), and to Paris, where he pursued the study of Hebrew under Jean Mercier. In 1558 he accepted a professorship in the Elizabeth
URSINUS.

school at Breslau. The sacramental controversy reaching that city, he published *Theses de Sacramentis, de Bapismo et de Cana Domini* ("Theses on the Sacraments of Baptism and the Lord's Supper"), in which he ranged himself on the side of Calvin and Melanchthon. The opposition these views aroused was the occasion of his leaving Breslau; and, as Melanchthon had died, he went to Zurich, where he found a friend and teacher in Peter Martyr. In 1561 he accepted a call to Heidelberg as professor in the Colloquium Sapientiae. In September, 1562, he began his lectures on theology, which he continued till Feb. 10, 1568. In 1568 he was appointed to deliver the sermon on the Catechism on Sunday afternoon, and was called in to take part in the preparation of the church discipline of the Palatinate, of which the Heidelberg Catechism (see art.) forms a part. In connection with Olevianus, he made the preliminary draughts of the latter; and upon him principally devolved its defence. He was the author of the two works in defence of the Catechism which appeared in 1564, *Verantwortung zu Heydelberg von den einigen waren Gott in heiliger Schrift angenoene Zeugnisse* and *Antwort aufl' etlicher Theologen Censur vber die am rand dass Heidelberg Catechism auss heiliger Schrif von etlichen unbillicher weise besehweret ist*, and *Gegenfrag auf sechsfragen von dess Herrn Nachtmai*, etc. He enjoyed the full confidence of the elector, Frederick III., and was constantly called in to defend him against theological opponents. But, like Melanchthon, he shunned controversy. Broken down in health, he was relieved of his theological professorship, and Zanchius made his successor (1568). The apostasy of Sylvanus, Neuser, and others, from Calvinism, and their rejection of the Trinity and divinity of Christ, were hailed by the Lutherans as proof that Calvinism led to fatalism and Mohammedanism, and called forth a work on these subjects from Ursinus' pen, *Bekennnus der Theologen und Kirchendiezer zu Heydelberg von den einigen waren Gott in dreyen Personen, den zwoen Naturen inn der einigen Person Christi*, etc. (1574).

In 1576 Ludwig succeeded to the electorate, and completely overthrew the Reformed government of his father. [More than six hundred preachers and teachers lost their places on account of their adherence to the Reformed faith.] The *Colloquium Sapientiae* was abolished the following year, and Ursinus left without a position, in spite of the request of Frederick III., before his death, to his son, that he should be retained. In 1578 he accepted a position in the *Collegium illustre Casimirianum* at Neustadt-on-the-Hardt [which formed a part of the domain of Frederick's second son, John Casimir]. In 1577 he was appointed by the king of France with Zanchius to be in charge of drawing up a confession for the Reformed churches of Europe, but he declined. In 1581 he published, in the name of the theologians of Neustadt, a forcible criticism of the Formula of Concord (*Admonitio Christiana de libro Concordie*), Ursinus was, beyond doubt, a Calvinist, but refused to acknowledge a human model, saying at the Colloquy of Maulbron, "We are not baptized in the name of Luther, or Zwingli, or of any other, but of Christ alone." He fully accepted the doctrine of predestination, and taught his pupils to regard it as the pillar of their Christian faith and life. See HEIDELBERG CATHECHISM, OLEVIANUS.

LIT.—A complete edition of the works of Ursinus was edited by Quirinus Reuter in 1612, 3 vols. His *Life* has been treated by SUDHOFF: C. Olevianus und Zacharias Ursinus, Elberfeld, 1857; GILLET: *Crato et Censor* (Frankfort, 1860). [There is an English translation, by H. Parrie, of his *Summe of Christian Religion*, Lond., 1587, and another by Rev. G. W. Williard, Columbus, O., 1851 (now published by the Reformed Dutch Church Board of Publication, New York), under the title *Commentary on the Heidelberg Catechism*. See also HUNDEHAGEN: Ursinus, in *Lives of the Leaders of our Church Universal*, 1879; NEVIN'S historical preface to Williard's edition, mentioned above, translated into German, with additions by P. SCHAFI in *Kirchenfreund*, iv. (1861), pp. 355-358.] GILLET.

URSULA, a saint of the Roman-Catholic Church. According to a legend of the church of Cologne, contained in Sigebert von Gemblouis' *Chron. ad an. 455*, Hagen's *Reimchronikon* (about 1275), the *Cronica van der hilligen Stat van Coele* (about 1480), the *Legenda aurea*, or Lombardi, *Systorita* (Strassburg, 1496), Ursula was the only daughter of the Christian king, Deonotus, or Diogenes, of Neustadt, a forcible criticism of the *Formula of Concord* (*Admonitio Christiana de libro Concordie*), Ursinus was, beyond doubt, a Calvinist, but refused to acknowledge a human model, saying at the Colloquy of Maulbron, "We are not baptized in the name of Luther, or Zwingli, or of any other, but of Christ alone." He fully accepted the doctrine of predestination, and taught his pupils to regard it as the pillar of their Christian faith and life. See HEIDELBERG CATHECHISM, OLEVIANUS.

URSULA, a saint of the Roman Catholic Church. According to a legend of the church of Cologne, contained in Sigebert von Gemblouis' *Chron. ad an. 455*, Hagen's *Reimchronikon* (about 1275), the *Cronica van der hilligen Stat van Coele* (about 1480), the *Legenda aurea*, or Lombardi, *Systorita* (Strassburg, 1496), Ursula was the only daughter of the Christian king, Deonotus, or Diogenes, of Neustadt, a forcible criticism of the *Formula of Concord* (*Admonitio Christiana de libro Concordie*), Ursinus was, beyond doubt, a Calvinist, but refused to acknowledge a human model, saying at the Colloquy of Maulbron, "We are not baptized in the name of Luther, or Zwingli, or of any other, but of Christ alone." He fully accepted the doctrine of predestination, and taught his pupils to regard it as the pillar of their Christian faith and life. See HEIDELBERG CATHECHISM, OLEVIANUS.

LIT.—A complete edition of the works of Ursinus was edited by Quirinus Reuter in 1612, 3 vols. His *Life* has been treated by SUDHOFF: C. Olevianus und Zacharias Ursinus, Elberfeld, 1857; GILLET: *Crato et Censor* (Frankfort, 1860). [There is an English translation, by H. Parrie, of his *Summe of Christian Religion*, Lond., 1587, and another by Rev. G. W. Williard, Columbus, O., 1851 (now published by the Reformed Dutch Church Board of Publication, New York), under the title *Commentary on the Heidelberg Catechism*. See also HUNDEHAGEN: Ursinus, in *Lives of the Leaders of our Church Universal*, 1879; NEVIN'S historical preface to Williard's edition, mentioned above, translated into German, with additions by P. SCHAFI in *Kirchenfreund*, iv. (1861), pp. 355-358.] GILLET.
ing to the eighth and ninth centuries, and bearing
the names of Beda, Ado of Vienne, Hrabanus Maurus, Wandelbert of Prüm (d. about 870) was the first to refer to her, and says, "Thousands of virgins were cut down with ruthless fury near the city of Agrippa, on the banks of the Rhine." If this passage is correct, nothing about Ursula, Wardier of Brescia, is known. Venerable St. Germain (about 957), of the martyrdom of Martha and Paula, "with many others" (alii pluribus), at Cologne. A much later church calendar of Cologne (edited by Binterim, Cologne, 1824) mentions eleven virgin martyrs by name. A Treves calendar of the eleventh century (see Honthem: Prodrum. hist. Treveri, i. 383) was the first to speak of thousands of such virgins (sanctarum virg. . . . millin); and two later calendars (Honthem, pp. 392, 399) put the number at eleven thousand. The change of the number is explained by Retzbeg, Geseler, and others as a false interpretation of the words S. Ursula et xi M. Virgines (St. Ursula and the eleven martyred virgins) to mean "St. Ursula and the eleven thousand virgins."


URSULINES, The. This order was founded by Angela Merici (b. March 21, 1470; d. Jan. 27, 1540; beatified by Clement VIII. (1678); and canonized by Pius VII. (1807) as Angela of Brescia) in Brescia, Nov. 25, 1535. It did not bind itself by strict conventual rules, and vows of chastity or poverty. Its object was to instruct girls, and to care for the poor and sick. Angela drew up the original twenty-five articles governing the order. The Papal confirmation of the order was granted by Paul III. in 1544. Cardinal Borromeo took it under his special patronage. The rules became more strict; and the Ursulines, who began to spread in France (Paris, 1611) and Germany, also established convents, which was not the idea of the founder. Many still live in their own homes. Their chief work lies in the education of girls, and catechisation. They wear a black dress bound with a leathern girdle, and a black cloak without sleeves, and a tight-fitting dress about the head, with a white veil and a longer black veil. The St. Ursula mentioned above is their patron, hence the name. [There are Ursuline convents at Morrisania, New York, Cleveland, Toledo, etc., and at Quebec.] See Les Chroniques de l'ordre des Ursulines, Paris, 1679, 2 vols.; Journal des illustres Reliugieuses de l'ordre de Ste. Ursule, 1690; Quarré: D. Leben d. heil. Angela Merici, Augsburg, 1811; V. Postel: Hist. de nombre de Angises et de tout l'ordre des Ursulines, depuis sa fondation jusqu'au pontificat de Leon XIII., Paris, 1879 sqq.

USSHER (or USSHER), James, Archbishop of Armagh, and Primate of Ireland; was b. at Dublin, Jan. 4, 1551; d. at the residence of the Countess of Peterborough, Hygates, Surrey, March 21, 1656. In 1594 he entered Trinity College, Dublin. Stapleton's Fortress of Faith, in which the high antiquity of the Papal Church is asserted, led him to the study of the Fathers. In these writings he read systematically every day for eighteen years. His father had set him apart for the study of the law, but his death in 1598 left Ussher free to pursue the study of theology. In 1600 he became fellow of Trinity, and in 1603 he was sent with Dr. Chaloner to Rome, where the books with the eighteen hundred pounds which Parliament had given for the foundation of a university library. In 1607 he was made professor of divinity at Trinity College, and in 1614 vice-chancellor of the university. The hundred and four articles of the Irish Church, with their strong Calvinism, which were passed by a synod held in Dublin, 1615, were probably from Ussher's hand. They were never ratified by the Irish Parliament. Ussher was frequently obliged to visit England, and stood on good terms with the king in spite of the suspicion that he was a Puritan. In 1621 he was appointed bishop of Meath, and in 1629 Archbishop of Armagh, and primate of Ireland. Ussher had preached sternly against the Roman-Catholic Church, and as primate declared himself in opposition to all toleration of the Catholics. Wentworth, however, the lord-lieutenant of Ireland, counteracted his influence in this regard, and introduced, against his will, the Thirty-nine Articles of the Church of England. Ussher does not seem to have been equal to the emergencies of his diocese, and, longing for literary occupations, retired to England in 1646, never returning to Ireland. Arriving at London about the time of the opening of the Long Parliament, he became involved in the discussion of prelacy. In The Directions of the Archbishop of Armagh concerning the Liturgy and Episcopal Government, which was printed without his consent, he advocated the view according to which the bishops would be simply superintendents and synodal presidents. He accompanied Lord Stafford to the scaffold, and was appointed Bishop of Carlisle in commendam, as some reparation for the loss of his library on its way to London. In 1643 he was invited to sit as a member of the Westminster Assembly, the Puritans being contented with his plan of a "reduced episcopacy," above referred to; but, the king refusing his consent, he never took part in the proceedings, [but exerted a decided influence upon it through his Body of Divinity, the Irish Articles, and other works]. In 1642 Ussher retired to Oxford, where he remained till 1645, preaching nearly every Sunday. In 1646 he followed an invitation of Lady Peterborough to London, and in 1647 was made preacher at Lincoln's Inn. He remained true to the king till his death, but was received with marks of respect by Cromwell. At Cromwell's command a splendid funeral was held at his death, and his remains were interred at Westminster Abbey. His fine library went to the university of Dublin. Ussher was man of unusual gifts of mind and heart. Selden [whose funeral sermon he preached] speaks of him as vir summa pietatis et integritatis judicio singulari usque ad miraculum docutus et litteris secerioribus promendiae natus. He was a declared Royalist, and ardent advocate of passive obedience, but stood well with the Puritans, on account of his strict Calvinism, and his
USURY.

Plainly discovered, 1625 (a master-work, in which
the novelty of the now thorn doctrine
statu, hist. erplicatio, 1613 (in which the thousand
years in which Satan was to be bound are declared
the principal points of difference between the
church and its unscriptural traditions. The principal
works of this kind were, A discourse of the Reli
gloosed in the Church 0 Rome); An answer to a
question is de christianar um ecclesiar um in
De Apost. constitutionibus; and especially the great
Dissertatio de Laudis colonie et Polyeijper hereticorum
from Venice); Dissertatio cam ercor. astro
terat, 25; Jerome: Elae., 6, 18. The Popes followed
first the track of the Euthanas and canon law forbade
the taking of interest. The Church condemned the taking of interest, Calvin admitted
in 1641 (ed. Bernard,
the principal authority now. His fundamental position was de
veloped from the fact of the contrast between the
principal points of difference between the
church and its unscriptural traditions. The principal
works of this kind were, A discourse of the Reli
gloosed in the Church 0 Rome); An answer to a
question is de christianar um ecclesiar um in
De Apost. constitutionibus; and especially the great
Dissertatio de Laudis colonie et Polyeijper hereticorum
from Venice); Dissertatio cam ercor. astro
Fathers unanimously condemned the
interest, but original}
usury, 1381—1382, 2 vols.

1823 he issued a Commentary on the work on Paul's doctrine of God,
was his last edition, 1531; Britannicum ecclesiarum Antiquitates qui
the Prince, and the obedience required by the subject,
the Popes followed
first the track of the Euthanas and canon law forbade
the taking of interest. The Church condemned the taking of interest, Calvin admitted
in 1641 (ed. Bernard,
the principal authority now. His fundamental position was de
veloped from the fact of the contrast between the
principal points of difference between the
church and its unscriptural traditions. The principal
works of this kind were, A discourse of the Reli
gloosed in the Church 0 Rome); An answer to a
question is de christianar um ecclesiar um in
De Apost. constitutionibus; and especially the great
Dissertatio de Laudis colonie et Polyeijper hereticorum
from Venice); Dissertatio cam ercor. astro
Fathers unanimously condemned the
interest, but original
UTENHEIM. 2439

UTILITARIANISM.

This term may be used as synonymous with hedonism (eudemonism), but more commonly denotes a species of it. In the wider or generic sense it is the doctrine that actions derive their moral character from their consequences; that right in conduct is what tends to promote happiness, and wrong what tends to produce misery; that the ethical is dependent on, and derived from, the useful. This doctrine has four forms, because the consequences of actions must be personal or social, temporal or eternal. The distinction of consequences into personal or social is, however, the deeper and more essential distinction. It is a distinction of nature, which that into temporal or eternal is not. It therefore has to be taken as the principle according to which hedonistic theories should be distributed, and it divides them into the two classes of egotistic and altruistic. Egotistic hedonism is what is known as the selfish theory, and altruistic hedonism is what is commonly called utilitarianism.

Egotistic hedonism, the selfish theory, the utilitarianism of personal interest, has assumed various phases. It was maintained both in the Cyrenian and Epicurean schools of antiquity; but the ideal of happiness in the former was the greatest attainable sum of sensations of gentle motion, and, in the latter, of pleasures (freedom from discomfort and anxiety). The self interest to which virtue is traced by Hobbes, Mandeville, and Paley, centres, according to the first of these writers, in the pleasures which spring from the sense of power; according to the second, in the satisfaction of the desire of applause; and, according to the third, in the hope of everlasting happiness and the fear of everlasting pain. But in every form the theory is subject to insuperable objections. It makes interest and duty identical both in idea and fact; whereas consciousness declares that they are quite distinct in idea, and experience testifies that they may be separated and even opposed in fact. To act from a desire of personal advantage is felt by every one to be very different from acting from a sense of duty. The more self-love reigns, the less can conscience admit that virtue or merit is present. We approve of disinterested, and our approbation is itself disinterested. Duty may dictate, in direct antagonism to self-interest, the sacrifice of health, fortune, reputation, and life. Further: egotistic hedonism denies by implication the possibility of intentional wrong-doing, and so involves a reductio ad absurdum. It affirms that men always act from self-love, or with reference to their own good, and also that thus to act is right. The plain inference is that, so far as purpose goes, men always act rightly, and that there is no intentional wrong-doing. Men always mean to do right, i.e., what is for their own advantage; and if sometimes they do what is contrary to their interest, it is only from error of judgment. Thus the hypothesis tends to obliterate the distinction which it proceeds to elucidate. It is, likewise, an hypothesis logically incompatible with the belief in original sin, and eternal life, inasmuch as it proceeds on the assumption that sensation is the root and source of our entire mental being. Every proof of the Divine Existence involves principles of which sensation can give no account. The moral attributes of God specially transcend all powers of
The utilitarian theory, in the special sense of the designation, is a decided advance on the selfish theory. It takes account of the social as well as of the personal consequences of actions. It has been the favorite theory of English ethical writers, and especially in recent times. Dr. Richard Cumberland, in his *De Legibus Naturae* (1672), made a very great use of it; and the principle of sympathy, according to which actions are approved and disapproved of as a man feels himself disposed; (6) The moral character of an action is to be ascertained by a calculation of the pleasures and pains involved in the elements which constitute it; (7) Pleasure or pain may be increased by (a) intensity, (b) duration, (c) certainty or uncertainty, (d) nearness or remoteness, (e) fecundity, (f) purity, and (g) extent, i.e., number of persons affected; (8) The sanctions or sources of pleasure and pain are physical, political, moral, and religious; and (9) The moral faculty is constituted by a complex of motives, the love of reputation, the dictates of religion, and prudence. James Mill maintains, in his *Analysis of the Phenomena of the Human Mind* (1829), that the standard of morals is utility, and all moral rules are based on an estimate, correct or incorrect, of utility; (2) Useful actions are of four kinds,—acts of prudence, fortitude, justice, and benevolence; prudence and fortitude including those acts which are useful to ourselves in the first instance, to others in the second instance; and justice and benevolence, those which are useful to persons who are in the same position, to ourselves in the second instance; (3) The moral feelings are a complex product or growth, of which the ultimate constituents are oururable and painful sensations; and (4) Disinterested sentiment is a real fact, but developed by association from our own personal interest, and at length detached from its original root. John Austin, in his *Province of Jurisprudence determined* (1832), assails the view that moral distinctions are perceived by an innate sentiment, moral sense, or intuitive reason, etc.; opposes to it the theory of utility, which he connects with a belief in the Divine Benevolence; and endeavors to refute the various objections which have been urged against the theory. John S. Mill, in his *Utilitarianism* (1863), assumes that the criterion of morality, the foundation of morality, and the chief good, are all identical, and endeavors to prove that (1) That the steadiness and consistency of the moral beliefs of mankind are mainly due to the tacit influence of utilitarianism; (2) That utilitarianism sets before men as chief aim the greatest happiness, not of the individual, but of the race; (3) That it rests on a distinction of pleasures into kinds, — high and low, noble and ignoble pleasures; (4) That it recognizes in human beings the power of sacrificing their own greatest good for the good of others; (5) That conscientious feeling invests utility with obligatory force; and (6) That justice is the animal desire to repel or retaliate hurt, widened so as to include all persons by the human capacity of enlarged sympathy and the human conception of intelligent self-interest. Dr. Alexander Bain, in his *Works on The Emotions and the Will and Mental and Moral Science*, argues that utility or human happiness is the proper ethical standard: that moral rules are of two kinds, the first constituting morality proper, obligatory morality, duty, imposed by authority under a penalty for neglect or violation, and the second constituting optional morality, merit, virtue, or nobleness, having rewards for its only external support; that human beings are endowed with a prompting to relieve the pains, and add to the pleasures, of others, which is inexplicable by association, and irrespective of self-regarding considerations; and that prudence, sympathy, and some co-operating emotions, along with the institution of government or authority, give rise to moral ideas, their peculiar attribute of rightness being stamped on them by authority. Jeremy Bentham is, perhaps, the best representative of those who have expounded and defended utilitarianism as a doctrine which takes into account the amelioration of pleasures and pains; and John S. Mill, of those who have held that their qualitative differences, their distinctions of kind and nature, are equally to be estimated. Neither form of the theory is consistent, and the latter form is extremely inconsistent. If regard be had merely to quantity of
pleasure or pain, utilitarianism can never justify its separation from the selfish theory. Thus presented, it leaves out of account all the higher principles of human nature, and takes into account only what is measurable and calculable, which can only be what is animal and selfish. On the other hand, recognition of distinctions of kind or quality in pleasures and pains, when followed out, must lead, not to the confirmation, but to the destruction, of the theory. Quantity exclusive of quality must rule in a properly utilitarian system. Admit a qualitative gradation among pleasures, and you can no longer have a greatest happiness principle, but only a highest happiness principle. Now, what is highest happiness, if it be not a happiness which flows from a consciousness of doing what is right, if it be not a happiness which presupposes a right beyond itself? If, from devotion to what is right, a man sacrifice all other happiness in the world, this highest happiness will it be true, still remain with him; but why? Is it because this happiness is set by him over against other happiness, and preferred? or is it because right is set over against happiness, and this particular kind of happiness springs necessarily from the very act of sacrificing happiness to right? It cannot be the former, which would transmute all martyrdom into selfishness. He who makes the pleasure which flows from virtue his end will never get it, for this plain reason, as Dr. Newman says, that he will never have the virtue. If the latter be the true supposition, utilitarianism is erroneous. It is in this case the righteousness which explains the pleasure, and not the pleasure which explains the righteousness.

Very serious objections may be urged against utilitarianism in every form. It mistakes what is, at the most, a criterion of rightness, for its foundation, the effect for the cause, a tendency or consequence for the constitutive essence. It is easy to prove that virtue is useful; but to prove that virtue is derived from utility, that utility is the source of virtue, is what no utilitarian seems to have accomplished. Austin and Bain plainly abandon utilitarianism at the central and critical point of the theory: the origin of the idea of right, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" to "consciences feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery. This is admitted by the latest school of utilitarians. Darwin, in his Descent of Man, Herbert Spencer, in his Data of Ethics, Leslie Stephen, in his Science of Ethics, etc., concede that moral perceptions cannot be produced in a very limited time within each individual mind, as Bentham, the Mills, and Bain have maintained. They hold, however, that what the associationist utilitarianism erroneously suppose to take place in each individual during the early years of life can really be effected, although only the origin of some sensations of pleasure and pain, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" "to conscientious feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery. This is admitted by the latest school of utilitarians. Darwin, in his Descent of Man, Herbert Spencer, in his Data of Ethics, Leslie Stephen, in his Science of Ethics, etc., concede that moral perceptions cannot be produced in a very limited time within each individual mind, as Bentham, the Mills, and Bain have maintained. They hold, however, that what the associationist utilitarianism erroneously suppose to take place in each individual during the early years of life can really be effected, although only the origin of some sensations of pleasure and pain, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" "to conscientious feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery. This is admitted by the latest school of utilitarians. Darwin, in his Descent of Man, Herbert Spencer, in his Data of Ethics, Leslie Stephen, in his Science of Ethics, etc., concede that moral perceptions cannot be produced in a very limited time within each individual mind, as Bentham, the Mills, and Bain have maintained. They hold, however, that what the associationist utilitarianism erroneously suppose to take place in each individual during the early years of life can really be effected, although only the origin of some sensations of pleasure and pain, and the other to the authority of law. John S. Mill does so not less when he refers "the obligatory force of utility" "to conscientious feeling." The foundation of virtue should have its obligatory force in itself. The theory fails, even when it calls associationism to its aid to explain the origination of the idea of right, either out of sensations of pleasure and pain, or out of generalizations as to happiness and misery.
of the clergy to apostolic poverty, (4) severe punishment of all open sins. Their objects were practical, and they proceeded to the great principles of the Reformation. The first claimed for every man the right to search the Scriptures for himself; the second attacked sacerdotalism, the third cut at the root of ecclesiastical abuses, and the fourth claimed for Christianity the power to regulate society. But these articles were the result of compromise, and were held in different senses. Parties sprang up amongst the Bohemians. The most moderate party — "The Praguers" as they were called, because they had their seat in the University of Prague — were content with these articles, and wished in all else to hold the orthodox practices. In opposition to this conservative party stood the radicals, who were called "Taborites," from their custom of meeting in the open air on hilltops, to which they gave biblical names, such as Tabor and Oreb. The most moderate of the Taborites were the followers of Zizka, who after his death were called "Orphans." They were more simple in their ritual than the Praguers, but joined the extreme Taborites, chiefly from political reasons. The Taborites proper set aside all ecclesiastical traditions, and stood only upon Scripture, which each man might interpret for himself. They denied transubstantiation, which the Praguers and Orphans held. Besides these there was a group of extreme sectaries, Millenniums and Antinomians, who asserted that God existed only in the hearts of the believers. Most notorious of these were the Adamites, who lived a life of nature, which degenerated into shamelessness. They were exterminated by Zizka. The belief that it was a duty to punish sins led to intolerance of one party towards another, and also to great cruelty in war. The Hussite wars are amongst the most bloody which are recorded in history.

The religious zeal of the Bohemians formed the foundation of a military system which enabled them for ten years (1426–30) to defy Catholic armies of Europe. But the Utraquists, though victorious against the enemy, were divided amongst themselves; and peace abroad only brought discord and anarchy at home. Bohemia exhausted itself in warfare, and longed for peace. To the necessity of negotiating with the Utraquists, the Council of Basel owed its existence. In 1433 Bohemian representatives went to a conference with the council. In the discussion of the Four Articles of Prague, the council gradually succeeded in shaking the union of the Utraquists and Taborites. The moderate party favored an agreement with the church; and, when peace was possible, its advocates increased in number. After much negotiation, the Bohemians agreed to be reconciled to the church on the basis of the "Compacts," which defined the sense in which the council accepted the Four Articles of Prague. (1) They admitted freedom of preaching by priests duly commissioned; (2) If the Bohemians received on all other points the faith and ritual of the church, those who had the use of communicating under both kinds might continue to do so with the authority of the church; (3) The clergy and the church might possess temporalities, but were bound to administer them faithfully; (4) Open sins ought to be corrected, but by those who had jurisdiction given them in such matters. It was clear, that, in accepting this compromise, the Utraquists abandoned their position. The Compacts were signed at Iglaub in 1436, and were regarded by both sides as a temporary arrangement. The Utraquists hoped to use them as the foundation of a national church: the Catholics regarded them as a peace compromise by Utraquists who soon changed their position. The Catholic party had, in their base, no re-action in Bohemia. The extreme Taborites dwindle away; the moderate Utraquists had not a sufficiently strong position from which to withstand the pressure of orthodoxy. The Bohemian movement had been, in the beginning, largely political, — a rising of the Czechs against the Germans. When its force was spent, it left a church in communion with Rome, which practiced a slight deviation in ritual from the common use. Moreover, the permission to exercise this peculiar ritual was given by a council, and received no papal sanction. For some years the Papacy judged it prudent neither to accept nor repudiate the Compacts. The Utraquists strove to consolidate their national church, and set up Rokycana (q.v.) as its archbishop. The Papacy refused to sanction his appointment, and strove by every means to strengthen the Catholic party in Bohemia. George Podiebrad (q.v.) strove to unite Bohemia politically, and desired that this was only possible on the basis of the Compacts. But Pope Pius II was alarmed at the successes of King George; and in 1402 declared the Compacts to be extinguished, and required George to unite his church with the Church of Rome. The majority of the Bohemians were still attached to Utraquism, and stood by their king against the enemies whom the Pope raised up against him. Utraquism still triumphed, and the machinations of the Catholics were likely to plunge Bohemia into another religious war. But a truce was made at Kutna-Hora in 1435, and the truce developed into a peace. The Utraquists and Utraquists lived peaceably side by side. Utraquism, however, had by this time lost its meaning, and was merely an empty protest. Its leaders had hoped to find in the Compacts the basis of a national church. The Catholics had been too strong for them; they steadily refused to unite with them. The Utraquists sacrificed their fundamental principles to gain peace, and the demand of the cup for the laity became a meaningless symbol when detached from the rest of the Utraquists beliefs. Yet Utraquism, in its decadence, threw out a sect which was important,— the Brethren of the Law of Christ, or Bohemian Brothers as they were afterwards called (q.v.). To the example and writings of the Utraquists, Luther owed much. But the Utraquists did not at first recognize Lutheranism. When they did, they accepted it entirely, and added nothing of their own. Utraquism vanished, and was absorbed in the full tide of the Reformation.

UYTENBOGAERT.

ONE of the most influential and distinguished leaders of the Remonstrants; b. at Utrecht, Feb. 11, 1557; d. at The Hague, Sept. 24, 1644. He studied in Geneva, under Beza; in 1584 was appointed preacher at Utrecht; deprived of his position in 1588, on account of his friendship for Arminius; appointed preacher at The Hague in 1589, and court-chaplain of Prince Moritz of Orange. He pleaded for a national synod, in which the Remonstrants should have an equal right of speech with the Calvinists, and, with Episcopius and others, met the opponents at The Hague in 1611 to discuss propositions of peace. A decree banishing him, and confiscating his goods, was passed. He fled to France in 1622, and returned in 1626 to Rotterdam, where he lay concealed for a time. In 1629 his goods were restored to him; and in 1631 he preached again at The Hague, but his enemies succeeded in having him silenced. Uytenbogaert wrote a Church History, Rotterdam, 1646; \textit{De auctoritate magistratus in rebus eccles.}, Rotterdam, 1647, etc.; [CATTENBURGH: \textit{Bibl. Script. Remons.}, Amsterdam, 1728. See MOTLEY: \textit{Life of John of Barneveld}].

NEUDECKER.

UYTENBOGAERT (Wytemboogard), Jan,

Zur Geschichte des Husitenlums, Munich, 1874.

M. CREIGHTON.

UYTENBOGAERT, Jan, one of the most influential and distinguished leaders of the Remonstrants; b. at Utrecht, Feb. 11, 1557; d. at The Hague, Sept. 24, 1644. He studied in Geneva, under Beza; in 1584 was appointed preacher at Utrecht; deprived of his position in 1588, on account of his friendship for Arminius; appointed preacher at The Hague in 1589, and court-chaplain of Prince Moritz of Orange. He pleaded for a national synod, in which the Remonstrants should have an equal right of speech with the Calvinists, and, with Episcopius and others, met the opponents at The Hague in 1611 to discuss propositions of peace. A decree banishing him, and confiscating his goods, was passed. He fled to France in 1622, and returned in 1626 to Rotterdam, where he lay concealed for a time. In 1629 his goods were restored to him; and in 1631 he preached again at The Hague, but his enemies succeeded in having him silenced. Uytenbogaert wrote a Church History, Rotterdam, 1646; \textit{De auctoritate magistratus in rebus eccles.}, Rotterdam, 1647, etc.; [CATTENBURGH: \textit{Bibl. Script. Remons.}, Amsterdam, 1728. See MOTLEY: \textit{Life of John of Barneveld}].

NEUDECKER.

UZZIAH (might of Jehovah), the tenth king of Judah; son of Amaziah and Jecoliah (2 Chron. xxvi. 1, 3); called in 2 Kings (xiv. 21, xv. 1, and elsewhere), except in four places (xv. 18, 30, 32, 34), Azariah (whom Jehovah helps). It is likely that the latter name was given to him in view of his great victories, so evidently the result of divine help. He was sixteen years old, when, by choice of the people, he succeeded his father. He justified this selection. He was a more pious and devoted servant of Jehovah than his father had been. During his reign of fifty-two years the prophets Amos (i. 1), Hosea (i. 1), and Isaiah (i. 1, vi. 1), and possibly Joel flourished. His piety is attributed largely to Zechariah's influence (2 Chron. xxvi. 5). He was warlike and victorious. His army was large, well appointed, and well drilled. He was the first Judite, apparently, to use stone and dart throwing machines (2 Chron. xxvi. 11-15). Under him Judah threw off all dependence upon Israel, the seaport Elath was captured, the Philistines and the Arabians conquered, the fenced cities rebuilt, Jerusalem fortified, towers erected, and wells dug, — the latter because "he had much cattle," and "loved husbandry" (2 Chron. xxvi. 6-10). But, lifted up by his successes, he essayed to usurp the priest's office, and burn incense in the temple. Resisted valiantly by Azariah and eighty other priests, he was effectually stopped in full career by the appearance of leprosy upon his forehead; and he died as a leper in a separate house from the palace, and was buried in the "field of burial." According to the usual chronology, he reigned from 810 to 758 B.C. E. NAGELSBAKH.
VADIAN, the Reformer of St. Gall, properly Joachim von Watt; b. at St. Gall, Switzerland, Dec. 30, 1484; d. there April 6, 1551. He was educated first at home, and then at Vienna, where he met Zwingli; and there he changed his name, according to the pedantic fashion of the time, first to Vadius, and then to Vadianus. His studies took a very wide range, embracing all the learning of the time. His proficiency and versatility are shown by his appointment as professor of the Latin and Greek languages and literature in the university (1510-18), his reception of the degree of doctor in medicine, and from the emperor the laureate's crown. But of more permanent consequence was his study of Luther's writings, in correspondence with Zwingli, and presided at the conferences held at Zurich (1523) and at Bern (1528). He headed the Reformation party in St. Gall, vigorously opposed the Anabaptists, and in every way played the part of chief. In 1526 his fellow-citizens testified their appreciation of his services by electing him chief magistrate, and again in 1531. He was emphatically the people's friend. He stood by them in time of leisure; he led them in religious thought. He died bewailed by the entire Reformed party. Among his writings is Aphorismorum libri sex de consideratione Eucharistiae, Zurich, 1535. See his Life by Pressel, in vol. ix of the series: Väter der reformirten Kirche, Elberfeld, 1881.

VAGANTES (clericivagantes, or vagi) denotes, in ancient canon law, clergers who had received ordination without at the same time obtaining any office, and who consequently were roaming about in search of employment. Laws against the disgraceful behavior of such clerks were enacted as early as the fourth and fifth centuries; and the Council of Chalcedon (451) forbad, in its Canon 6, to confer an ordinatio absoluta sine vaga without any titulus ordinationis; that is, a general ordination without any corresponding office. Nevertheless, vagantes were soon again met with, especially in countries in which the establishment of Christianity had not yet been completed, or in the vicinity of such missionary fields. As it seldom was possible to appoint the missionary to a definite diocese, and as he was often thrown out of activity by Pagan persecutions or the mere fear of them, the safer neighborhood of the church might often swarm with such missionary bishops and priests, who recognized no jurisdiction of any settled authority, but hung loose on the Christian community,—clericis acephalos (ἀκέφαλοι, "without head"). Aggravating circumstances were often added. Not seldom the vagantes had obtained their ordination by simony, and used it as a business opportunity. They hired themselves out to other bishops or priests who were in possession of benefices, and undertook to do the work, according to their idea of it, for a recompense; they entered the service of some rich lord or nobleman as his private chaplain, connecting with that position much underhand business; and sometimes they even became mere tramps. In the Carlowingian period complaints of them were very numerous, and Charlemagne twice renewed the prohibition against ordinatio vaga. In the ninth century several councils enacted laws against the vagantes, such as the Concil. Moignat., 847, and the Concil. Ticinense, 890 (Mansi, xiv pp. 906 and 938); and many bishops were zealous in denouncing them, such as Agobard of Lyons (De privilegio et jure sacerdotii), and Goderich of Hildeshem. (See his Vita, iv. 26.) In the twelfth century the complaints are repeated by Gerhoh of Reichersberg in his De corrupto ecclenae status, and Adversus Simoniacos. But an effective remedy was finally found. It was enacted that a bishop, if he ordained a person without giving him any office, should support him at his own table, that is, out of his own pocket, until an office could be preserved. This principle was retained by the Council of Trent (1545-63, Sess. 23, c. 23); and the result is, that the Roman-Catholic Church has almost entirely freed itself from a class of pauper clergy.

ZÖCKLER.

VALDES, Alonso and Juan de, twin-brothers, and strikingly alike both physically and intellectually; were b. at Cuenca, in Castile, about 1500, and educated at the Castilian court. In 1520 Alonso accompanied Charles V. to Germany, and was present at the coronation in Aix-la-Chapelle and at the diet of Worms. After witnessing the burning of Luther's writings, he wrote to Peter Martyr, his friend, "People think that now they are at the end of the tragedy, but I think they are only at the beginning." Having returned to Spain in 1524, he was active as secretary under the chancellor, Arboiro da Gattinara, a Piedmontese, who for a decade was the motive-power in the imperial policy, and made himself noticed by the zeal with which he defended Erasmus against the fury of the Spanish monks. In 1527 he wrote a dialogue between a courtier and an archdeacon, in which he defended the recent seizure of Rome and the Pope by the imperial army under the constable of Bourbon. Though as yet circulating only in manuscript, the dialogue fell into the hands of the papal nuncio, Count Castiglione, who denounced it in a most violent manner to the imperial government; but Alonso was protected by the chancellor. And, just as the embroilment reached its point of culmination, another dialogue appeared between Mercury and Charon. It was written by Juan de Valdés, and was chiefly political; though it also contained some very sharp criticisms on the Church and the papal policy. Both dialogues were first printed in 1529, anonymously; latest edition, 1850. In 1530 Alonso was present at the diet of Augsburg, where he translated the confession of the Luther-
ans to the emperor, and generally acted as mediator between the opposing parties. He gained the esteem and confidence, not only of Melanchthon, but of the Protestants in general; and, indeed, he showed so much sympathy for the Reformation, that he afterwards found it advisable not to return to Spain. In 1531 he was at the imperial court in Brussels, and in 1532 he was sent by the emperor to the council of Basle, but of the result of his mission after that time nothing is known. Juan also found it prudent to keep out of the reach of the Spanish Inquisition. In 1531 he staid in Rome, in intimate intercourse with Sepulveda, the imperial historiographer, and deeply interested in the study of natural science. In 1533 he settled in Naples, and published there in the same year his Didálogo de la lengua (last edition, Madrid, 1860), concerning the origin, history, style, and literary monuments of the Spanish language. In Naples he conversed much with Ochino, Peter Vermigli, etc.; and gradually formed a circle, which, though it never openly avowed its protestant principles, regarded the Roman-Catholic Church, in decided opposition to the leading principles of its constitution and policy. Juan de Valdés was a theologian both by talent and by study, though he had not enjoyed professional training; and his views on justification, on the authority of the Bible, and the importance of its study, etc., approached often very closely to those of Luther. His Alífbeto Christiano, a dialogue between himself and Giulia Gonzaga, who afterwards entered a Franciscan monastery, was translated into English, London, 1860; [his Commentary on the Gospel of St. Matthew, and his Spiritual Milk, in 1882.] His principal work is his Considerations, of which the original Spanish text has been only partially preserved. An Italian translation, by C. S. Curione, was translated at Basel, 1550; an English, in London, 1865. His early death, however (1540 or 1541), freed him from falling into the hands of the Italian Inquisition, which was established in 1514; but his influence was felt, for a long time after his decease, in Naples and its neighborhood. [See Ed. Boehmer: Lives of Juan and Alfonso de Valdés, London, 1882, in Commentaries.]

VALENS, Roman emperor from March 28, 364, to Aug. 9, 379; occupies a conspicuous place in the history of the Church, as the last champion of Ariantianism among the rulers of the Eastern Empire. Having put down the insurrection of Procopius, a relative of Julian, he prepared for a campaign against the Goths; and one of the preparations he wanted to make was to receive baptism. But the patriarch of Constantinople, Eudoxius, was an Arian; and the orthodox had, at that moment, not one single church left to them in the capital. Thus the rule and ignorant men, who had no knowledge of the true faith, were between the Nicene Creed and Arianism, and no sense for such a distinction, fell incidentally into the hands of the heretics. As soon as he returned from his victory over the Goths, persecutions began, not in a systematic way, for Valens was unable to form a general plan and carry it out, but suddenly, and occasionally, incidentally. In Egypt, which was orthodox throughout, nothing could be done, as long as Athanasius lived, without running the risk of losing the province; but, when Athanasius died in 375, his successor, Lucius, was an Arian; and shortly after began the massacres in the Nitrian desert. The Arians knew very well that the Orthodox party had its staunchest supporters among the monks, and the monks happened to be specially odious to the taste of the emperor. He repealed the decree which exempted them from military service, and then sent a detachment of soldiers into the desert, where the most wanton cruelties were perpetrated. The impression which Basil the Great made upon the emperor freed Cappadocia from persecutions; but in Antioch, where for a long time he resided, and in other places of Asia Minor, the Orthodox bishops were banished, and abandoned to the Arians. In Constantinople, when Eudoxius died, an orthodox patriarch, Euagrius, was elected, but was immediately expelled by the emperor, and superseded by an Arian, Demophilus. A deputation of eighty prebishops repaired to the emperor to protest; but he answered them by placing them on board a vessel, which, after reaching open sea, was set on fire. The sources to the reign of Valens are politically Ammianus Marcellinus and Zosimus, and ecclesiastically Theodoret, Socrates, Sozomen, and the three Cappadocians, — Basil and the two Gregories. H. Schmidt.

VALENTINE, St., a Roman presbyter who befriended the martyrs in the persecution of Claudius II., and was in consequence arrested, beaten with clubs, and finally beheaded (Feb. 14, 276). Pope Julius built a church in his honor, near Ponte Molle. Butler says, "To abolish the heathens' lewd, superstitious customs of boy's drawing the names of girls in honor of their goddesses, Februa Juno, on the 15th of this month, several zealous pastors substituted the names of saints in billets given on this day." (Feb. 14.) Lives of Saints, Feb. 14. There was, therefore, originally no connection between the saint and the custom of St. Valentine's Day; but the custom is far older, probably of pre-Christian origin.

VALENTINIAN III. (Roman emperor 425-455) issued in 445 an edict which recognized the Bishop of Rome as the primate of the whole Christian Church, holding supreme power in all church matters. The edict concerned, of course, only the West. The idea of the emperor was, that a strongly monarchical church constitution might form a band around the provinces of the Western Empire, now evidently falling asunder.

VALENTINUS, St. There are quite a number of saints of this name, — a presbyter of Rome, a bishop of Interamna, an African, and a Belgian martyr, etc. (See Act. Sanct., Feb. 13, March 16, April 14 and 29, etc.) But the most important is the apostle of Rhecia, the reputed bishop of Passau, and one of the first Christian missionaries active in south-eastern Germany. The first notice of him is found in the life of St. Severinus, in Pex (Script. Rer. Austriacar, i. p. 86), according to which he preached in Tyrol in the first half of the fifth century, and died Jan. 6. Venantius Fortunatus tells us that many churches in this region were dedicated to him. Christianus, Vita Corbiniani (730), states that he was buried at Matsch, in the Tyrolean Alps, whence his bones were brought to Trent. In 788 the Bavarian...
VALENTINUS. 2446

VANDALS.

duke, Thassilo, brought them to Passau. His acts (Act. Sanct., Jan. 7) date from the eleventh century.

VALENTINUS THE Gnostic. See Gnosticism.

VALEARIAN (Roman emperor 253–259) showed himself quite friendly to the Christians in the beginning of his reign. But by Leo I., the most violent persecution of them. Like the Decian persecution, it was principally directed against the bishops and the leaders generally of the church. The first edict simply forbade them to hold meetings and celebrate service; the second ordered all who disobeyed to be sent to work in the mines; and the third, of 258, enacted that all bishops, presbyters, and deacons should be put to death. Sixtus of Rome, and Cyprian of Carthage, fell as victims. But in 259 Valerian was defeated and taken prisoner by King Saporos; and his son and successor, Gallienus, immediately put an end to the persecution. See Fishlock: Hist. Eccl., VII. 10; Cyprian: Epp., 82, 83. Zöckler.

VALEARIAN, St., was Bishop of Cemelle, a see belonging under the archbishop of Embrodonum, and situated in the Maritime Alps, but by Leo I., removed to Nizza. He flourished in the fifth century; was present at the synods of Riez, 430; signed the letter of the Gallican bishops to Leo I., 451 (see Leo: Opp., i. pp. 998 and 1110); and sided signed the letter of the Gallican bishops to Leo I., 451 (see Leo: Opp., i. pp. 998 and 1110); and sided with the monks of Lerins in their controversy with the neighboring bishops. His writings (twenty-nine sermons of ascetic contents, and an Epistolae ad monachos) were edited by Sirmond (Paris, 1612) and Raymond (Lyons, 1683), and reprinted by Migne: Patro. Lat., iii. Zöckler.

VALESIUS, Henri de Valois, b. in Paris, Sept. 10, 1603; d. there May 7, 1676. He was educated in the Jesuit College at Verdun, and studied law at Bourges, but abandoned the juridical career, and devoted himself entirely to literary studies, enjoying, in the latter part of his life, a pension from Louis XIV. and the title of royal historiographer. He published critical editions of Ammianus Marcellinus (1636), Eusebius (1659), Sozomen, Theodoret, Evagrius, etc. His life was edited by his brother, Paris, 1677. See also Valesiana, Paris, 1694. Neudecker.

VALLA. See Laurentius Valla.

VALLOMBROSA, The Order of, of a branch of the Benedictines; was founded in 1039 by Johannes Gualbertus in a valley of the Apennines, whence its name. The order, which never reached any considerable extension, was the first to introduce lay-brothers (conversi, in distinction to patres) in order to make it possible for the monks to keep the vows of silence and seclusion.

VANDALS (Vandali, Vandali, Vindili). The Vandals lived for a long time unnoticed in the history, as the companions of the Marcomanni and other Danubian tribes, fighting with Marcus Aurelius. Later on they re-appear on the frontiers of Dacia, as the companions of the Goths and Gepids, fighting with Probus. Probus, however, induced them to settle in Dacia; and there they lived for a long time, as the fatherland was undermined by their violence and cruelty, that it never recovered. Genseric closed or destroyed the church buildings, and confiscated all church property. The bishops and priests were banished, sent to the mines, tortured, beheaded, burnt. Rich and distinguished laymen were seized, fined, bereft of all their property, tortured, sold as slaves. Not only Italy, but also the Eastern provinces of the empire, swarmed with refugees from Africa. After the occupation of Carthage, the bishop, Quodvultdeus, and most of the clergy of the city, were stripped naked, and placed on an old rickety raft, which was set adrift on the open sea: fortunately it landed on the coast of Campania. Under Genseric's son, Huneric (477–486), the persecutions abated for a short time, but then began again more violent than ever. He convened a council at Carthage in 484, under the presidency of Cyrillic, the Arian patriarch of the Vandals. The very arrangement showed the spirit of the undertaking: The Arian bishops were seated on elevated thrones, while the Catholic bishops were huddled together before a judgment-bar like criminals. Some ventured to renounce, but they were immediately brought to silence by one hundred lashes each. The result of the council was an edict which ordered all to come to the folding at the end of the same year. 80 bishops died under the torture, 46 were sent to work in the mines of Corsica, 302 fled into the desert. Again a period of peace intervened during the reign of Gundamund (489–495); but Trasamund (496–525) started the persecutions anew: 120 bishops, among whom was the celebrated and learned Amphilochius, and 200 priests of Sardinia. It was of no avail that Hilderic (523–531) allowed the Catholic bishops to return to their congregations, nor that Belisarius, the general of Justinian, reconquered Africa, and re-
established the Catholic Church (534): the Vandal
dominion had lasted long enough to annihilate
almost every trace of Roman civilization, and to
destroy almost completely the Christian Church
in Africa.

Lit. — Procopius: De bello Vandalico; Pro-
perus: Chronicum; Iatius: Chronicum; Vic-
tor Vitensis: Historia persec. Afric., in Ruo-
nae, 1873; Salvius: De gubern. Dei; Pos-
sidonius' lives of Augustine and Fulgentius;
PapenCordt: Geschichte d. Vandel. Herrschaft in

VANDERBILT UNIVERSITY, located at Nash-
ville, Tenn., is under the control of the Methodist-
Episcopal Church South, and owes its existence
to the munificence of Cornelius Vanderbilt of
New York, who on the 27th of March, 1873, made,
through Bishop II. N. McTyeire (whom he named
as president of the Board of Trust for life), a
donation of five hundred thousand dollars; which
amount he subsequently increased to one million.
It has also received from Mr. William H. Van-
derbilt, son of the founder, four hundred and fifty	hundred dollars, and from other sources about
seventy-five thousand. It has an endowment of
nearly nine hundred thousand dollars. The
buildings are commodious and well equipped;
and the grounds, located on an eminence in the
suburbs of the city, and consisting of seventy-
five acres, are ample and beautiful. The un-
iversity is organized into six distinct departments
(academic, biblical, legal, medical, pharmaceu-
tical, and dental), with a chancellor and forty-two
suburbs of the city, and consisting of seventy
professors and instructors. It enrolled on its last
catalogue (1885-86) 499 students. It is the largest
and best endowed denominational institution of
learning in the South.

W. F. Tillett.

VAN DOREN, William Howard, D.D., b. in
Orange County, N.Y., March 2, 1810; d. at Indi-
anapolis, Ind., Friday, Sept. 8, 1882. He was
graduated at Columbia College, N.Y., and at the
Western Theological Seminary, Allegheny, Penn.,
1882; taught until 1886, when he was licensed by
the Louisville presbytery. For two years he was
a missionary in Mississippi. In 1839 he entered
the regular pastorate, and served in the Reformed
Church, East Brooklyn, N.Y. (1839-51), in the
mission which ultimately became the 34th-Street
Reformed Church, and in the Second Presbyterian
Church, St. Louis. In 1865 he removed to Chi-
cago, and there began the preparation of his Sugges-
tive Commentary on the New Testament, on an
Original Plan, of which have appeared Luke (New
York, 1868, 2 vols.), John (1870, 2 vols.), Romans
(1870, 2 vols.). In 1878 he removed to Indiana-
apolis. His Commentary is homiletic, and has been
widely used.

VANE, Sir Henry, often called "Sir Harry
Vane," was b. in 1612. His father was a states-
man in the reign of James I and Charles I., but
lost court-favor by his opposition to Lord Stra-
ford. Young Henry imbibed republican princi-
bles, probably strengthened by his Swiss travels,
and in 1635 visited New England, when he was
chosen governor of Massachusetts. The follow-
ing year he returned, and pursued a political
career which made him distinguished in the his-
tory of his country. He took part in all the
important questions discussed by the new Parlia-
ment, and promoted the impeachment of Laud,
and the adoption of the Solemn League and Cove-
nant. He was a member of the Board of Trade,
and a commissioner at the treaties of Uxbridge and
the Isle of Wight. But he had little sympathy with Oliver Cromwell, either in
his military or political views, being a staunch re-
publican, and thinking more of the power of the
musketeers than of Lord Protector. Cromwell
was with arms in hand, but Vane was a determined theorist. Cromwell
was both soldier and statesman; Vane, little more than a
dreamy philosopher. Vane, however, became
one of the Council of State after the execution of
Charles I. in 1649, and in that capacity, and as a
member of Parliament, greatly displeased his
colleague, who denounced him as "a juggling fel-
low," and exclaimed, as he broke up the House
of Commons in 1653, "The Lord deliver me from
Sir Harry Vane!" His book entitled A Healing
Question Proposed and Resolved, published in
1666, so incensed the lord-protector, that he im-
prisoned the author in Carisbrooke Castle, Isle
of Wight. Cromwell then tried gentle means to
win over his intellectual antagonist, but in vain.
The latter preferred, in his noble retreat at Raby,
in the County of Durham, those speculative stud-
ies, which he always pursued with great mental
earnestness, to any participation in public affairs
during Oliver's protectorate. Vane's advocacy
of republicanism afterwards was utterly in vain;
and upon the restoration of Charles II. he was
indicted for "compassing and imagining the
death" of that monarch. He pleaded justly, that
what he had done during the Commonwealth was
no breach of the statute of treason, as that statute
applied to a king regnant, not to him who could
only claim to be one de jure. Charles wrote to
the lord-chancellor, saying that "Vane is too dan-
gerous a man to let live, if one can honestly put
him out of the way." He was put out of the way
by being beheaded June 14, 1662. His be-
havior on the scaffold was very noble, and his
character has been eulogized by his admiring
biographer, John Forster, in his Statesmen of
the Commonwealth of England. Vane's Retired Man's
Meditations, and his England's Remembrancer, con-
tain many eloquent passages; but the tone of the
latter is very violent.

J. Stoughton.

VAN LENNEP. See LENNEP.

VARIOUS READINGS are the differences in
the text between the various manuscripts, trans-
lations, and patristic quotations of the Scriptures.
In the case of the Bible manuscripts they are mostly
accidental, arising from the scribe's not reading
his copy correctly, or not hearing correctly when
the passage was dictated to him, or, perhaps, from
simple carelessness; such as copying the margin
into the text, repeating a phrase or part of one.
A few intentional variations have been claimed;
but they are unimportant, and affect rather the
form than the substance of the text. The various read-
ings in the New-Testament manuscripts are in
the aggregate very numerous. In Mill's time they
were estimated at thirty thousand, and subse-
cquent comparison has increased the number to
about one hundred thousand. The following state-
ment once occasioned great alarm; but now it is
generally understood that the variations are
slight in the vast majority of cases, — mere differ-
enences in spelling, in the order of words, reduplication, etc., — and that no doctrine is affected. In regard to the Old Testament manuscripts the case is different. The source of the various readings is the same, but their number is very much less. The Hebrew manuscripts were copied by an official class, under strict regulations; and many deviations from the standard text occasioned rejection of the scribes' work. So the number of Hebrew variations is not more than 2,000. See Bible Text, pp. 260, 267, 270, 278; Kings and Chronicles.

VASSAR COLLEGE, located at Poughkeepsie, N.Y., was incorporated by the General Assembly in January, 1861. It was founded by Matthew Vassar (b. in East Dereham, Norfolk, Eng., April 29, 1792; d. at Poughkeepsie, June 26, 1868), who had acquired a fortune by his own exertions, and, being childless, resolved "to found and perpetuate an institution which should accomplish for young women what our colleges are accomplishing for young men." By gift and bequest he placed in the hands of its trustees funds amounting to about $778,000. The whole property of the college now (1883) amounts to $1,149,572.57; of which $128,718.57 is in productive funds, $125,000 of this last amount being in funds for scholarships, and but $90,000 in endowments for instruction.

Its faculty consists of a president, a lady principal in charge of the domestic life of the students, and seven professors in the different departments of collegiate instruction. The departments of art and music are also in charge of two professors. There are also twenty teachers distributed in the several departments.

The course of study is similar to that in colleges for men. It is prescribed to the middle of the sophomore year; after that, elective under the regulation of the faculty. Latin is required, and one other language, which may be Greek, German, or French. Each student may take simultaneously three studies. It was found necessary in the beginning to provide for a preparatory course; and, though it is still continued, it is regarded as provisional and temporary. The degree of A.B. is granted to students who complete the collegiate course of four years. The degree of A.M. is granted to graduates who pass examination in studies approved by the faculty as equivalent to a postgraduate course of two full years. Twenty-three graduates have received this degree. No honorary degrees have been conferred. A diploma is granted to students who are held upon the register of the college and have been good students who complete the full course of three years. The whole number of graduates is above 550. The annual charge for each student is $400.

The college opened to receive students in September, 1865, under the presidency of John H. Raymond, L.L.D., who continued in office till his decease, in August, 1858. He was succeeded by Samuel L. Caldwell, D.D., who is now in office. The whole number of students enrolled in its different departments for the first seventeen years has been over 6,000. It has a library of over 14,000 volumes; an astronomical observatory and a chemical laboratory, both amply equipped; cabinets of natural history valued at over $30,000; an art gallery of equal value; and a large and commodious building for the residence of students and instructors. The founder designed that the college should be entirely Christian, though unsectarian. B. L. Caldwell.

VATICAN COUNCIL, the last ecumenical council of the Roman-Catholic Church. It was held in the various churches of Rome from Dec. 8, 1869, to July 18 (or Oct. 20), 1870, but is not yet completed, and may be reconvened by the Pope. As the Council of Trent, which lasted, with interruptions, from 1543 to 1563, it is the twentieth in the Roman series of ecumenical councils, according to Bishop Hefele, who was himself a member of it. (See his Concilien geschichte, vol. i. pp. 59 sq., of the second and revised German edition, 1867.) Bellarmine (De conc., lib. 1, c. 5) and the majority of Roman divines and canonists count the Council of Trent as the eighteenth, and this would make the Vatican the nineteenth. The difference arises from the various and different ecumenicity of the reformatory councils of Pisa (1409), Constance (1414), and Basel (1430), which are rejected by many in whole or in part. Hefele excludes Pisa, but accepts several decrees of Constance and Basel as ecumenical. The Old Catholics, under the leadership of a group of German and French ecclesiastics, regarded the ecumenical character of the Vatican Council; but they were excommunicated. It is as authoritative for the Roman Church as that of Trent. It marks

...
VATICAN COUNCIL.

most important event in the doctrinal history of that church since the sixteenth century, and completes the system of papal absolutism. The Council of Trent was convened for the settlement of the questions raised by the Reformation, and ended with the condemnation of the Protestant or evangelical doctrines. The Vatican Council was convened for the condemnation of modern rationalism and liberalism within the Roman Church, and for the settlement of the question of final authority.

It was summoned by Pope Pius IX., in the twenty-third year of his pontificate, by an encyclical letter (*Eterni Patris unigenitus Filius*), June 29, 1868, solemnly opened Dec. 8, 1869, and indefinitely postponed Oct. 20, 1870, in consequence of the Franco-German war, which broke out immediately after the passage of the Infallibility Decree (July 18), and ended in the destruction of the temporal power of the Papacy, and the establishment of the German Empire with a Protestant head,—the king of Prussia. The attendance was the largest known in the history of councils, and reached the number of 764 out of 1037 dignitaries who are entitled to a seat and vote in an oecumenical synod of the Roman Church. The Frenc 1 and German bishops were weak in number, but strongest in learning and the importance of the dioceses which they represented. The deliberations were conducted in strict secrecy, but four public sessions were held for the solemn proclamation of the results.

The subject-matter of the council was divided into four parts,—faith, discipline, religious orders, and rites (including missions); and each part was assigned to a special commission (congregatio, or deputatio), consisting of twenty-six prelates, with a presiding cardinal appointed by the Pope. The decrees were prepared on the basis of schemata previously drawn up by learned divines and canonists, discussed, revised, adopted in secret sessions by the general congregations, and then solemnly proclaimed in public sessions in the presence and by the authority of the Pope. The management was entirely in the hands of the Pope and his cardinals and advisers (Jesuits). The proceedings were conducted in Latin, the official language of the Roman Church.

The doctrinal results of the council are embodied in two sets of decrees,—the first against infidelity, the second against Gallicanism.

The decrees on the dogmatic constitution of the Catholic faith were unanimously adopted in the third public session, April 24, 1870. They are directed against modern rationalism, pantheism, materialism, and atheism, and set forth the orthodox doctrine of God, the creation, and the relation of faith to reason. The Roman *Civitatis Catholica* praised these decrees as "a reflex of the wisdom of God," the *Paris L'Univers*, as "a masterpiece of orthodox divinity," the *London Times*, as "the broadest and boldest affirmation of the supernatural and spiritual order ever yet made in the face of the world." But, during the discussion, a Swiss prelate declared the *schema de jure* a work of supererogation, and said, "What is the use of condemning errors which have been long condemned, and tempt no Catholic? The false beliefs of mankind are beyond the reach of your decrees. The best defence of Catholicism is religious science. Encourage sound learning, and prove by deeds as well as words that it is the mission of the Church to promote, among the nations, liberty, light, and true freedom." Bishop Strossmayer from the Turkish frontier, the boldest and most liberal member of the council, attacked the preamble to the scheme which made Protestantism responsible for modern infidelity, and said, "Protestants abhor these errors as much as Catholics. The germ of rationalism existed in the Catholic Church before the Reformation, and bore its worst fruits in the midst of a Catholic nation at the time of Voltaire and the *Encyclopædists*. Catholics produced no better refutation of the errors to be condemned than Leibnitz and Guizot."

Further more important are the "decrees on the dogmatic constitution of the Church of Christ," or the decrees of papal absolutism and infallibility, which agitated the council for several months, and, after a vigorous opposition and the departure of the anti-infalliblist bishops, passed, with two dissenting votes, in the fourth public session, July 18, 1870, in the crowning act of the council, on which its historical significance rests. The question of papal jurisdiction and authority in relation to the general episcopate and the authority of an ecumenical council, had been left open by the Council of Trent, and was a subject of dispute for three hundred years between Gallicans and Ultramontanes, Jansenists and Jesuits, constitutional monarchists and absolute monarchists, until it was brought to final rest within that church. Ultramontanism and Jesuitism achieved a complete triumph over a powerful minority of liberal bishops, who at last gave up in despair, left Rome before the vote, and then submitted, one by one, to the decision of the council for the sake of unity and peace, which they esteemed higher than their personal conviction and the facts of history. Even Hefele, Kendrick, and Strossmayer submitted, and said to do so, or deny the infallibility of an ecumenical council, and share the fate of the Old Catholics. The council decided that the Roman pontiff has an ordinary episcopal authority and immediate jurisdiction over all the Catholic churches and dioceses; that he is the bishop of bishops; and that all bishops are simply his vicars, as he himself is the vicar of Christ; moreover, that the Roman pontiff, whenever he speaks *ex cathedra*, i.e., in his official capacity, to the Catholic world on any question of faith or morals, is infallible, and that his decisions are irrefutable, that is, absolutely final and irreversible in and of themselves, even without the consent of an ecumenical council. See INFALLIBILITY.

VATICAN.

— (2) Old Catholic. JOH. FRIEDRICH: Documen
da ad illustrandum Concilium Vaticanum (Nörd
ingen, 1871), Tagebuch während des vatikanischen
Concil geführt (Nördlingen, 1871), Geschichte des
Vat. Conc. (Bonn, 1877 sqq.); JANUS (pseu-
donymous): Der Papst und das Concil, Leipzig,
1868, before the council; QUINNUS: Letters from
Resident Concil, first German, London, 1870;
and sundry pamphlets of DÖLLINGER, SCHULTE,
REINKENS, and HUBER.—(3) Protestant. FRIED-
BERG: Sammlung der Aetensstücke zum ersten vat-
ikanischen Concil, Tubingen, 1872; FROMMANN:
Geschichte and Kritik des vatikanischen Concils,
Gotha, 1872, E. DE PRESSENSÉ: Le Concile du
Vatican, Paris, 1872; L. W. BACON: An Inside
View of the Vatican Council, New York, 1872;
GLADSTONE'S two pamphlets, The Vatican Decrees
(London and New York, 1874), and Vaticanism,
in reply to Newman and Manning (London and
New York, 1875). The decrees of the council, in
Latin and English, are printed in Schaff's Creeds
of Christendom, ii. 234—271, and a sketch of its
history in vol. i. 134—188. PHILIP SCHAFF.

VATICAN. Palace of the, the residence of the
Pope. It is on the right bank of the Tiber, in
that part of Rome called the "Leonine City," and
on the Vatican Hill. It is not one building, but
a group of buildings, dating from different peri-
ods; but as such it is the largest palace in the
world, 1151 feet long by 767 wide, containing a
number of rooms variously estimated at from 4,422
to 10,000. The name "Vatican" is from oates, a
prophet, because the district was believed to have
been the site of Etruscan divination. The name
was once given to the whole district between the
foot of the Vatican Hill and the Tiber, near St.
Angelo. It was considered an unhealthy local-
ity. In it was the Circus of Caligula, decorated
by the obelisk which now stands in front of St.
Peter's. It afterwards became the Circus of Nero;
and in his gardens on the Vatican Hill he put to
death many Christians ("an immense multitude,"
says Tacitus) on the groundless charge of setting
fire to Rome, and in awful mockery nailed them,
clad in garments dipped in pitch, upon stakes, and
set fire to them. The apostle Peter is said to have
been crucified here.

The earliest residence of the popes at Rome was
the Lateran. But Symmachus (498-514) built a
palace on the Vatican, near old St. Peter's; and in
it Charlemagne is said to have resided when in
Rome shortly after the establishment of the libra-
ry (1448), and appears in the earliest catalogue
(1475). It was carried to Paris by Napoleon I.,
and restored after his fall. For further informa-
tion, see BIBLE TEXT, p. 270; SCHELL: Compan-
tion to the Greek Testament, pp. 113 sqq.

The treasures of the library are the Codex Vat-
can us designated B. It is written on seven hun-
dred and fifty-nine leaves of very fine vellum (the
New Testament covers a hundred and forty-two
leaves), in small but clear and neat uncial let-
ters, in three columns of forty-two lines each to a
page, ten inches by ten inches and a half. It is
more accurately written than the Codex Sinaiti-
cus, and probably is a little older, but not so com-
plete. It dates from the fourth century. It was
apparently copied in Egypt by three or four skillful
scribes. It contains the Septuagint version of the
Old Testament (with a few gaps and the omission
of Maccabees), and the New Testament as far
as Heb. ix. 14. The manuscript was brought to
Rome shortly after the establishment of the libra-
ry (1448), and appears in the earliest catalogue
(1475). It was carried to Paris by Napoleon I.,
but restored after his fall. For further informa-
tion, see BIBLE TEXT, p. 270; SCHELL: Compan-
tion to the Greek Testament, pp. 113 sqq.

But the treasures of the Vatican Library are
not only beautiful but of the highest literary.
These have not been examined as they should be.
On the general subject of the Vatican Palace, see
particularly HARK'S Walks in Rome.

VATICANUS, Codex. See BIBLE TEXT, p. 270,
and above art.

VATKE, Johann Karl Wilhelm, b. in Behudorf,
near Magdeburg, March 14, 1806; d. at Berlin,
April 19, 1882. He was privatscholar in theology
at Berlin from 1830 to 1837, when he became
extraordinary professor. He wrote Die Religion
des Alten Testaments, Berlin, 1885,—the first part
as a garden house. Julius II. (1503-13) united
it to the palace by a courtyard, which Sixtus V.
(1585-90) divided into two by the library-building.
This latter pope began the present papal resi-
dence proper, and it was finished by Clement VIII.
(1592-1605). The apartments occupied by the
Pope are very plain. Immediately above them
are the apartments of the cardinal-secretary of state.
Of all the parts of the Vatican, the Sistine
Chapel, built by Baccio Pandolfo in 1473, is prob-
ably the most famous, because of the ceiling and
the altar-wall, frescoed by Michael Angelo (1475—
1564), who did the former in 1508-09, and the
latter in 1536-41. Upon the ceiling he put those
wonderful pictures from the Old Testament,
from the first day of creation to the intoxication
of Noah, and the prophets Jonath, Jeremiah, Eze-
kiel, Joel, Daniel, Isaiah, and Zechariah, and the
sibyls Persica, Erythrea, Libyca, Cumæa, and Del-
phica. Upon the altar-wall is the famous fresco,
The Last Judgment. The palace and the stanze,
different parts of the Vatican, are associated with
the wonderful genius of Raphael, who painted
them, and drew designs for them.

The Vatican includes the greatest collection of
antique statuary in the world; and, although its
paintings are said to be only fifty in number,
among them are Domenichino's Communion of St.
Jerome, Raphael's Madonna di Foligno and Trans-
figuration, and Titian's Madonna and Saints. The
Vatican Library contains 23,580 Greek, Latin,
and Oriental manuscripts, but under 50,000 print-
ed volumes. The books and manuscripts are hid-
ed from sight of the tourist, behind locked cases;
but permission can be obtained, by the use of due
influence, to examine the books. Most precious
of the treasures of the library is the Codex Vat-
canicus designated B. It is written on seven hun-
dred and fifty-nine leaves of very fine vellum (the
New Testament covers a hundred and forty-two
leaves, of them), in small but clear and neat uncial let-
ters, in three columns of forty-two lines each to a
page, ten inches by ten inches and a half. It is
more accurately written than the Codex Sinaiti-
cus, and probably is a little older, but not so com-
plete. It dates from the fourth century. It was
apparently copied in Egypt by three or four skillful
scribes. It contains the Septuagint version of the
Old Testament (with a few gaps and the omission
of Maccabees), and the New Testament as far
as Heb. ix. 14. The manuscript was brought to
Rome shortly after the establishment of the libra-
ry (1448), and appears in the earliest catalogue
(1475). It was carried to Paris by Napoleon I.,
but restored after his fall. For further informa-
tion, see BIBLE TEXT, p. 270; SCHELL: Compan-
tion to the Greek Testament, pp. 113 sqq.

But the treasures of the Vatican Library are
not only beautiful but of the highest literary.
These have not been examined as they should be.
On the general subject of the Vatican Palace, see
particularly HARK'S Walks in Rome.

VATICANUS, Codex. See BIBLE TEXT, p. 270,
and above art.
of a comprehensive work upon biblical theology, which was never finished. On account of the liberal views expressed and advocated in this book, he was debarred from becoming full professor. Vaêke is one of the writers who first distinguished by a pro-eminent love for the study of Jehovah, and not to Baal or Molech. See art.

the proclamation from their pulpits. The canton, a strong desire for freedom and independ

tence was excited among the clergy of the canton. Fortysix ministers refused to give up the services of the Mommers, who had been forbidden to meet (1824), but were at work in the canton. Forty-three ministers refused to read the proclamation from their pulpits. The offenders were punished; but the result of the high-handed measures was the formation of the Free Church (Église libre évangélique), Nov. 11, 1815. This church now (1883) numbers about six pastors. Its support is derived exclusively from voluntary contributions. See GOLTZ: Die reformirte Kirche Genf, Basel, 1892; CART: Histoire du movement religieux et ecclésiastique dans le canton de Vaud, pendant la premiere moitié du XIXe siècle, Lausanne, 1879—81, 8 vols.; C. ARCHINARD: Histoire de l'église du canton de Vaud, 2d ed., Lausanne, 1881.

VAUDOIS. See WALDENSEH.

VAUGHAN, Henry, self-styled "The Silurist:" b. at Newtown St. Bridget, in South Wales, 1621; brother Thomas at Jesus College, Oxford; went to London; acquired a medical degree; was in the service of the Momiers, who had been imprisoned as a royalist; returned to Newton, and lived many years in the town of xbridge, near London, undertaking the care of a small church in that place. He subsequently removed to St. John's Wood, and in 1807 went down to Torquay to preside over a newly formed congregation. There he died June 15, 1808. He was chairman of the Congregational Union in 1846, and visited America in 1865 as a delegate from that body. He is best known by his numerous works, especially his Life and Opinions of Wycliffe, in two volumes, 1828, and his Monograph of the Reformer, 1853. He was editor of the British Quarterly from its commencement in 1845 down to the year 1866. He delivered in 1834 the congregational lecture entitled Causes of the Corruption of Christianity, and published A History of England under the House of Stuart, 1840, also Revolutions in History, 3 vols., 1859—63. His publications altogether were very numerous.

JOHN STOUTON.

VEDAS ("Knowledge"). They are the oldest portion of the sacred books of the Hindoos. See BRAHMANISM, vol. i. 318.

VEHMIC COURT (Vehmgericht, a word of uncertain etymology, but probably allied to the Dutch vêm, an "association," a "brotherhood") was the name of a peculiar judicial institution, which, according to tradition, was founded by Charlemagne and Leo III., and continued to exist, at least nominally, in Westphalia down to the present century, when it was suppressed (in 1811) by Jerome Bonaparte. The tribunal was composed of free men of spotless character, but not necessarily belonging to any certain social rank or state: both the emperor and the peasant could be members. The presence of seven members was necessary in order to form the court. When Duke Heinrich of Bavaria was sentenced (in 1434), over eight hundred members were present. The court took cognizance of all kinds of cases, and summoned all kinds of persons — with the excep-
tion of ecclesiastics, Jews, and women — to appear before it. Its sittings were partly public,—held under open sky,—partly secret; and its verdicts were executed by its own members. In the early middle ages, when might was right, and the will of the strong the only law in power, the Vehmic Court was an institution of great value; but, when the State became able to maintain its laws, the Vehmic Court became superfluous, and at the same time it degenerated into an outrageous tyranny. In the fifteenth century several emperors tried to correspond its authority, and alter its character; and in the sixteenth century it held its last open session. See WIGAND: Geschichteder Vehmgewichte, Wetzlar, 1817; WALTER: Deutsche Reichsgeschichte, Bonn, 1857, 632; comp. art. by H. F. JACOBSON, in 1st ed. of Herzog, vol. xvii. pp. 52-61.

VEIL is the translation of the Authorized Version words related to mantles, shawls, and veils in Gen. xxiv. 65, xxxvii. 14, 19; Ruth iii. 15; Cant. v. 7; Isa. iii. 23. Veils were rarely used among the Hebrews, the Egyptians, or Assyrians, as is abundantly proved by the absence of allusion to them in the writings of the first, and by the pictures upon the monuments of the last two nations. Women in the Bible lands to-day are never seen in public without a veil, or an apology for one; but the practice dates from Mohammed.

VEIL OF THE TABERNACLE, TEMPLE. See those arts.

VEIL, Taking the, the ceremony of reception into a nunnery. On her first profession, the woman takes the "white veil," and thus enters upon her nun's novitiate. If she still desires to become a nun, she takes the "black veil," and pronounces the irrevocable vows.

VELLUM is a fine kind of parchment, which is made of sheep and other skins.

VENANTIUS FORTUNATUS. See Fortu- natus.

VENATORIUS, Thomas, b. at Nuremberg, about 1488; d. there Feb. 4, 1551. He studied mathematics, classical literature, and theology, and entered then the order of the Dominicans. But he unhappily embraced the Reformers, was appointed preacher at St. Jacob's in his native city, and contributed much to the establishment of Protestantism there. He wrote Axionmata rerum christianarum (1526), Defensio pro baptismo (1527), etc.; but his principal work is his De vita et christiana (1529), the first attempt at a Protestant ethics.

E. SCHWARZ.

VENECIA, Hermann, Dutch divine; b. at Wil-dervank, 1697; d. at Franeker, 1757, where he was a professor of theology. He wrote voluminously. See list in Winer and in Darling. His Institutes of Theology was translated by Rev. A. W. Brown, Edinburgh, 1850.

VENEDIC. See VEDIC.

VENEDIG, Giovanni, Italian divine; b. at Verona, Apr. 21, 1669; d. at Padua, 1730. He was a professor of theology at Padua, where he was rector of the University. He wrote voluminously on theology and philosophy. He was professor of law and philosophy at the University of Padua, and died there, 1679. His works are of great importance.
VERENA. 2453

VERENA, a Christian virgin who came with the Thebais legion of Mauritius from Upper Egypt to the West. In Milan, where she stopped for some time, she heard of the war which had overtaken the legion; and shortly after she went to Switzerland, where she labored first in the neighborhood of Solothurn, and afterwards in the region near the junction of the Rhine and the Aar for the conversion of the Pagan population. She died at Zürzach, near Constance, where she lies buried. See Martyrologium Notkeri, in Canisius: Lect. Antiq., ii., and Act. Sanct., Sept. 1. ZÖCKLER.

VERGERIUS, Peter Paulus, b. at Capo d'Istria in 1495; d. at Tubingen, Oct. 4, 1565. He studied law at Padua; entered the papal service, and was twice sent as nuncio to Germany by Clement VII. and Paul III., on which occasions he gave so great satisfaction, that in 1536 he was made bishop of his native city. Sent to the colloquy at Worms (Jan. 1, 1541), his speeches seemed to the curia to be too conciliatory, and he retired to his see. He then began to study the writings of the Reformers for the purpose of refuting them: but the result of his studies was his own conversion; and the reforms he introduced in his diocese, the manner in which he spoke of justification by faith, invocation of saints, etc., very soon roused the suspicion of the Inquisition. His frequent intercourse with Francesco Speria finally induced the authorities to take measures against him; but he escaped, and fled into Switzerland, 1542. After laboring for several years in the German diocese, as minister of Vicosoprano, he removed in 1552 to Tubingen, where he spent the rest of his life, enjoying a pension from the Duke of Württemberg. In 1556 he was licensed as a Unitarian preacher, 1843, but took no charge, and lived in retirement at Salen. His Essays and Poems (1889) show a delicate religious genius, and contain some of the best sonnets in our language. Seven of his lyrics appeared in Longfellow and Johnson's Book of Hymns, 1846; and at least one of them, "Wilt thou not visit me?" has been widely circulated. A complete edition of his writings is to be desired. See the Century magazine for October, 1882, article by W. F. Andrews, on "An Inspired Life." — His younger brother, Washington Very (b. Nov. 12, 1815; d. April 28, 1853), also wrote poems. F. M. BIRD.

VERPASIANI. Titus Flavius, Roman emperor, 69-79; was born in a Sabine village near Reate, 9 A.D., in humble circumstances, but made a rapid and brilliant career. In 68 he accompanied Nero to Greece, and was thence sent to Palestine to quell the insurrection which the Syrian governor, Cestius Gallus, had failed to suppress. Drawing together an army of sixty thousand men from Antioch and Ptolemiaca, he took Sephoris, the principal fortress of Galilee, in July, 67, and afterwards Jotapata, defended by Josephus. In 68 he gradually reduced the whole country, and finally encamped before Jerusalem. But there he halted. He could afford to wait while the furious hatred of the various parties made its havoc in the city, and very soon his attention was drawn towards Rome. After the death of Nero, Galba, Otho, and Velleius followed in quick succession. In the spring of 69 the legions stationed at Aquilaeia proclaimed Vespasian emperor; July 1, the legions of Egypt followed the example; July 11, the army of Palestine; July 15, that of all Syria; and soon after Vespasian left Palestine, having placed his son Titus in command. In September, 70, Jerusalem was taken; and in the spring of 71, father and son made their triumphal entrance in Rome,—the public exhibition of the

Tiberius was sick; and, having heard of the wonderful cures wrought by the portrait, he sent for Veronica. She obeyed the call, and went to Rome, and, as soon as the emperor had touched the cloth, he was cured. Veronica remained in Rome; and, when she died, she bequeathed the costly relic to Clement, the successor of Peter. In the beginning of the reign of Tiberius, the historian John VII. asserted that the Church of St. Maria Maggiore was actually in possession of the miraculous portrait; but it was shown only to kings and princes, and only on certain conditions. Both Milan, however, and Jaen in Spain, claim to have the genuine head-cloth of Veronica; and, in unriddling this entanglement, it is worth noticing, that, in the thirteenth century (Gervasonius of Tilburg: Otia imperialia, 25; Matthew Paris: Ad an. 1218), it was not the possessor of the cloth, but the cloth itself which was called "Veronica," that is, vera icon (true picture), a circumstance which speaks in favor of Grimm's combination of the legend of the occasion with that of Abene.

VERENA. A Christian virgin who came with the Thebais legion of Mauritius from Upper Egypt to the West. In Milan, where she stopped for some time, she heard of the war which had overtaken the legion; and shortly after she went to Switzerland, where she labored first in the neighborhood of Solothurn, and afterwards in the region near the junction of the Rhine and the Aar for the conversion of the Pagan population. She died at Zürzach, near Constance, where she lies buried. See Martyrologium Notkeri, in Canisius: Lect. Antiq., ii., and Act. Sanct., Sept. 1. ZÖCKLER.

VERGERIUS, Petrus Paulus, b. at Capo d'Istria in 1495; d. at Tubingen, Oct. 4, 1565. He studied law at Padua; entered the papal service, and was twice sent as nuncio to Germany by Clement VII. and Paul III., on which occasions he gave so great satisfaction, that in 1536 he was made bishop of his native city. Sent to the colloquy at Worms (Jan. 1, 1541), his speeches seemed to the curia to be too conciliatory, and he retired to his see. He then began to study the writings of the Reformers for the purpose of refuting them: but the result of his studies was his own conversion; and the reforms he introduced in his diocese, the manner in which he spoke of justification by faith, invocation of saints, etc., very soon roused the suspicion of the Inquisition. His frequent intercourse with Francesco Speria finally induced the authorities to take measures against him; but he escaped, and fled into Switzerland, 1542. After laboring for several years in the German diocese, as minister of Vicosoprano, he removed in 1552 to Tubingen, where he spent the rest of his life, enjoying a pension from the Duke of Württemberg. In 1556 he was licensed as a Unitarian preacher, 1843, but took no charge, and lived in retirement at Salen. His Essays and Poems (1889) show a delicate religious genius, and contain some of the best sonnets in our language. Seven of his lyrics appeared in Longfellow and Johnson's Book of Hymns, 1846; and at least one of them, "Wilt thou not visit me?" has been widely circulated. A complete edition of his writings is to be desired. See the Century magazine for October, 1882, article by W. F. Andrews, on "An Inspired Life." — His younger brother, Washington Very (b. Nov. 12, 1815; d. April 28, 1853), also wrote poems. F. M. BIRD.

VERPAUSIANI, Titus Flavius, Roman emperor, 69-79; was born in a Sabine village near Reate, 9 A.D., in humble circumstances, but made a rapid and brilliant career. In 68 he accompanied Nero to Greece, and was thence sent to Palestine to quell the insurrection which the Syrian governor, Cestius Gallus, had failed to suppress. Drawing together an army of sixty thousand men from Antioch and Ptolemiaca, he took Sephoris, the principal fortress of Galilee, in July, 67, and afterwards Jotapata, defended by Josephus. In 68 he gradually reduced the whole country, and finally encamped before Jerusalem. But there he halted. He could afford to wait while the furious hatred of the various parties made its havoc in the city, and very soon his attention was drawn towards Rome. After the death of Nero, Galba, Otho, and Velleius followed in quick succession. In the spring of 69 the legions stationed at Aquilaeia proclaimed Vespasian emperor; July 1, the legions of Egypt followed the example; July 11, the army of Palestine; July 15, that of all Syria; and soon after Vespasian left Palestine, having placed his son Titus in command. In September, 70, Jerusalem was taken; and in the spring of 71, father and son made their triumphal entrance in Rome,—the public exhibition of the
DESTRUCTION OF THE NATIONAL INDEPENDENCE OF THE JEWS. BUT VESPASIAN, THOUGH HE WAS VERY PROMPT IN PUTTING DOWN THE JEWISH INSURRECTIONS IN EGYPT AND CYRENE, WAS NOT CLEVER, AND SHROUDED NO DESIGN FOR PERSECUTION. IF THE CHRISTIANS SUFFERED ANYTHING DURING HIS REIGN, IT MUST HAVE BEEN THE REASON THAT THEY WERE STILL CONFUSED WITH THE JEWS. BUT THE OLDEST CHRISTIAN WRITERS KNOW OF NO PERSECUTIONS DURING THE REIGN OF VESPASIAN; AND IN THE MONASTIC RULES OF BENEDICT, COLUMBAN, ISIDORUS, ET CETERA, IN WHICH THE NUMBER OF CANONICAL HOURS HAS BEEN INCREASED TO EIGHT, IT IS STATED THAT IT WAS A PERIOD OF PEACE. THE PRINCIPAL SOURCES ARE TACITUS: HIST. SCTETONIUS: VESPASIANUS, AND JOSEPHUS: DE BELLO JUDAICO. TH. KEM.


VESTMENTS.

VIATICUM.

form as the sticharion, but shorter, of various colors, and richly embroidered with golden crosses. Originally the saccos was reserved for patriarchs and metropolitans; but, since the time of Peter the Great, it has been worn by all bishops. Over the saccos the mantia is spread,—a loose mantle fastened on the shoulder, blue or black, ornamented in the stripes of the living spirit, and provided in front with two small, stiff tablets, signifying the Old and the New Testament. When officiating before the altar, he wears the mitra, which is often of gold, and very costly; and in his hand he holds the patresions, or episcopal staff, ending in a crook and a small cross.

The farther east, the more gorgeous the liturgical apparel becomes. In this respect the Armenian Church stands foremost in all Christendom. The principal articles of vestment are also there the tunic (shaboy) and the toga (pilon). The shabig is white, adorned with lace in the case of deacons and choir-boys,—and held together around the waist by a sash embroidered with gold. The pilon has the form of the paludamentum, and is black, or, in the case of bishops and catholics, violet. When mass is said, all the clergy, from the priest upwards, wear the sharshar (a more or less richly ornamented mantle, of different colors, open in front, and falling down in ample folds) and the anzeroz (a handkerchief of fine white linen, for use at the three ablutions). On the head the priests and the doctors of theology wear the mitre, or episcopal staff, ending in a serpent, referring to the serpent raised by Moses in the desert. During service the shoes are often taken off, and replaced by a peculiar kind of slippers. On Maundy Thursday all ecclesiastical vestments are white; and during "the night of weeping and howling," "the night of darkness," the whole church is covered with black, and service is celebrated in a dark, one single lamp being lighted in front of the crucifix on the altar; also, the priests and the doctors of theology wear the mitre, and is made of ivory, gold, silver, or ebony: it is white, adorned with lace in the case of deacons and choir-boys,—and held together around the waist by a sash embroidered with gold.

As many of the vestments of the Roman-Catholic Church are most closely connected with the service of the mass, it was quite natural that the Reformation should cause considerable changes to be introduced. Luther's ideas are strikingly expressed in his letter of Dec. 4, 1539, to George Buchholzer, provost of Berlin, the pith of which is, If the elector will allow you to preach the pure faith, you may do it in frock-coat or gown, just as it pleases him best; and, "If he is not satisfied with one gown, you may put on two or three." Zwingli, offended at the worldliness and vanity which found expression in the costume of the Roman-Catholic clergy, was more severe. See his Untlegen und gründ der Schlussreden oder artikel, 1523. Nevertheless, the Lutheran Church taking the doctor-coat of Luther, and the French-Reformed Church, the robe de Calvin, for their models, the differences between the ecclesiastical costumes of those two branches of the Evangelical Church became very slight. The Church of England, with its cassock, rochet, surplice, stole, and cappe, kept in this respect, as in several others, a little nearer to the Church of Rome; while, on the other hand, the English Dissenters, often abrogated vestments altogether. [See the interesting essay on "Ecclesiastical Vestments," in A. P. STANLEY'S Christian Institutions, New York, 1881.]

VESTRY (vestiarium, sacristia, secretarium) was the name of an apartment in the ancient church-building, destined to receive not only the vestments of the officiating clergy, but also the sacred vessels and other treasures of the church. That the vestry often was of considerable size may be inferred from the fact that it was often used as an assembly-room for provincial synods. Thus the third, fourth, and fifth councils of Carthage, and the synod of Arles, are stated to have been held in secretarii ecclesiae. Hence the modern word in the Episcopal Church; a vestry meaning an assembly of all parishioners for the discussion of the affairs of the parish, regardless of the place in which the assembly convenes. The officers who manage the parochial affairs, are called the vestry-board.

VIA DOLOROSA. See JERUSALEM.

VIATICUM, from the Latin via ("a way"), is used in classical language generally as provision for a journey, but is by the Fathers, by medieval
VICTOR.

theologians, and also by modern writers, applied specially to the Eucharist when administered to a dying person as the due provision for his journey through death. The Council of Nicaea (325), in its can., xiii., forbade the priest to withhold the Eucharist from any dying man who wished for it, even if he were an apostate or a parricide; and in that connection it designates the Eucharist as the viaticum, Eiédwv.

VICARIOUS ATONEMENT. See Atonement.

VICARIOUS. See Atonement.

VICARIOUS ATONEMENT. See Atonement.

VICARIOUS ATONEMENT. See Atonement.

VICARIOUS ATONEMENT. See Atonement.
VICTORIUS, b. in the latter half of the fourth century, at Calagurris, a village in southwestern Gaul, probably the present Caseres in Comminges; was ordained a presbyter at Barcelona in 385, and went then to Jerusalem, carrying with him a letter of recommendation from Paulinus of Nola to Jerome. The visit to the East, however, seems to have made a similar impression on Vigilantius as the visit to Rome made on Luther. He and Jerome soon fell out; and the sixty-first letter of Jerome is evidently an answer to an attack made upon him by Vigilantius, perhaps during the latter's stay in Alexandria. Some time after his return to his native country, Vigilantius denounced to Jerome by the presbyter Riparius as a teacher of unsound doctrines. Jerome answered, and finally he wrote his essay, Contra Vigilantium. It is not possible, from the quotations of Jerome, to form a complete conception of the theological system of Vigilantius; but its general tendency is perfectly clear, and of such a character as to give a satisfactory explanation of the conflict between him and Jerome, for it is an energetic protest against that whole development which is represented by Jerome. Vigilantius attacked the belief in the existence and operation of the holy relics on doctrinal grounds: it seemed to him to be a relapse into Paganism. And he attacked monasticism on moral grounds: the flight from the world is not a victory over the world. He was especially severe upon the celibacy of the priests, on their vows of poverty, etc., and attacked altogether the idea of a higher morality for the monks and the clergy, and a lower for people of the world. The sources are, besides

H. Schmidt.

Vigiliius (Pope 540–553) was a Roman by birth, and deacon during the reign of Agapetus, who parted from Constantinople. Ambitious and grasping, but without talent or courage to realize his aspirations, he fell a prey to the intrigues of the Byzantine court. When Agapetus died, in Constantinople, he was appointed his successor, but on the secret condition that he should support the emperor's scheme for the reconciliation of the Monophysites with the orthodox Church. On his arrival at Rome, however, he found the see already occupied by one Silverius; but, in accordance with the bargain he had made with the emperor, Belisarius came to his aid, and Silverius was removed, partly by intrigues, partly by violence. Vigilius was not so prompt in fulfilling his part of the bargain. He wrote a letter to the three deposed Monophysite patriarchs of the East, — Theodosius of Alexandria, Anthimus of Constantinople, and Severus of Antioch, — in which he professed perfect agreement with their faith. But he demanded that the letter should be kept a secret, on the plea that he was able to do more for the Monophysites' cause when he preserved the appearance of being in agreement with the synod of Chalcedon. Meanwhile the emperor had been persuaded that a condemnation of the three principal representatives of the Nestorian view — Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas — would silence all the objections of the Monophysites to the synod of Chalcedon; and he consequently issued an edict to that end. But the edict met with resistance even in the East; and in the West it was generally condemned, the African Church taking the lead of the opposition. The emperor demanded of Vigilius that he should subscribe the edict, and Vigilius dared not. For three years he succeeded in escaping the dilemma by prevarications and subterfuges of all kinds. But in 547 he was peremptorily summoned to Constantinople. Synod after synod was convened to return to his senses and to hold out to the end. In 553 he publicly retracted, and accepted the Constantinopolitan decrees, in order to be allowed to return to Rome. He died at Syracuse, however, on the way home. The sources are (besides the Liber pontificalis by Anas, the letter of Simplicianus to Chrysostom, and the Pro defensione trion capitalorum, by Facundus of Hermiane, all three found in Galland: Bibli., vols. xi. and xii. H. Schmidt.

Vigiliius the Deacon, a native of Gaul, flourished, according to Genadius (51), in the first half of the fifth century, and wrote a monastic rule, which has been published by Holstenius (Codex Regi., l) and Migne (Patr. Latin., vol. 50).

Vigiliius, Bishop of Tarsus, a city in the African province of Byzacene, is the author of several celebrated works against Eutychianism and Arianism. Of his personal life only one single fact is known to us: he was present at the synod convened at Carthage in 484 by Huncheric, the king of the Vandals. (See Victor Vitensis: De persecutione Vandalica, iv.) His principal work, and the only one published over his name, is the Five Books against Eutyches, which, however, when first printed (by Churrerus, Tubing., 1528), was ascribed to Vigiliius of Trent. From this work an inference may be drawn with respect to the authorship of the Disputation between Athanasius, Photinus, Sabellius, and Aria, formerly ascribed to Athanasius; and from that, again, an inference may be drawn with respect to the authorship of the Poem of Marival, and the Twelve Books on the Trinity, both of which were published under the pseudonyme of Idacius Clarus. The first to bring light into this somewhat obscure and confused subject was the Jesuit Chiffletius, in his edition of the works of Vigiliius, Dijon, 1864: they are also found in the Bibli. Max. Pat., vols. iv. and viii. The original value of these works is not great, but as a polemist the author was certainly one of the most prominent writers of his age.

H. Schmidt.

Vigiliius, Bishop of Trent, is first mentioned by Genadius (37) as author of In laudem martyrum, and a letter on the great exploits of the martyrs of his age. As the former work is dedicated to Simplicianus, the successor of Ambrosius, the author must have lived at the end of the fourth, or the beginning of the fifth, century, and cannot possibly be the author of the Five Books against Eutyches, formerly ascribed to him. According to legend, he suffered martyrdom in 400 or 405. See Act. Sanct., June 26.

Vigils (vigilia, pernoctationes, somnoca) denotes, in the African bishopric Church, a kind of preparatory service, consisting of processions, prayers, singing, and recitals, celebrated on the eve before a great church-festival. Originally the name was applied to the common nightly meetings of the Christians during the period of persecution; but as those meetings were continued after the persecutions had ceased, — partly as an imitation of the Jewish sabbath, which begins at sunset; partly as an imitation of certain nocturnal Pagan festivals, — the name was also retained. In the second century the vigils of Easter and Pentecost were considered specially holy; the former, because it was the day of the resurrection of the world, was expected to take place at that date; the latter on account of the communication of the Holy Spirit through baptism. In the fourth and fifth centuries the Easter-vigils were considered the most appropriate term for baptism, communion, and ordination. The vigil was held by the bishop; that time being fixed in the Gregorian; but their gave occasion to so great scandals, that it was found necessary to exclude women altogether from them. They were, therefore, vehemently attacked, for instance by Vigiliius, and
the time of their celebration was changed from evening to forenoon, or they were transformed into simple fasts. Easter-vigils, however, and Christmas-vigils, were still retained. [See BINGHAM: Antiq., XIII. ix. 4.] NEUDECKER.

VIGNOLLES, Alphonse de, b. at Aubais in Languedoc, Oct. 29, 1619; d. in Berlin, July 24, 1744. He studied theology at Saumur and Oxford, and was made a member of the newly founded academy of science, of whose mathematical division he became director in 1727. His Chronologie de l'historie sainte, Paris, 1738, 2 vols. in quarto, attracted the attention of the whole learned world. Less successful was his edition of Lenfant's Histoire de la Pensee Jeanne, The Hague, 1726, with notes and additions, in which he defended that blundering legend as an historical fact.

VILLEGAGNON, Nicholas Durand de, b. about 1510; d. in 1571; the leader and the betrayer of the first missionary attempt of the Reformed church. He descended from a noble family in Brittany; was educated for the navy; distinguished himself in 1541 in the campaign which Charles V. made to Algeria; brought in 1548 the young Scotch queen to France in spite of the exertions of the English fleet to prevent it; took part in 1550 in the defence of Malta, and was made a knight of the order, etc. As vice-admiral of Brittany he fell out with the governor of the province, who was favored by the king. His position became difficult; and the glowing descriptions of South America which at that time circulated in Europe induced him to leave France, and try to found a colony in South America. But he knew that he could obtain the king's support only through the influence of Admiral Coligny, and that he secured by declaring in favor of the Reformation, and pretending that the colony should be a place of refuge to the Reformed faith. July 15, 1555, he left Havre; and in November he arrived at the Bay of Guanabara. On an island in the bay, where now stands the city of Rio de Janeiro, he built a fort, which he called "Coligny;" and, in spite of many difficulties, the colony seemed to prosper. Not only Coligny, but also Calvin, took an interest in the undertaking; and in 1557 a new lot of emigrants arrived. Dissensions, however, soon arose between the pastors from Geneva and a young pastor, Cointa, who had been educated in the Sorbonne. Cointa insisted that the Lord's Supper should be administered with the sacerdotal robe, etc.; and Villegagnon supported him. An embassy was sent to Europe to lay the case before the whole Reformed Church. But the Dominicans, however, under the influence of the displeasure which his undertaking had caused among the powerful Dominican party at the French court, Villegagnon completely relapsed into Romanism, and actually endeavored to convert the colony. He not only abandoned the colony, but the establishment, organized on the model of Geneva, but he forbade the colonists to meet in private for prayer, and inflicted the most cruel punishments on the disobedient. Several were executed. The result was the speedy dissolution of the colony, though missionary work had already begun among the natives along the Brazilian coast. Some of the colonists returned to Europe: others were scattered over South America. Villegagnon himself returned to France, and made several attempts at attracting attention; but he was generally considered incapable of his order. See JEAN DE LERY: Hist. d'un voyage fait en la terre du Brésil, Gen., 1578, and the arts. "Durand," "Léry," "Chartier," and "Richer," in La France Protestant.

VILLERS, Charles François Dominique de, b. at Belchen in Lorraine, Nov. 4, 1794; d. at Göttin- gen, Feb. 28, 1815. He was educated in the military schools of Metz, and entered the army in 1792, but studied at the same time classical literature, and philosophy. His La liberté (1791) proved too moderate for the Jacobins, and in 1792 he was compelled to flee. He settled at Lübeck, and became, in the course of time, thoroughly acquainted with German character and civilization, German language and literature, and became thereby a useful middle-man between Germany and France. Having written with great openness against the violence of Napoleon's generals, he was expelled from the Hanseatic States by Davoust in 1813. He went to Paris, and obtained from the emperor the repeal of the order. In 1811 he was made professor of philosophy at Göttingen, from which position, however, he was dismissed in 1814 by the returning Hanoverian dynasty. His principal work (Essai sur l'esprit et l'influence de la réformation de Luther) received the prize of the French Academy in 1804, and was translated both into German and English. He also wrote Philosophie de Kant, Metz, 1801.

VILMAR, August Friedrich Christian, b. at Solz in Hesse, Nov. 21, 1800; d. at Marburg, July 30, 1868. He studied theology at Marburg, and was appointed professor there in 1855. As member of the consistory of Cassel, he was one of the chief supporters of the Hassenschmidt administration, and became one of the principal leaders of the religious reaction which followed the revolution of 1848. Most characteristic in this respect are Die Theologie der Thatsachen wider die Theologie der Rhetorik (1854), and Geschichte des Con- fessionstandes der evangel. Kirche in Hesse, 1880. After his death, his lectures on exegesis, morals, and dogmatics were published. He was the author of an excellent history of German literature. See LEIMBACH: Vilmar nach seinem Leben und Wirken, Hanover, 1875; GRAU: Vilmar und von Hofmann, Gütersloh, 1879.

VINCENT OF BEAUVAIS. (Bellovacensis, or the Speculator) flourished in the first half of the thirteenth century; a contemporary of Alexander of Hales, Thomas Aquinas, etc. He belonged to the Dominican order, and attracted great attention as teacher and preacher in the monastery of Beauvais. As a writer, he is a collector, condenser, systematizer, rather than an original author. His Speculum majus, consisting of three parts,— speculum naturae, doctrinae, and historiae,— is a stupendous work, containing a rich fund of materials of great interest for the history of civilization: it appeared at Straßburg, 1473, and afterwards often. His De institutione filiorum regiorum seu nobilium was a
VINCENT OF LERINS, a monk in the celebrated monastery of Lerinum in Gaul; flourished in the fifth century; wrote his famous book, *Conmnonitorium*, according to a notice in its forty-second chapter, three years in the synod of Ephesus, that is, 434; and died, according to Genadius (De vir. ill., 61), during the reign of Valentinian I.; according to the *Martylol. Romaniunum*, May 23, 430. Nothing more is known of his personal life. In the history of doctrines the *Conmmonitorium* occupies a prominent place. At the time of its authorship, Southern Gaul was at the seat of a wide-spread and decided Semi-pelagian opposition to Augustine; and though the book is written with great calmness, and without the least trace of direct polemics, its Semi-pelagian character and its silent reference to Augustine are unmistakable. (Cf. Vouet's *Hist. Relig.*, p. 575; Notisseius: *Hist. Pelagian. ii.*, 2, 3, 11; and the elaborate analysis by I. Schmidt, in the first edition of Herzog's *Real-Encyclopädie*.) But a still greater interest the book acquires from the circumstance that it is the most complete representation of the Roman-Catholic doctrine of tradition. Feeling the necessity of having some external, ir-refragable evidence of truth, Vincent passes from Scripture to tradition, as containing the true interpretation which alone can make Scripture infallible. But if Scripture needs the interpretation of tradition — *quod semper, quod ubique, quod ab omnibus creditum est* — is tradition exempted from misinterpretation? This last step, however, to make tradition dependent on the living church in its entirety, or on the infallible pope, Vincent refrained from taking. The book has been edited by Baluze, Coster, E. Klipfel (Augsburg, 1843), etc. See Elpelt's monograph, Breslau, 1840.

VINCENT OF DE PAUL, b. at Pouy in Gasogne, April 24, 1574; d. in Paris, Sept. 27, 1600; beatified, 1737; and canonized, 1787. He was educated by the Franciscans, and ordained a priest in 1600. On a tour from Toulouse to Narbonne, he was captured by corsairs from Tunis, and sold to a Christian renegade; but the end of the adventure was, that he reconverted his master. After a short stay in Rome, he repaired to Paris, where he became one of the chaplains of Queen Marguerite. The surroundings, however, seem to have bred scepticism in him; but he soon left the court, and through his friend Berulle, who had just founded the order of the *Pères de l'Oratoire*, he was appointed pastor of Clichy, and tutor in the house of Count Gondy. So great was his success as a pastor of souls, that the countess established a fund of sixteen thousand livres to provide better pastoral care for tenants. Nevertheless, feeling somewhat oppressed by the religious enthusiasm of the countess, Vincent left the house, and was appointed pastor of Chatillon les Dombes, 1617. There he formed the first *Confrérie de Charité*, an association of women, who personally went to the aid of poor and sick people. Persuaded to return to the Gondy family, he found the head of the order of *Pères de l'Oratoire* in Chatillon. He also began to visit the prisons, the galleys, and such places; and so irresistible was that message of Christian love he brought, that he melted even those half-petrified hearts. In 1619 Louis XIII. made him *Auménier royal des galères de France*. In 1623 he founded at Macon the Society of St. Borromeo against beggary; and in a very short time the beggars disappeared. His religious and philanthropic zeal was connected with a wonderful knowledge of human nature and a great practical tact. No wonder, then, that everything he undertook succeeded. His greatest institution was the order of the *Priests of the Mission*, confirmed by Parliament in 1631, and settled in the House of St. Lazarus in 1632. At first his order did not thrive so very well. After two years' hard work, it counted only nine members. But gradually it became customary for young priests to spend some time at St. Lazarus before they received ordination. In 1632 the Tuesday Conferences were inaugurated, where the younger clergy of Paris gathered for instruction and edification; and before long the priests of the mission were heartily welcomed, and even eagerly sought for, by all kinds of people. As most of the members of the *Confréries de Charité* were married ladies, whose domestic duties had the first claim on their attention, Vincent instituted a new order,—the so-called *Filles de Charité*, also called *Sœurs Grieses*. They were not nunlike. After their novitiate, they took a vow; but it bound them only for one year. "The hospitals were their cloister; the holy discipline, their veil." The influence of these institutions soon spread far beyond France,—to Ireland, Poland, Tunis, Algeria, Madagascar, etc.; and under great crises, as, for instance, during the war between France and the German Empire, it was felt as a great blessing. The life of St. Vincent has been written by Abelly (1664), Noiret (1729), Collet (1748), Capefique (1827), Bussière (1850), Maytrias (1851), Maynard (1860) [Loth (1881).] W. HOLLENBERG.

VINCENT OF SARAGOSSA, one of the most celebrated martyrs of the ancient church; descended from one of the most distinguished families in Arragonia; was archdeacon of the church of Saragossa, and suffered martyrdom at Valencia during the persecution of Diocletian, about 303. Though the *Passio S. Vincentii* (Act. Sanct., Jan. 12) is the chief of the adventures, it must, nevertheless, be very old, as it was known, at least in all its most prominent features, to Augustine (Sermon, 4; 274; 275; 276), Prudentius (Peristephanon), Paulinus of Nola (Poem., 27), Venantius Fortunatus (Carm., i. 8), and Gregory of Tours (De glor. mart., 90). VINCENT, Samuel, b. at Nimes, Sept. 8, 1787; d. there July 10, 1857. He belonged to a family, which, through several generations, had been attached to the service of the Reformed Church of Nimes; and, after studying at Geneva, he settled in his native city as pastor; and afterwards not even the most tempting offers could induce him to leave it. In 1829 he was made president of its consistory. His spiritual character, however, developed under the influence of English (Paley and Chalmers) and German (Breitmacher and Schleiermacher) Protestantism, rather than under that of French and Swiss Protestantism. After the Reinstatement of the Reformed Church gradually sunk down into the deism of Rousseau, and its theology became mere conventionalism without any true vitality. Vincent felt the evil; and it is his great merit that he pro-
cured the remedy. His first original production was an attack on Lamennais' Essai de l'indifférence; and his Observations sur l'Unité religieuse (1820), and Observations sur la voie d'autorité appliquée à la religion, created quite a sensation. From 1820 to 1824 he published Mélanges de religion, 1829, 2 vols., and Méditations religieuses (most complete edition by Fontanes, 1863); which latter work opened up new and rich opportunities to the preacher. His life was written by Antonin (1863) and Corbière (1873), besides a number of monographs by Fontanes, Prévost-Paradol, Coquereil fils, etc.

VINE, Cultivation of the. See Wine.

VINES, Richard, b. at Blason, in Leicester County, Eng., about 1600; d. February, 1655 (9). He was educated in Wycliffe College, Oxford; became teacher of a school at Hinckley in Warwickshire, after finishing his course at the university, and afterwards rector of Weddington. He was appointed a member of the Westminster Assembly of Divines in 1649 from Warwickshire, and was very influential in matters of church government and the sacraments. He was chairman of the Committee of Accommodation with the Independents. He often preached before Parliament. During the session of the Westminster Assembly he was, in 1643, made minister of the parish of Clements Danes, near Essex house; but, this proving too large for him, he removed to the rectory of Walton in Hertfordshire, and soon after became pastor of Lawrence Jewry, London. In 1644 he was also appointed master of Pembroke Hall, Cambridge, and held the position until 1649, when he was turned out for refusing the engagement. In 1653 he was appointed by Parliament one of the Committee of Divines to draw up the Fundamentals as a basis of Toleration. He died on sabbath evening, from bleeding at the nose, which was brought on by excessive labor in preaching, and administering the Lord's Supper. During his life a number of sermons were published; e.g., Impostures of Seducing Teachers Discovered, Commons Sermon, Nov. 30, 1642; Author, Nature, and Danger of Heresy, Commons Sermon, April 23, 1644. After his death a number of posthumous works were published by his friends; e.g., Treatise of the right institution, administration, and receiving of the Sacrament of the Lord's Supper, 4to, p. 379, London, 1657; God's Drawing and Man's Coming to Christ, 4to, p. 335, 1662. His funeral sermon was preached by Thomas Jacome, entitled Enoch's walk and change, and published 1656, with introductory remarks by Simeon Ashe and Edmund Calamy, followed by poetical epitaphs from William Spurstone, Matthew Newcommen, Matthew Poole, and others, all speaking of him in the warmest terms. He is represented as "a man of extraordinary ability, a smart disputant, well studied, a perfect master of the Greek, a real orator; his ministry solid, pithy, quick, and searching, having a clear head. He could dive deep into a subject, and come up with a good and searching man. He was a man of gracious, tender spirit." Fuller says of him, "He was most charitably moderate to such as disagreed from him, though most constant to his own principles." See Clark: Lives of Eminent Persons, p. 48 sq., 1853; Reid: Memoirs of Westminster Divines, p. 191 sq., 1811; Fuller: Worthies, ii. p. 239. C. A. BRIGGS.

VINET, Alexandre Rodolphe, Swiss theologian; b. at Ouchy, near Lausanne, Switzerland, June 17, 1797; d. at Clarens, on the Lake of Geneva, May 4, 1847. He was educated at Lausanne. In 1817 to 1837 he was teacher of the French language and literature in the gymnasium and pâdagogue at Basel, then extraordinary professor of the same in the university, and finally (1835) ordinary professor. In 1818 he was ordained; but it was not until 1823 that he came under the influence of those deeply spiritual views inculcated by César Malan. It was, indeed, the persecution of the Monmiers (see art.) which aroused Vinet's attention to the subject of freedom of conscience, and led him to write for the Paris Société de la morale chrétienne his prize essay, Mémoire en faveur de la liberté des cultes, Paris, 1819. This book established his reputation as a thinker and writer. Not content with philosophising, he took a prominent part in efforts to secure religious freedom in Switzerland, in consequence of which he was tried (1829), and condemned to pay a fine of eighty francs, and be suspended from his ministerial functions for a year. But of course such persecution had no effect upon his efforts or influence, except to increase both. He received, meanwhile, flattering calls elsewhere; but these he steadily declined, greatly to the delight of the Baselsers, who showed their appreciation of his ability and devotion as preacher, professor, and pamphleteer, by giving him the freedom of the city (1829), and in 1835 creating for him a chair of French language and literature in their university, thus giving him the position of ordinary professor. In 1837, however, he received a call which he could not resist, and went to Lausanne as professor of practical theology. As a parting tribute of respect and regard, Basel gave him that year the degree of doctor of theology. Out of modesty, Vinet made no public use of it; and therefore Berlin, in 1846, bestowed the same degree upon him. The second part of Vinet's career was destined to be shorter, for matters covered, Commons Sermon, Nov. 30, 1842; Author, Nature, and Danger of Heresy, Commons Sermon, April 23, 1644. After his death a number of posthumous works were published by his friends; e.g., Treatise of the right institution, administration, and receiving of the Sacrament of the Lord's Supper, 4to, p. 379, London, 1657; God's Drawing and Man's Coming to Christ, 4to, p. 335, 1662. His funeral sermon was preached by Thomas Jacome, entitled Enoch's walk and change, and published 1656, with introductory remarks by Simeon Ashe and Edmund Calamy, followed by poetical epitaphs from William Spurstone, Matthew Newcommen, Matthew Poole, and others, all speaking of him in the warmest terms. He is represented as "a man of extraordinary ability, a smart disputant, well studied, a perfect master of the Greek, a real orator; his ministry solid, pithy, quick, and searching, having a clear head. He could dive deep into a subject, and come up with a good and searching man. He was a man of gracious, tender spirit." Fuller says of him, "He was most charitably moderate to such as disagreed from him, though most constant to his own principles." See Clark: Lives

VINE.
became professor of French literature in the Lausanne Academy. In December, 1845, the Free Church of the canton of Vaud was organized; and, after some hesitancy, Vinet joined it. In November, 1846, the teachers of schools in the canton, of all grades, were required to submit to the new church law referred to above, and therefore Vinet was forced to withdraw. He welcomed the leisure; and, full of plans concerning unfinished and projected works, he would fain retire for a couple of years into his country, but his plans could not be carried out. His students besought him to continue his lectures; and, although sadly needing rest, he labored on. On Jan. 28, 1817, he gave his last lecture in theology. On April 19 he was carried to Clarens, and there he died.

Vinet won fame in the two departments of theology and literary criticism. The latter does not properly come up here. His theology has to be determined from scattered statements in sermons, etc., for he wrote no formal theological treatise. He held the "evangelical" views respecting the necessity of resistance, and salvation by faith. Christ was the centre of his teaching. He made much of individuality, and dwelt upon the fitness of the gospel to the deepest needs of the heart, as proof of its divine origin. This theology was the staple of his preaching. As his teachers, he acknowledged Pascal and Kant. In practical theology there are several posthumous works derived from his notes and reports of students: Théologie pastorale, ou théorie du ministère ecclésiastique, Paris, 1850; Homilie, ou théorie de la prédication, 1853; and Histoire de la prédication parmi les réformes de France au dix-septième siècle, 1800.

In the first, Vinet shows his fitness to have the care of souls, but takes radical ground; for he teaches that the ministerial office sprang out of the needs of the congregation, and had no formal, divine introduction. The minister, therefore, has no especial priestly character whereby he is separated from other believers: he is simply a Christian who does habitually what all Christians should do occasionally and in their way, but he does these things with that measure of authority which knowledge and practice give. In his Homiletics, Vinet defines a sermon as an address incorporated in public worship, and intended either to lead into Christian truth those ignorant of it, or to apply Christian truth to those familiar with it, or both. He dwells much upon the artistic construction of the sermon. The theme should be chosen first. The text is of much less consequence, as it is not essential to a discourse; yet one should be chosen out of reverence for the word of God. The strong points of the book are its emphasis upon the necessity of laborious preparation of discourses, upon the man behind the sermon, and its Christian warmth and enthusiasm. [It has been extensively used as a text-book and book of reference in American theological seminaries.] Vinet's History of Preaching is an excellent book upon a brief but important period in the history of French preaching. And of his teaching Vinet himself was a fine example. He never was a pastor; yet he preached frequently, on invitation, in the French Church at Basel and in the Free Church of the Vaud canton. Five volumes of these sermons and homilies have been published. He was greatly admired, and very influential. In short, he was a genius, full of ideas, glowing with Christian light, kindling enthusiasm in others, yet cautious, sensitive, learned, and aesthetic.

[The following works of Vinet have appeared in English: Latitude recommended to the Christian Minister, London, 1841; An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty, 1843; Christian Philosophy, 1846, and, in the same volume, Gospel Studies, 1851; Selected Sermons, 1849; Pastoral Theology, 1852; Homiletics, 1853, again in 1858; History of French Literature in the Eighteenth Century, 1854; Evangelical Meditations, 1858; Studies in Pascal, 1859; Outlines of Philosophy and Literature, 1865; Outlines of Theology.]

VINET. 2462

VIRGILIUS.
try, he could not help coming into opposition to Boniface, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Wiirdtwein.

VITALIAN. Pope (657—672), tried in vain to convert Vitalian, Po (657—672), tried in vain to convert Vitalian, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Wiirdtwein.

VITALIAN, Po (657—672), tried in vain to convert Vitalian, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Wiirdtwein.

VITALIAN, Po (657—672), tried in vain to convert Vitalian, who just at that time was active in establishing the strictest hierarchical forms in the German and Frankish churches. Twice Boniface complained of him to the Pope; and the last time he even accused him of heresy, as he held the view of the earth, that it was globular. But in both cases the Pope supported Virgilius, and in 1233 he was even canonized by Gregory IX. See the two letters from Pope Zacharias to Boniface in the Letters of Boniface (62 and 82), edited by Wiirdtwein.
Rome; and, when Maurus did not come, he put him under the ban. But Maurus answered by putting Vitalian under the ban, and nothing was gained. More successful was his interference in the affairs of the Church of England, where he found a devoted ally in Archbishop Theodore of Canterbury. ROMAN.

VITALIS, properly ORDERICUS, b. at Atten-gesham, near Shrewsbury, Eng., Feb. 16, 1075; d. about 1143. He came of a French family, and was sent to Normandy, where he became a monk at St. Evroul (1086), and assumed the name Vitalis in honor of St. Vital. He took priest's orders 1107. He wrote Historia ecclesiastica, in three parts, from the creation to A.D. 1142. The third part is very interesting and important, especially because of its original information respecting Normandy and England. It was first edited by Duchesne, in his Hist. Norman. scriptores, Paris, 1819, best by A. le Provençal, Paris, 1839–55, 5 vols. Eng. trans. by T. Forester, Bohn's Antiquarian Library, London, 1853–56, 4 vols.

VITRINGA, Campegius, the most important of the older commentators upon Isaiah; b. at Leeuwarden, May 16, 1059; d. at Franeker, of apoplexy, after a long illness, March 31, 1722. He was educated at Franeker and Leyden, and was professor in the former university from 1681 till his death,—first of the Oriental languages, then (1683) of theology, and finally, succeeding Perizonus, of church history (1693). He had only two literary contests,—one with Cocceius, his former teacher at Leyden, upon the form of Ezekiel's temple; and the other with Rhenford upon the so-called "men of leisure" of the synagogue. His principal work is his Commentary on Isaiah (Commentarius in librum prophetiarum Jesaïe, Leeuwarden, 1714–20, 2 vols., new ed., Basel, 1739, 2 vols.), a work of permanent value. Gesenius is especially emphatic in its commendation; declaring that it not only made an epoch in the study of Isaiah, but outweighs the earlier and a good part of the later expositions. Its faults, he says, arise from its following the Cocceian methods, and setting forth just where and how far the prophecies of Isaiah have been fulfilled. But in wealth of philological and exegetical learning, aptness of illustration, and fulness of historical information, he declares it is by no means superseded. [Nagelbach, also, in the Introduction to his Commentary on Isaiah, in the Lange series, says of Vitringa's, "This Commentary is distinguished as much by astounding learning, penetration, and sober sense, as by elegance of style and practical warmth." In a similar strain speak other great critics."

Besides this Commentary, Vitringa wrote an important work upon the old synagogue (which appeared first under the title Archi sacrorum observationum nova monstratur, Franeker, 1655, but subsequently, De synagoga veteris libri tres, 1690), and some other works of less or little interest. H. Venema edited his posthumous Commentary upon Zechariah, Leeuwarden, 1734. ARNOLD.

VITUS (Voit), St., flourished, according to legends, at Decius of Dacia in the province of Illeus Senin, in 1617, and professor of theology at Utrecht in 1634. He was a pupil of Gomarus, and, like his master, he assumed the attitude of an ecclesiastical Hercules, cleansing the Arminian Augean stable. A great scholar and an able dialecticist, though of a somewhat scholastic turn, he was a strict Calvinist both in doctrine (Selecta Disputationes Theol., 1648) and in policy (Polit. Eccles., 1663, 4 vols.). Arminianism, and its alliance with deist and rational party in politics, he considered as the greatest danger to the Dutch-Reformed Church, and he waged war against it to the bitter end. But his violent and protracted controversies with Cocceius (see Max Göbel: Gesc. des christl. Lebens in d. Rhein. Westph. Ercing. Kirche, ii.) and Cartesius (see Diag. hist. theol. de pugna Voetium inter et Cartesium, Leyden, 1861) cannot fail to remind the reader that it is not necessary to belong to the Roman-Catholic Church in order to practise the maxim; that the end justifies the means. Among Voetius's other works are exercitia pietatis (1684), Ditribe de theologica (1686), etc. by J. L. van der Velden.

VIVES, Juan Ludovico de, b. at Valencia, in Spain, in March, 1492; d. at Bruges, in Flanders, May 6, 1540. He began to study philosophy in Paris, but became so disgusted at the empty subtleties of the Nominalists, Caspar Lax and Dollandus, that he left for Louvain, where he devoted himself to the study of classical literature. Soon he also began an open campaign against the reigning scholasticism; and his excellent work, Liber in Pseudo-Dialecticos, attracted general attention. Invited to England, he lectured with great success at Oxford; but, as he refused to support the king's schemes of divorce, he lost his favor, and was even for some time imprisoned. After his release he settled at Bruges, where he wrote his De disciplinis, Antwerp, 1581, and De veritatis fidei christianae, which he intended to dedicate to Paul III. Though externally he remained a devoted son of the Roman-Catholic Church, he was suspected of inclining towards Protestantism; and many of his propositions, especially on morals and ascetics, could, soon after his death, not be repeated any more. The best edition of his works is that of Valenciennes, 1782, in 8 vols. in quarto. Concerning his life his Letters contain much interesting information. See I. Namy: Mémoire sur la vie et les écrits de J. L. V., in the Memoirs of the Royal Academy of Brussels, T. xv. part i. 1841; [W. Franccken: J. L. V. de vriend van Erasmus, Rotterdam, 1853.]

G. H. KILPEL.

VOETIUS, Gysbertus, b. at Heusden, in the province of Holland, March 3, 1588; d. at Utrecht, Nov. 1, 1676. He studied theology at Leyden; and was appointed pastor of Vlymen in 1611, and of Heusden in 1617, and professor of theology at Utrecht in 1634. He was a pupil of Gomarus, and, like his master, he assumed the attitude of an ecclesiastical Hercules, cleansing the Arminian Augean stable. A great scholar and an able dialecticist, though of a somewhat scholastic turn, he was a strict Calvinist both in doctrine (Selecte Disputationes Theol., 1648) and in policy (Polit. Eccles., 1663, 4 vols.). Arminianism, and its alliance with deist and rational party in politics, he considered as the greatest danger to the Dutch-Reformed Church, and he waged war against it to the bitter end. But his violent and protracted controversies with Cocceius (see Max Göbel: Geschichte des christl. Lebens in d. Rhein. Westph. Ercing. Kirche, ii.) and Cartesius (see Diag. hist. theol. de pugna Voetium inter et Cartesium, Leyden, 1861) cannot fail to remind the reader that it is not necessary to belong to the Roman-Catholic Church in order to practise the maxim; that the end justifies the means. Among Voetius's other works are exercitia pietatis (1684), Disputationes theologica (1686), etc. by J. L. van der Velden.

VOLNEY, Constantin François Chassebouf, Comte de, b. Feb. 3, 1757; d. April 25, 1820. After several years' travelling in the East, he wrote his Voyage en Egypte et en Syrie, 1757, which earned a great reputation for him; and in 1794 he was made a peer of France. As a man of the Revolution, he became a senator in 1794; and as an adversary of Napoleon, he was made a peer of France in 1814. In literature he is known as the author of a number of anti-Christian or anti-
VOLTAIRE.

2465 VOLTAIRE.

religious writings: Les Ruines, 1791 (often reprinted, and translated into several foreign languages; into English, New York, 1796, London, 1827); La loi naturelle, 1793; Histoire de Samuel, etc.

VOLTAIRE, b. in Paris, Nov. 21, 1694; d. there May 30, 1778. His true name was François Marie Arouet, to which he added in 1718, but from reasons not known, de Voltaire, which occurs among his maternal ancestors.

Voltaire was educated by the Jesuits in Collège Louis-le-Grand in Paris, where he learnt "nothing but Latin and nonsense," and was destined to study law. But his natural talent, no less than the levity of his disposition, drew him with irresistible force into literary life,—the theatre, the pamphlet, the salons, etc., where the efforts were short, and the triumphs rapid. He had wit, taste, a wonderful talent for turning everything into verse, and a still more wonderful talent for dropping innuendoes, malicious or lewd, according to circumstances. He wrote, no less than his verses, satirical or complimentary, and said smart things at the supper-tables of dukes and abbés. In 1718 he obtained a diplomatic position as secretary to the French ambassador to Holland. But in The Hague he was most ridiculously taken in by a lady of semi-standing,—a certain Madame du Noyer, whose daughter he fell in love with, and tried to allure into an elopement. He was discharged, and sent back to Paris; and Madame du Noyer repaid herself for her troubles by publishing his love-letters. In 1714 he competed for the prize of the academy, but failed to obtain it. In 1717 some vicious lampoons on the regent and his household inspired a number of letters to all the most prominent personages in Europe. At the middle of the eighteenth century he stood as the greatest literary celebrity which the European civilization ever had produced, far exceeding Erasmus both in fame and power. And when, in 1750, he set out for Berlin, on the invitation of Friedrich II., it was not a pensioner threading his way to the table of his patron, but the king of the pen coming to visit the king of the sword. Voltaire and Friedrich admired each other. But Voltaire admired in Friedrich only the general, and Friedrich wanted to be admired as a poet; while, in Voltaire, Friedrich admired only the poet, and Voltaire wanted to be admired as a statesman. Ludicrous conflicts arose, almost from the hour of their first meeting; and soon the conflict grew into a continuous warfare. At last Voltaire took to flight, 1758; but Friedrich pursued him, and had him actually arrested at Francfort. All Europe was ringing with laughter. The friendship, natural and necessary between those two men, served only to show to all the world what there was in them of weakness and vice, of frailty and fraud.

The last part of his life Voltaire spent at Ferney, an estate he bought in the county of Gex, conveniently situated near the Swiss frontier; and during this period some of the best features of his personal character came to light. There were forty-six miserable peasants at Ferney when he bought the estate: when he died, there were twelve hundred well-to-do inhabitants engaged in watch-making, silk-weaving, etc., and it was he who built their houses, bought their tools, sold their goods, etc. His defence of Jean Calas shows a courage and perseverance which are most admirable, and contributed more than many volumes could have done to convince people that religious toleration is necessary, not only for the development of truth, but for the very existence of good morals. But his writings — and among them are some of his most prominent works: Essais sur les dieux et l'Étape, De l'Encyclopédie, De l'Éloquence, Philosophe, etc. — show that his polemical passion had become intensified almost to the bursting-point,
that his whole mental energy had concentrated itself around the famous motto, Écrases l’infâme, with which he ended every letter he sent to his friends. L’infâme meant, originally, the Roman-Catholic Church, then any church which has the support of the State for the enforcement of its doctrines and discipline, and finally it came to mean all religion, so far as it claims a supernatural origin. On this point his hatred is insatiable. It pervades all his writing, from Candide and Le diner du comte de Bouvilliers to La Prucelle and L’Orpine de la Chine; and in his minor pamphlets, newspaper-articles, letters, etc., it drags him not only below his dignity, but beneath decency. His own time, however, did not think so. When he went up to Paris in 1778, he was received with such enthusiasm and such ovations as the world had hardly ever seen before. But the excitement thereby produced was too much for his strength; he did not live too big a dose of opium, and died in delirium.

Voltaire made his mark in literature as a poet. His Zaire, Mahomet, and Mérope were considered the very acme of tragic art. Now, there cannot from those three long dramas be culled three single sentences in which the true accent of human nature is hit upon and rendered. Their poetical value is null, but their elegance is exquisite and perfect. When conventional rules are fulfilled with the same ease and spontaneity with which natural laws are obeyed, elegance is the result.

To the public for which Voltaire wrote, tragic art was only a maze of intricate conventional rules; but he mastered those rules so completely, that his audience sat enchanted, transported, and gazed upon his tragedies as upon clouds of "woven wind" floating in the sunshine. Of more solid worth are his historical works. Robert Flint, in his The Philosophy of History in France and Germany, Edinburgh, 1874, vindicates him an honorable place in the development of the philosophy of history, and, no doubt, with right. But the true merit of Voltaire as an historian lies, not in his relation to the science, but in his relation to the public. He made history a part of art and fiction. With a few well-directed strokes he swept away the dull dreams and foul deceptions of the monks, and fixed the attention of people upon that which had really taken place. Before him, history was to people in general a kind of moral picture-book, with examples to be imitated, and examples to be avoided; after him it became the principal material for the study of human nature and human affairs. To people in general his historical works opened up a new way to truth.

Finally, the philosophy of Voltaire. Strictly speaking Voltaire was no philosopher at all. The higher methods of extracting truth he had never learned, and he was by natural disposition incapable of that sustained effort of thought without which systematic views cannot be formed. Nevertheless, he is the true representative of the "Age of Reason"; and the great boast of that age was justly pronounced not an atheism, but a satire, a satire always directed against the miserable sects and delusions of human nature. He could sneer as heartily at the atheists as at the fanatics. He was a Deist, and started from the three well-known premises of Deism: God, the world, and between them no relation which can be represented under the form of divine revelation, special providence, etc. But to Voltaire God was only the result of a train of reasoning, an intellectual necessity. God is, because he must be: "if he were not, we would have to invent him." Of a personal relation between himself and God there was no trace; and, what is still worse, he did not understand that such a relation could truly exist. Whenever he met it, he felt inclined to attack it, no matter under what form it presented itself,—Judaism, Romanism, Protestantism, etc.; and of his general conception of God he often spoke with an undercurrent of cold indifference, illuminated now and then with sparks of cynicism, which, to men of strongly marked religious disposition, have made his works an outrage, an abomination. The world, on the contrary, was a very serious affair to Voltaire, and a thing he understood. He was a critic of the very highest rank. His instinct of truth was wonderfully sharp and vivid. He felt at a shamed miles away; and he could make enormous exertions, and submit to exasperating annoyances, in order to hunt it down. With that instinct he combined a never equalled power of statement. Not that his wit is always enjoyable. In the service of his vanity, envy, and malice, and used to cover up deliberate falsehoods and lies, it is often shocking. But the directness, clearness, and precision of his statement of a fact or an idea has still more often made truth irresistible; and without entering into the details of his activity, his victories, and his defeats, it may be generally said that his critical development in modern literature a sense for that which is simple, natural, and clear. His best service was in the case of the Protestant Ca-лас (see art). Outside of France, however, his works, his ideas, his influence, have ceased to act as a living spring. The waters have dried up. And, even within the bounds of French civilization, Voltaireism is an active power only as battling with Jesuitism; the one or the other giving its color to the events, according as anarchism or despotism has the upper hand.

Lit.—Collected editions of Voltaire's works, as well as separate editions of his tragedies, histories, letters, pamphlets, newspaper-articles, etc., have been treated in a great number of special essays, but generally without any definite result. What might be called the anecdotes of his life, more or less authentic, but very instructive with respect to time and place, is found in BUNGENER: Voltaire et son temps, Paris, 1851; and JANIN: Le roi Voltaire, Paris, 1861, 3d ed. General surveys of his life, character, and influence, have been given by PIERSON, CARLYLE, STRAUSS, and MORLEY, and CLEMENS PETRIESEN.

VORSTIUS, Conrad, Arminian theologian, b. at Cologne, July 19, 1569; d. at Tönningen, in Sleswick, Sept. 29, 1622. His parents were Roman Catholics; but he was refused the degree in the college of St. Laurentius in his native city, be-
cause he would not subscribe to the Confession of Trent; and soon after he openly embraced the Reformation. He distinguished himself as a student and lecturer in Heidelberg, Basel, and Geneva, and still more as teacher of theology in the gymnasion of Steinfurt. But some treatises he published (De praedestinatione, De trinitate, De persona et officio Christi) made his orthodoxy suspect; and in 1610 he was called upon to defend himself at Heidelberg against the accusation of Socinianism. In 1610 he was appointed the successor of Arminius in the university of Leyden; but on account of his Tractatus de Deo, published in the same year, and containing many peculiar subtleties concerning the nature and attributes of God, his appointment was met with a violent protest by the Gomarists. James I. of England was drawn into the controversy, and made umpire among the contestants. He condemned Vorstius, and succeeded in having him expelled from Leyden. Vorstius settled at Tergow, but the controversy continued to rage. He was condemned by the synod of Dort as a heretic, and banished from the States, 1619. For a couple of years he kept himself concealed, but finally he found a refuge in Sleswick.

NEUDECKER.

VOSSIUS, Gerard, Provost of Tongern, papal prothonotary: d. at Liege, March 25, 1606; acquired a great reputation by his Latin translation of the sermons of Chrysostom, 1580, and his ed.

VOSSIUS. See Buxtorf, Capelleus.

VOWS. The conception of a personal God who has a will as well as the power, and the personal relation which necessarily springs up between God and man on the basis of this conception, naturally call forth the ideas of offerings which could and should be presented to God, and of solemn promises by which man binds himself to present such offerings. Thus arises the religious vow (votum, votum). It may come forth as the simple result of man's desire to give a fit expression to his feeling of gratitude and devotion to God, and no expression could be more fit than the offering of something particularly dear or valuable. Or it may be made with a view to the obtaining of some great benefit, as, for instance, the rescue from some overhanging danger: the vows of the Old Testament very often show this character of conditionality. Or, finally, it may by man be considered as the most effective means by which to keep himself in the closest possible communion with God: no doubt, such a consideration lay at the bottom of the asceticism of the ancient church. But we consider all these forms of the religious vow as a voluntary promise, the offering of something which is not due.

The New Testament gives no direct advice with respect to vows. The Gospels contain only the one sharp utterance from the lips of Jesus concerning gifts to the temple when accompanied with neglect of parents (Matt. xvi. 4; Mark vii. 10). The apostolical Epistles are completely silent on the question; and from Acts xxii. 23 (see Nazarites) and xviii. 18 no positive doctrine can be extracted. The latter passage is, however, very obscure: it seems to refer to Aquila, and not at all to Paul. Thus the question, What position ought to be given to vows in true Christian morals? cannot be answered from the letter of Scripture. The answer must be deduced from the general principles of morality such as they have been laid down in the New Testament, and developed in Christian conscience. But on this point a striking difference reveals itself between the evangelical churches and the Church of Rome.

The idea that the pious feels driven in his conscience to present offerings to his God has not only been recognized by Christianity, but it is one that Christianity has attained its most extensive bearing and its deepest meaning. For what is the offering which Christianity demands? Nothing less than the person himself, his whole life, all his will (comp. Rom. vii. 11, 13, viii. 4, xiii 1; Gal. ii. 20; 2 Cor. v. 16). In this general, expanded sense, the promise made at baptism, and renewed at confirmation, is certainly a vow. But the vow in the narrower and more proper sense of the word, defining the offering as something special, and not due, the evangelical churches do not recognize. Luther, no less than Calvin, held that whatsoever degree of devotion to God a person was able to realize in his life, it was simply his duty, and implicitly contained in his baptismal promise. Quite otherwise with the Roman Catholic Church. Beside the common morality to which all Christians are bound by the commandment of God, she establishes another and higher morality, which is not a divine commandment, and consequently not a moral duty, but which may become an object of a vow.

The Roman-Catholic view of vows is closely
VOWS AMONG THE HEBREWS. 2468

VULGATE.

connected with the Roman-Catholic doctrines of Consilia evangelica, Opera supererogationis, and Bonum melius. From Petrus Lombardus, who, however, made a distinction between a votum singulare and the votum commune made at baptism, and down to our time, the Roman-Catholic Church had always defined a vow as a voluntary promise to God of a bonum melius. Classical in this respect is the exposition of Thomas Aquinas (Summa, ii. 2, qu. 88): a vow, strictly speaking, distinguished from the baptismal promise, which is necessary to salvation (ut de bono meliori, dicitur melius bonum quod ad supererogationem pertinet). The bonum melius here appears as synonymous with opus supererogatorium, and Thomas actually defines it as something beyond that which is necessary to salvation, though it is evident that the bonum melius refers exclusively to some special virtues,—poverty, obedience, chastity; while an opus supererogatorium may result also from doing more than is necessary in the ordinary line of morality.

J. KÖSTLIN.

VOWS AMONG THE HEBREWS. Vows (נָדָר, "nedarim") are solemn promises to God, on condition of his granting some benefit, to make an offering in return. The passages in the Pentateuch giving information about them are Lev. xxvii. and Num. xxx. There is no sufficient reason for denying the high antiquity of this practice (Gen. xxviii. 20-22); and the historical books of the Old Testament, the Psalms, and the writings of the Salomonic period, show how prevalent it was in Israel. Vows included persons, animals, and other possessions. Persons, however, were always to be redeemed according to their estimated value. The redemption-price differed according to the age and sex of the person, except in the case of the poor, where it was estimated according to their property. The votive-offerings had the character of compulsory offerings, and differed in this regard from the freewill gifts. Amongst the votive-offerings were the acts of renunciation or abstinence; such as fasting and the obligations of the Nazarite. It is characteristic of the moral tone of the Mosaic legislation, that it excludes all unnatural mortification, such as self-mutilation and other injuries to the body, which were reasons for exclusion from the theocratic congregation (Deut. xxiii. 1; comp. Lev. xix. 18).

The practice of vows corresponds to the condition of minority under the law, but the Mosaic legislation lays no particular stress upon it. "If thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii. 22). Nowhere is the vow spoken of as meritorious, nor is there any indication that God was regarded as granting requests with reference to or because of the vows. The motive actuating them was insisted upon (Ps. cxvi. 13 sqq., cxxxvi. 11 sqq.; Mal. i. 14), and the inviolability of the promise was insisted upon (Num. xxx. 2; Deut. xxiii. 21 sqq.). To the simple injunctions of the Old Testament, the Mishna, in the tract Nedarim, adds many rules, which it supports by casuistry, laying particular emphasis upon the language in which they are made. Korban ("it is devoted to God as an offering") was the usual votive-word; and our Lord, in speaking of it (Matt. xv. 5; Mark vii. 11), assumes that a son by its use might even rid himself of the obligation to support his parents. Such cases happened, as is evident from Nedarim, v. 6. De Wette goes too far, when, in commenting upon Matt. xv. 5, he says with reference to Nedarim, ix. 1, "Rabbi Elieser held the law of reverence for parents higher than all vows; but the rabbins declared vows against this law binding." The Mishna does not declare offerings and duties to God arbitrarily assumed, and militating against the law of love, unbinding and worthless. It is, however, true, that the traditional observances condemned by our Lord, the Mishna also disproves. Christianity was not without influence upon Judaism. GELLER (DELTZCHE).

VULGATE. The name for Jerome's version of the Scriptures. See BIBLE VERSIONS, p. 263.

WADDELL, James, D.D., eminent Presbyterian blind pulpit orator; b. at Newry, Ireland, July 1739; d. at Hopewell, Louisa County, Va., Sept. 17, 1805. His parents emigrated to Pennsylvania while he was an infant. He was educated in Dr. Finley’s academy at Nottingham, Penn.; licensed by presbytery of Hanover, April 2, 1751; ordained, June 16, 1762; pastor in Lancaster and Northumberland, Va. He subsequently held other charges. His eloquence was renowned. But by his own request all his manuscripts were burned, so that his reputation rests upon testimony alone. He was blind for the last twenty years of his life. He was the father-in-law of Dr. Archibald Alexander. Wirt gives a picture of him in his British Spy. See Sprague’s Annals, iii. 255 sqq.

WADDINGTON, George, D.D., b. in England, Sept. 7, 1793; d. at Durham, July 20, 1869. He was elected fellow of Trinity College, Cambridge; then travelled extensively in the East; was installed dean of Durham, 1840, and in the following year became first warden of the university of Durham. Besides books of travel in Ethiopia, in connection with Barnard Hanbury (1822), and Greece, during the Greek Revolution (1826), he wrote History of the Church from the Earliest Ages to the Reformation (1833, 3 vols., 2d ed., 1855), and History of the Reformation on the Continent, 1841.

WAFFER, the small circular disk of unleavened bread, stamped either with the figure of Christ or with the initials I.H.S., and use in the celebration of the mass in the Roman-Catholic Church. In form it resembles the Jewish passover bread. The wafer eaten by the priest is larger than that given to the laity. It is supposed that the use of the wafer is not earlier than the eleventh century; previously, ordinary bread was generally used. See art. “Oblaten,” in Würzsn u. Wane.

WAGENSEIL, Johann Christoph, b. at Nuremberg, Nov. 26, 1833; d. at Altdorf, Oct. 9, 1705, where he had been professor since 1687,—first of history, next of Oriental languages (1674), and finally of ecclesiastical law (1697). He wrote the famous works, Sota h.e. libror Mischnicu de usuro adulterii suspicata, Altdorf, 1674 (a translation, with notes, of the Mishnah tractate upon the treatment of a wife suspected of adultery), and Tela Ignea Satanae, sine, arcani et horribiles Jul/120mm adverqu Christum Deum et Christianum religionem libri, Altdorf, 1681 (a translation and refutation, in Latin, of certain anti-Christian Jewish writings).

WAHABEE, the representatives of a reformatory movement which arose within Mohammedanism in the middle of the eighteenth century. The movement, which may be characterized as a Mohammedan rationalism, accepting the Koran as authoritative, but rejecting the worship of Mohammed as idolatry, originated in the tribe of Nedshi in Yemen, and was named, after its originator, Mohammed-ben-Abd-el-Wahab. At the beginning of the present century the Wahabees reached the culminating point of their power. In 1802 they occupied Mecca, and compelled the Turks to pay a yearly tribute in order that they be allowed to enter it as pilgrims; and in 1808 they
even threatened Cairo, and invaded Syria. But in 1812 Mehemet Ali invaded Arabia; and in 1815 his son, Ibrahim Pasha, sent Abdullah, the head of the Wahabees, to Constantinople to be executed. Politically their power is now nearly confined to their native tribe in Yemen.

WAINWRIGHT, Jonathan Mayhew, D.D., D.C.L. (Oxon.), Protestant-Episcopal provisional bishop of New York; b. in Liverpool, Eng., Feb. 24, 1792; d. in New-York City, Sept. 21, 1854. He was graduated from Harvard College 1812; ordained 1816; was rector in Hartford (Conn.), Boston, and New York. He was consecrated Nov. 10, 1852. He was for many years secretary of the house of bishops, and the author of several books of travel, controversy (especially one with Dr. Potts on episcopacy, New York, 1844), and biblical exposition. See Memorial Volume (thirty-four of his sermons, and memoir by Bishop Doane, New York, 1856) and his Life, by J. N. Norton, New York, 1858.

WAKE, William, D.D., Archbishop of Canterbury; b. at Blandford, Dorsetshire, Eng., 1657; d. at Lambeth, Jan. 24, 1705. He was educated at Oxford; and was successively D.D. and canon of Christ Church (1689), dean of Exeter (1701), bishop of Lincoln (1705), and archbishop of Canterbury (1716). He was a very learned man, and wrote many works; but probably he is best known as the author, in connection with Dr. J. E. Grabe, of a translation of The Genuine Epistles of the Apostolical Fathers, London, 1693, many editions and reprints. Dr. Wake gives to all these epistles primitive and apostolical antiquity.

WAKEFIELD, Gilbert, English divine; b. at Nottingham, Feb. 22, 1756; d. in London, Sept. 9, 1801. He was graduated at Cambridge, 1776, obtained a fellowship; took holy orders, left (1786), and violently assailed the Established Church. He joined no other communion. From 1779 to 1783 he was classical tutor in the dissenting academy at Warrington, and for a year (1780-91) the same in the dissenting academy at Hackney. His later views were Unitarian. Gentle in domestic life, he yet was acrimonious in controversy. He published editions of Bion and Moschus, Virgil and Lucretius, and many original books, of which may be mentioned, An enquiry into the opinions of the Christian writers of the three first centuries concerning the person of Christ, London, 1754 (only vol. 1 printed); Enquiry into the expediency and propriety of social worship, 1791 (in which he takes strong ground against it); Translation of the New Testament, 1791, 5 vols. (2d ed., 1795, 2 vols.; reprinted, Cambridge, Mass., 1820); An examination of the Age of Reason, by Thomas Paine, 1794.

WALCH is the name of two German theologians of note. — I. Johann Georg Walch, b. at Meiningen in 1693; d. at Jena, Jan. 13, 1775. He studied theology at Leipzig; edited Ovid and Lactantius; published in 1716 his valuable Historia critica Lat. linguae, and was in 1719 appointed professor of eloquence at Jena. He took part in the philosophical controversy between Buddeus and Wolf, and published in 1728 his Philosophisches Lexikon, in which, at every point, the so-called natural theology breaks through the old Lutheran orthodoxy, opening the way on one side for pietism, and on the other for rationalism.

In 1724 he was made professor of theology. His principal theological works are, Einleitung in die Religionstreitigkeiten ausser der evangelisch-luther. Kirche, 1739—30, 5 vols.; and Einleitung in die Religionstreitigkeiten der evang-luther. Kirche, 1739—30, 5 vols., and an edition of Luther's works, Halle, 1740—52, 24 vols.—II. Christian Wilhelm Franz Walch, son of the preceding; b. at Jena, Dec. 25, 1728; d. at Göttingen, March 10, 1784. He studied theology under his father; visited Holland, France, Switzerland, and Germany, and was appointed professor of philosophy in 1750 at Jena, and in 1758 at Göttingen, where, in 1754, he became professor of theology, and worked for thirty years with as much success as energy. He was not a creative genius. He belonged to the same kind of minds as Mosheim and Semler, though without equaling them. His works are, nevertheless, of great importance, especially in the department of church history. He felt that God might be studied in the same way, and with the same advantage, in history as in nature. But even in his Geschicht der evang-luther. Religion, 1753, a work of great interest, if not of great success, he failed in raising that idea—true by itself, and very fertile — into a higher view of the philosophy of history: it sinks down into a merely apologetic application of a rather narrow notion of Providence. His Ketzterhistorie, 1792, 11 vols., is an almost exhaustive collection, and fully methodical arrangement, of the materials; and the conclusions are always drawn with caution and conscientiousness. But that power which penetrates the given materials so as to reproduce the organic developments of history, he entirely lacked.

The book, which is his principal work, is, nevertheless, still an invaluable aid for the student of church history. Prominent among his other works are his Hist. der römischen Päste, Göttingen, 1756; Historie der Kirchenversammlungen, Leipzig, 1759; Biblioth. Symbol. Vetus, Lemgo, 1770, etc. Dissertations on his life and writings were written by Heumann, Less, and Heyne, 1794. W. MÖLLER.

WALDEGRAVE, Samuel, D.D., son of Earl of Waldegrave: b. 1817; d. Oct. 1, 1869. He was graduated at Balliol College, Oxford, as a double first-class, 1839. In 1849 he was elected fellow of All Souls; in 1863 appointed Bampton Lecturer; in 1860 bishop of Carlisle. His writings include New-Testament Millenarianism (his Bampton Lectures), London, 1855, 2d ed., 1866; and the posthumous, Christ the True Altar, and other Sermons, with Introduction by Rev. J. C. Ryle, 1875.

WALDENESSES. As the Latin Church with steadily-increasing force developed those features which specially characterize her as the Church of Rome, the instincts of the ancient Catholic Church, time after time, broke out in open resistance. In the Waldenses this opposition found one of its strongest expressions; and their history is so much the more interesting, as, besides the Bohemian and Moravian Brethren, they are the only party of medieval dissenters who have maintained their existence to this day.

Origin and Earlier History. — Lyons was the cradle of the Waldenses, whence they were often called Leonistae, Leonenses, Lugudunenses, or Pau- peres de Lugduno, and it is worth noticing, that both on account of its excellent cathedral-school, and on account of the ability of its bishops and
WALDENSES.

2471

WALDENSES.

archbishops, the Church of Lyons held the most‘ between them and the church.

But the state of

prominent position in Gaul, exhibiting in its his affairs which at this time developed in Southern
tory many grand examples—Agobard, Amolo, France—the crusades against the Albigenses,
etc.—of the true type of ancient Catholicism; instituted b the Pope himself, and executed by
while on the other hand the Cathari had met with Louis IX., riedrich lI., Raymund VII., etc.; the
very little success there. The originator of the new foundation of the Inquisition b Gregory IX. in
movement was Waldus, or Valdesius, or Walden 1232; and the establishment o the Dominican
sis, a rich and distinguished citizen of L one, who order as perpetual papal in uisitors—ﬁnally ex

ﬂourished in the latter part of the twelft century. ercised its inﬂuence also on t em. The Council of
A very natural desire to know what the lectiones, Toulouse (1229) forbade laymen to read the Bible,
the recitals from the Vulgate, really contained, whether in Latin or in the vernacular tongue; and
led him to procure a translation of them into the the Council of Tarracona (1234) extended the
vernacular tongue, the Romaunt, a Provencal dia prohibition to the clergy. Under such circum
lect; and, as he felt the great use of a guide in stances the Waldenses could not help becoming
stud ing the Bible, the translation of the Bible, aware of the ve sharp differences between them
or 0 parts of it, was followed by translations of selves and the c urch, involved in their very ﬁrst
extracts from the Fathers. But in all this there principles; and they were thus forced into a posi
was nothing extraordinary. The translation and tion of o n anta onism with res ct to the
reading of the Bible had not yet been forbidden church.
xcluded rom the rulin c urch by the
by the Church. But the reading of the Bible led Fourth Lateran Council of 1216, t ey were by no

to the imitation of Christ. Waldus felt com means willing to concede that the were excluded
pelled to take the rule of his life from the Gos from the true church. Nor were t ey prepared to
pels, and in that point there were many who represent themselves as the true church, and the
agreed with him. They gave away their property Church of Rome as a mere fraud.
But they
to the poor, and be an to preach publicly in the claimed to be the true and sound kernel of the
city. They preache in the streets, in the houses, church general; and they retested that the per
even in the churches, and thev produced a deep version of the Church of libme began with P0

The church tool: fright, and the Sylvester when he accepted riches and world y
archbishop ﬁnall forbade them to preach. They power from Constantine the Great.
protested, refuse to obey, and were ex lled from
Doctrine and Discipline. —The great informing
the city. Taking their wives and children with idea of the Waldensian Church, no less than its

impression.

them, they set out on a preaching-mission, and
scattered all over the southern part of France,
where the soil had been well prepared for them,
partly by the Cathari, and partly by the notorious
insufﬁciency and immorality of the priests. Trav

relation to the rulin church, made the formation
of an order of preac ers, and their complete edu
cation, an aﬁair of paramount importance. The

preachers, who were called perfecti, in contradis
tinction from the merely credenles (“faithful”),

elling two and two together, clad in woollen
ni lived in poverty and celibacy. After due
tence-garments, with bare feet or wooden s oes ration and instruction, they were subjecte

repa

to an

(sabol, or zabale, whence they were often called examination concerning the fundamental articles

Salmlali, Xabalenses, etc.), they penetrated into of faith (such as contained in the Apostles'
Switzerland and Northern Italy, well received Creed), the princi al points of difference with
everywhere as the poor Waldenses from L one. respect to the Cat ari, the seven sacraments, etc.

There was, however, as yet, no breach wit the After promising to obey God, to remain chaste,
church.

The Waldenses were not conscious of and to live in voluntary poverty, they received the

any decisive difference between themselves and ordination by the laying-on of hands. According
the church. \Vhen the were expelled from Lyons, to some accounts, there existed hierarchical dis
the appealed to the third council of the Lateran tinctions of bishops, priests, and deacons among
(1&9), and by Alexander III. they were treated the perfecti, and the frequently occurring terms
with great leniency; but, as they would not stop of majoralis, magmas magisler, major, minor, may
reaching, they were put under the ban by Lucius refer to such distinctions. But, according to other
II. 1184), and the measure was repeated by the accounts, the Waldenses held that every “good
fourt council of the Lateran, under Innocent III. man " could, withoutan charge from any human
(1215). Conﬂicts arose: and in some places. as, hand, legitimately pe orm all the ofﬁces of a
for instance, in Aragonia, under Alfonso II. (1194), priest, even administer the Lord's Supper (can very harsh proceedings were instituted against cere corpus Chrisli . After the example of t e
them; but in other places a spirit of reconcilia seventy disci les, t e preachers were sent out two
tion prevailed, not Without prospects of good re. and two.
n order to esca the notice of the
sults. At the religious disputation of Pamiers priests, they used various disguises, introducin
(1207), between the bishop of Osma and a num themselves as tinkers, peddlers, etc. They carrie
ber of Waldenses, a certain Durandus of Huesca

books with them,—parts of the Bible translated

or Osca, a Waldensian, was induced to rejoin the into Romaunt, devotional treatises consistin of
church, together with his friends. on the condi extracts from the Fathers, rithmi, or poetical ex ior
tion that they should be allowed to retain the tations of moral import, etc. When ssible, they
austere rule of life which they had adopted from gathered the faithful to service in sec uded places:
the W’aldenses. In 1209 Innocent III.
ve his if not, they visited them in the families, preach
consent, and thus arose the so-called “ ‘atholic

l‘oor" ( pauperes catholici). Similar movements
occurred in other laces: and, generally s leaking,
the Waldenses has an aversion to the (.at ari and
their heresies, which formed a bond of union

ing to them, hearing their confessions (which were
made auricular, and in a kneeling position), and '

giving them absolution. . Genera ly some pen
ance (melioramenlum), consisting of praven. fasts,
and alms, was added to the a solution, but only


in the form of advice. There were, however, congregations among the Waldenses which considered the contrition of the heart and the silent prayer to God as the only confession and penance necessary. The moral teaching was very austere; its object being to penetrate human life in all its details with the principles of Christianity, and make it holy. The whole system was based upon a radical and uncompromising distinction between good and evil: there are only two ways,—one leading to heaven, and the other to hell. The doctrine of purgatory, and all doctrines connected with it,—masses, alms, prayers for the dead, etc.,—they rejected. Certain commandments of the Gospels they enforced literally and with the utmost rigor. All swearing was forbidden. In consequence of Matt. vii. 1, "Judge not, that ye be not judged," they denied the right of civil authorities to inflict capital punishment. Any and every lie was a deadly sin. None had the right to punish those who deviated from the church; for it was in the character of the church to be persecuted, not to persecute. With respect to the saints, they taught to reverence them, and to Roman-Catholic priests, and that no kind of baptism was administered by them. The Lord's Supper to the saints, they taught to reverence them, and to the Roman-Catholic clergy. For a period of thirty years they had been visited only twice a year by Waldensian preachers from Apulia. He succeeded in leading a number of them back into the Church of Rome, but most of them remained faithful. In 1573 new persecutions were instituted by Duchess Iolanta of Savoy; and, a few years later on, Pope Innocent VIII. waged a public war upon them, sending an army of ten thousand men against them under his legate, Albert de Capitanis. Duke Philip VII. took them under his protection, and granted them some privileges; but in 1500 they were again persecuted. On the western slopes of the Cottian Alps, the Waldenses were generally confounded with the Cathari, and suffered immensely in consequence thereof. In 1335 Benedict XII. exorted the bishops of Valence and Vienna to eradicate the sect altogether. In 1380, however, a considerable number of Waldenses came from Piedmont into Provence, and settled at Cabrières, Merindol, and other places in the neighborhood. As they were excellent agriculturists, they were well received and protected by the feudal lords of the land; and, as they exterminally belonged to such a sect, they were always kept in mind's eye as an example. In 1802 the Brethren entered into negotiations with a Waldensian congregation settled in Austria; but the Roman-Catholic clergy became aware of what was going on, and frustrated all attempts at a union. More successful were the Brethren in their ad-

**2472 WALDENSES.**

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.

WALDENSES.
dress to the Waldenses settled in the Mark; a union was actually effected. In 1497 a connection was established between the Brethren and the Waldenses in Piedmont. In that year two Brethren—Lucas of Prague, author of the Bohemian Catechism, and Thomas of Landskron,—were sent out, with letters of recommendation from King Wenceslaw and the Bohemian barons, to the kings and princes and authorities in Italy and France, for the purpose of investigating the state of all dissenting parties in those countries. They found Waldenses everywhere, even in Rome itself, and brought back two letters from them,—one to the king and the barons, and one to the Utraquist ministers, drawn up by Thomas de fonte cicitule. Thus, at the opening of the period of the Reformation, there were numerous Waldensian settlements on the Cottian Alps, in Naples, and in Provence around Cabrières and Merindol, besides scattered congregations in Italy, Switzerland, France, and Germany. Externally they were members of the Roman-Catholic Church, and enjoyed peace; but, as appears from the confessions of G. Morel, their internal state, religious and moral, had at that time fallen below the original standard of the party.

First Period of Literature.—The Waldenses had a literature almost from their very origin. The manuscripts of this literature are chiefly found at Geneva, Cambridge, and Dublin; though single works may also be found at Grenoble, Zurich, and Paris. Of special interest is the collection at Cambridge. It was made by Morland, who in 1658 was sent to Piedmont by Cromwell. On his return he deposited the manuscripts in the university library of Cambridge; but, shortly after, they disappeared, and they were generally considered as lost, until in 1862 they were rediscovered by Mr. Bradsaw. (See H. Bradsaw: On the Recovery of the Long-lost Waldensian Manuscripts, in the memoirs of the Cambridge Antiquarian Society, March 10, 1862, No. XVIII.; and Groome: The Long-lost Waldensian Manuscripts, in the Christian Advocate and Review, January, 1863, No. 23.) The language in which this literature is written is the Romaut, a peculiar idiom, existing only in the manuscripts of the Troubadours, on the other side of that from the Consolamentum of the Cathari, and their translation of the New Testament. As no other monuments of the Romaut idiom have come down to us, it seems to have been confined within rather narrow geographical boundaries, and every thing points to the western slopes of the Cottian Alps as its home. It is nearly identical with that employed by G. Morel, in his Mémoires; and Morel was a native of Fraissières in Dauphiné, and active as a preacher among the Waldenses of Merindol, Cabrières, and other places in Provence; but it differs considerably from that employed in the decree of the synod of Angrogne (1552), which approached very closely to the Italian. The oldest writings of the Waldenses are translations from Scripture and from the Fathers. The translation of the New Testament is complete; but of the Old only the five libri supinentia—Psalmus, Wisdom of Solomon, and Ecclesiasticus—have been translated. Of the manner in which they made extracts and translations from the Fathers, the Vergier de Consolacion, or "Garden of Comfort," is a good specimen, employing with considerable adroitness the words of the great fathers and teachers of the church for the defence of the peculiar Waldensian maxims. The remaining prose literature consists of sermons, treatises, and commentaries, of which especially that on the Canticles is of interest. Among the poetical productions the Nobla Leyzcon (from the Latin lectio, "a portion of Scripture," "an oration") occupies the most prominent place. It is an exhortation to repentance, virtue, good works, etc., carefully avoiding the false manner of quieting conscience employed by the church, and powerfully inculcating the Waldensian principles on the various fields of morality. It dates from the fifteenth century. La paire eternal is a sublime hymn of praise to the Trinity: La barca, La novell confort, etc., are chiefly of moral character. In the beginning of the sixteenth century, however, that is, between the visit of the two emissaries from the Bohemian Brethren to Piedmont in 1497, and the first communication between the Waldenses of Provence and the Swiss and German Reformers, the Waldensian literature took a new departure under Bohemian auspices. The very answers which the Waldenses sent back to King Wenceslaw and the Utraquist ministers, and still more a little original treatise on Antichrist, dating from the same time, show the great commotion which the acquaintance with the Brethren had produced among them. The Waldensian Catechism (Las interrogeticnas menors) was drawn up upon the model of the Bohemian, though containing many features of its own; and a number of treatises on the sacraments, the decalogue, purgatory, worship of the saints, fasts, etc., were translated, or adapted from the Bohemian. The influence of this whole movement was immense. The idea of a complete separation from the Roman-Catholic Church became more familiar to the Waldenses. The biblical principle, that the ordinance of Christ is sufficient to salvation without the ceremonies of the old dispensation, and without the right of modern but merely human institution, was more precisely defined. The doctrine of transubstantiation became hollow, and was dropped. The books of the Troubadours, which before were the papers of Antichrist, dating from the same time, show the great commotion which the acquaintance with the Bohemian Brethren, no less than the fundamental Waldensian principle, to study the Bible, and make it the rule of life, led the Waldenses directly to the Reformation.

Relation to the Reformation.—In 1529, the Waldenses settled on the French side of the Cottian Alps, sent George Morel and Pierre Masson (Burck calls him Pierre Lathen) to the Swiss and German Reformers to lay before them an account of the moral and religious state of the congregation, and to ask explanation of certain doubted points of doctrine and discipline. The two emissaries first visited Neuenburg, Murten, and Bern, and then Basel, where Ecolampadius was teaching, and Strassburg, where he afterwards lived. Fortunately, quite extensive documents concerning this mission have come down to us: the address of Morel to Ecolampadius, and the...
answer of the latter in Sculetius. Annals, pp. 295-315; two more letters from Ecolampadius, in Ec. et Zwinglii epistolam libri IV., Basel, 1536; Martini Bucerii responsiones ad questions, etc., in the university library of Strassburg; and the Memoirs of Morel, written in Romaut, and preserved by Dublin. Morel more lately decided to convene a synod, of which, in harmony with the old Waldensian articles de la fe, professes belief in the twelve articles of the Apostle's Creed, the Trinity, and the divinity of Christ; rejects the worship of saints with their festivals and vigils, the doctrine of purgatory, holy water, fasts, and the mass; defines the sacraments as holy symbols, visible tokens of an invisible grace; and finally recommends auricular confession as something useful. To this confession were added no less than forty-seven questions: whether there were only two sacraments, or, as the Roman Catholics say, seven; whether the sacrament of Christ refers to hereditary sin only, as the Roman theologians said, or also to actual sin; which were the canonical books of the Bible; and which not; whether the allegorical interpretation of Holy Writ — one of the main supports of the Church of Rome, and hitherto much used by the Waldenses themselves — was of any use; whether of the words, of Christ, some were only meant for advice (consilia), while others were direct commandments, etc. In speaking of the sacraments which the Waldenses continued to take from the hands of the Roman-Catholic priests, it is evident that Morel never thought of a complete separation from the Church of Rome; and from several other passages it appears that the Waldenses had read the De libero arbitrio of Erasmus and the De serro arbitrio of Luther, but without arriving at any definite result. Nor was their conviction settled with respect to the new doctrine of justification by faith. On all these points the Reformers gave the two emisaries open and clear answers; and Ecolampadius specially emphasized the necessity of complete separation from the Church of Rome. On their return, Masson was seized at Dijon, and decapitated; but Morel succeeded in reaching Merindol, and laid his Memoirs before the congregation. The impression was very deep, and it was immediately decided to convene a synod, to which should be invited some of the most distinguished and most experienced preachers of Apulia and Calabria, and some of the most prominent of the Reformed theologians. The synod assembled at Chanforaus, a village in the Valley of Angrogne, Sept. 12, 1532. Farel and Saunier were present. It lasted five days. The most important of its decrees are, a Christian may swear by the name of God; no work is good but that which is commanded by God, and no work is bad but that which is forbidden by God; in the rest, Bigot's inquiry how far auricular confession is not commanded by God; a Christian is not forbidden to refrain from working on Sundays; the external word is not necessary in prayer, nor the bent knee, the bowed head, the fixed hour; laying on of hands is not necessary; the sacrifice is not bound to be eaten by all; nor is it absolutely forbidden by God to take interest; all who are saved were elected before the creation of the world; he who asserts the existence of freewill denies the predestination and grace of God, etc. The difference between these decrees and the original Waldensian faith is very striking. The instructions of Ecolampadius and Bucer are everywhere visible. The last propositions concerning predestination are, no doubt, due to Farel. Remarkable is the total absence of strictly dogmatical propositions; but already the Bohemian Brethren had noticed the aversion of the Waldenses to doctrinal expositions and formal creeds. Remarkable is also the complete silence concerning one of the most important points, at least from a practical point of view, — the separation from the Church of Rome. Probably this omission was due to a cautious regard to a minority of the synod, which was frightened by the great innovations. Representatives of that minority shortly after repaired to Bohemia, where the Reformation had produced a similar movement, and caused the formation of a corresponding minority, the so-called Pseudo-Hussite. Several letters were exchanged between Bohemia and Piedmont; but a new synod of St. Martin (1533) broke off the negotiations, and confirmed the decrees of the synod of Angrogne.

Separation from the Church of Rome, and Persecutions. — The separation from the Church of Rome was most rapidly effected among the French Waldenses. In 1535 the congregations of Provence numbered several thousand members, and presented to Francis I., their king, a confession of faith wholly reformed. But in 1540 a horrible persecution broke out: twenty-two villages were burnt down, four thousand persons were massacred, and the congregations were all but destroyed. About four thousand persons sought refuge in flight, and returned afterwards to their old abodes, but lived on in a pitiable state. In Dauphine the persecution began in 1560, but was only of short duration. On the eastern side of the Cottian Alps the Reformation was more slow in its progress, but more successful in vindicating itself. The territory which by the peace of Cressy (1544) came under French dominion was returned to Piedmont by the peace of Chateau-Cambresis (1559), and in 1564 the foundation of a new synod was agreed to. The territory which by the peace of Cavour (1556) they obtained freedom of worship within certain confines, — the valleys of St. Martin, Perosa, and Luserna. The agreement was not kept by the government; and in 1571 the Waldenses formed the so-called "Union of Valleys," by which they bound themselves to cling to the Reformed faith, and defend their religious independence. The Reformation also reached the Waldensian congregations in Calabria; and two evangelical preachers, Negrin and Pascal, went thither as missionaries. But the movement was stopped with the most inhuman cruelty. Men, women, and children were slaughtered indiscriminately at fixed terms; men were hanged on board the Spanish galleys, or sold as slaves. Pascal was burnt at the stake in Rome. Thus the valleys of Piedmont were, in fact, the only place where the Waldensian Church succeeded in maintaining itself; and it kept itself alive there for
more than two centuries with admirable heroism, but under unceasing suffering. Great internal changes took place. Foreign troops brought the plague into Piedmont; and from May, 1630, to July, 1631, more than ten thousand persons, that is, more than one-half of their Waldensian inhabitants, died from it in the valley. Only two clergymen were left; one of them Gilles, minister of Gresso, and the other, the Roman-Catholic French preacher were sent for, but they did not understand the Waldensian language. The service was celebrated in French, and the Waldensian tongue became mute. *Barbe* ("uncle"), the original Waldensian designation of a minister, whence the derivative *barbet* ("poodle"), was changed for *Messier* ("Mister"). The Liturgy was made to conform in all respects with the French-Reformed Liturgy, and many ancient customs disappeared. The discipline was also altered. The new pastors were disinclined to submit to the control of the elders and the scrutiny of the congregations; and when, in 1689, the Duke of Savoy gave the Waldenses a choice between the mass and exile, and 500 families emigrated, the Waldenses were often stolen or taken from them by force, and they had to pay tithes to the Roman-Catholic clergy. The natural result of this suppression was, of course, not one unbroken persecution; but the intervals of peace were short, and the outbreaks of fanaticism often terrible. That of 1655 seems, indeed, not allowed to have judges, lawyers, and physicians of their own faith, nor to hold any kind of office, nor to own real estate in Roman-Catholic territories, etc. Each congregation had five trustees or directors, but the majority of the board were always Roman Catholics. Their children were often stolen or taken from them by force, in order to be educated in the Roman-Catholic faith in the monastery of Pignerol. On Roman-Catholic feast-days they were not allowed to work, and they had to pay tithes to the Roman-Catholic clergy. The natural result of this suppression was a heavy emigration. As early as 1601 the Duke of Savoy gave the Waldenses the choice between the mass and exile, and 500 families emigrated. In 1685 Amadeus II., compelled by Louis XIV., again threatened them with forced conversion or banishment; but this time they decided to stay and resist. French troops were employed against them; and, after a most heroic defence, they were compelled to surrender. Some about to a mock conversion: others went into exile. About 2,600 settled in Geneva. The great elector offered to receive 2,000. Congregations were formed in the Palatinate, in Hesse, and in Nassau. But home-sickness led many of these emigrants to return; and in August, 1689, about 800 or 900 Waldenses, headed by their pastor, Arnaud, forced their way back to their native valleys under enormous sufferings and dangers. New suppressions followed in 1698, in consequence of a new alliance with France; and Waldensian congregations were settled in Württemberg, at Grossvillars, Dürmz, and Schönberg, though under unspeakable suffering. Great interferences brought with permanent Waldensian residence. The energetic protests, how­ever, of Holland and Prussia, prevented the fatal blow from being struck; and after that time the internal and external development of the Waldensian Church has gone on smoothly, and without interruptions. In Turin a Protestant chapel was opened in the house of the Prussian embassy, and a Waldensian pastor was appointed preacher. In the valleys the Waldensian schools were greatly improved, especially by the exertions of Dr. Gilles and Col. Beckwith. At the synod of St. Jean, in April, 1839, the church-constitution was revised on the basis of the decrees of the synod of Angrogne. The highest legislative authority is the synod. It consists of all pastors in office, two laymen from each congregation (who, however, have only one vote), and all candidates of theology; but the last-mentioned have only a right to make propositions, without the right of voting. It assembled every five years; the place varying between the valleys of St. Martin, Perosa, and Luserna. Besides its legislative power, it also has the power of confirming the pastors elected by the congregations. The highest administrative authority is the *Table* ("board"), consisting of a moderator, who presides over the synod, a vice-moderator, a secretary, and two lay-members. The *Table* is appointed by the synod, and its term of office is five years. Every congregation has its own consistory, consisting of the pastor and the elders. In 1848 the prospects of the Waldensian Church became very promising. Immediately after the promulgation of the new constitution, Charles Albert issued a letters-patent, declaring the Waldenses entitled to enjoy exactly the same social and political rights as his other subjects,—to frequent the schools and universities of the State, to acquire academical honors, etc.; and at the great national festival in Turin, in honor of the new constitution, the Waldensian delegates were hailed with enthusiasm whenever they showed themselves. Since that time the persecuted church has been able to carry on propaganda, and her aspirations are not low. She wishes to be to Italy in religion what Piedmont has been in politics; and, even though the present constitution is not so very alluring, she has, at all events, given a powerful impulse to the religious reform-movements in Italy. She has established prosperous
missionary stations, not only in Piedmont, but also in other parts of Italy; and she maintains a good theological school in which the valleys there are 41 Waldensian congregations, 34 missionary stations, and 150 insulated places visited by Waldensian preachers.

Second Period of Literature. — As it became of consequence to the Waldenses to prove, that, by adopting the Reformation, they had undergone no essential change, a kind of mythical view of the origin and history of their church gradually developed among them. The government wanted to expel them from their native valleys, on the plea that they had become heretics by adopting the Reformation; and they wanted to justify their resistance by protesting that they had always held the same faith, and always lived in the same valleys. But in order to throw back into antiquity the origin of their church, make the valleys of Piedmont its true cradle, and bring its doctrines before and after the Reformation into perfect harmony, it was necessary to subject their literature to certain manipulations. This was accordingly done, both in the field of doctrine and in that of history. Before the Reformation very few traces are found of an attempt to go behind Waldus, and date the foundation of the Waldensian Church back to antiquity. When the Waldenses spoke of themselves as the descendants of the primitive church, as the small flock, which, through manifold persecutions, had kept the true faith alive since the days of the apostles, this must, no doubt, be understood spiritually. Nevertheless, the myth sprang up, that the sect was formed in the time of Pope Sylvester, when the Church of Rome lost itself in worldly riches and secular business. And when George Morel openly contradicts himself by dating the foundation of the Waldensian Church, now in the twelfth century, and then again far back into antiquity, it is evident that at this time there existed an historical knowledge and a popular opinion in conflict with each other. The latter became victorious. Perrin (Histoire des Vaudois, Geneva, 1619) and Gilles (Histoire ecclesiastique des églises réformées recueillies en quelques valles de Piémont, Geneva, 1648) still date the foundation of the Waldensian Church; but the latter adds that Waldus, when he came to the valleys of Piedmont, found there a population holding exactly the same faith as he. Leger (Histoire générale des églises évangéliques des valées de Piamont ou Vaudois, Leyden, 1609) connects the Waldensian Church immediately with that of the apostles; and Brez (Histoire des Vaudois, Paris, 1796) even makes the apostle Paul the founder. With respect to doctrine, it was quite natural that the Waldenses, when they became attracted by the Reformation, should fix their attention on those points of their doctrinal system which were in harmony with the teachings of the Reformers, and overlook or forget those numerous accommodations which had made it possible for them to remain within the pale of the Roman-Catholic Church. Thus an unconscious transformation began, which finally ended in conscious fabrication. An instance of the former occurs in the Union of Valleys, written in 1571 in England by Matthews (Facts and documents of the Waldenses, Lond., 1862) and Todd (Discourses on the Prophecies relating to Antichrist, Dublin, 1840). Concerning special

WALDHAUSEN, Conrad von, one of the precursors of Hus; was a native of Austria, a monk of the Augustinian order, and preached in Vienna from 1345 to 1390. In the latter year the emperor, Charles IV., appointed him pastor at Leitmeritz, whence he afterwards removed to Prague, which he left in 1393. Both in Austria and in Bohemia he produced a powerful impression by his sermons; but he was a revivalist, rather than a reformer. The dogmas and the discipline of the Church of Rome he did not attack; though he attacked the mendicant orders, and mercilessly castigated their follies and frauds. They finally lodged an accusation against him with the archbishop of Prague; but, when he was summoned before the court, no one dared to step forward, and support the accusation. See Jordan: Die Vorläufcr des Hussentumns, Leipzig, 1846. HERZOG.

WALDO, Peter. See WALDENSES.

WALKER, James, D.D., Unitarian divine; b. in Burlington, Mass., Aug. 16, 1794; d. in Cambridge, Dec. 23, 1874. He was graduated at Harvard College, 1814; studied theology; was pastor in Charlestown, 1818-30; Alford Professor of moral and intellectual philosophy in Harvard College, 1839-53; and president, 1853-59, distinguishing himself in each position. He issued Twenty-five Sermons, Boston, 1861; Memoir of Hon. Daniel Appleton White, 1863; Memoir of Josiah Quincy, 1867; and edited Stewart's Active and Moral Powers, 1849, and Reid's Intellectual Powers, 1850. See the posthumous volume of his sermons,—Reason, Faith, and Duty, Sermons preached chiefly in the College Chapel, 1876.

WALL, William, D.D., English divine; b. 1646; d. at Shoreham, 1728, where he had been vicar since 1678. He is famous by reason of his History of Infant Baptism, London, 1705, 2 vols.; reed. 1726. In 1711 John Gare, a learned Baptist minister, issued his Reflections on Mr. Wall's History: to it Wall replied in his Defence of the History, 1720. The three are now commonly printed together; best ed. by Henry Cotton, Oxford, 1836, 4 vols.; new ed., 1892, 2 vols.

WALLAFRID STRABO. See STRABO.

WALLER, Edmund, b. at Coleshill, Hertfordshire, July 5, 1676; d. at Eton, Oct. 21, 1687; was educated at Eton and Cambridge; in Parliament much of the time from 1625 to his death; on both sides during the civil war, and banished for some years; wrote in honor of Cromwell, 1654, and of Charles II., 1660; published volumes, 1645, 1664, etc. His Works in Verse and Prose have been often reprinted, and much admired. His few Divine Poems have enough life, or semblance of life, to justify mention here.

WALLIN, Benjamin, b. in London, 1711; and d. there Feb. 19, 1782. In 1741 he succeeded his father in a Baptist pastorate at Maze Pond, which he held till death. He published several volumes of sermons, Memoirs of a Gentleman, 1774, and a hundred and three Evangelical Hymns and Songs, 1756. Three of these were altered by Toplady in 1776, and have been considerably used. P. M. Bird.

WALLIS, John, D.D., F.R.S., English divine and mathematician; b. at Ashford, Kent, Nov. 28, 1616; d. at Oxford, Oct. 28, 1703. He was educated at Cambridge, where he was for a time fellow of Queen's College. He took holy orders, 1640; in 1644 was secretary to the Westminster Assembly, and pastor in London. In 1648 he became Savilian professor of geometry in Oxford; D.D., 1654; keeper of the archives at Oxford, 1658; was confirmed in his offices, and made one of the royal chaplains at the Restoration; member of the Royal Society, 1662. Besides mathematical works which prove him to have been one of the greatest mathematicians of his day, he published A brief and easy explanation of the Shorter Catechism, presented by the Assembly of Divines at Westminster to both Houses of Parliament, and by them approved, London, 9th ed., 1662; The doctrine of the blessed Trinity briefly explained in a letter to a friend, 1800 (followed by seven other letters on the same subject, these were republished by T. Flintoff, 1840); A defence of the Christian Sabbath, Oxford, 1892; Theological Discourses, London, 1692; Memoirs of the Life of Dr. John Wallis, 1791. The last volume contains a memoir by De Coetlogon.

WALLON CHURCH. See Holland, p. 1004.

WALPURGIS, or WALPURGA, St., a sister of St. Wunnebald and St. Willibald; was a native of England, and went to Germany at the instance of Boniface. She worked as a missionary in Thuringia, and became afterwards abbess of Heidenheim in the diocese of Eichstadt. She died in 776 or 778. Her arrival in Germany is commemorated on Aug. 4; her death, on Feb. 25; and her canonization, on May 1. Her legend is rather meagre, but so much the richer are the traditions. See Act. Sanc., Feb. 25. On Walpurgis Night, May 1, the witches met.

WALSH, Thomas, Methodist, b. at Ballylin, near Limerick, Ireland, 1730; d. in Dublin, April 8, 1759. Brought up in the Roman-Catholic faith, he renounced that creed, and joined the Established Church in his eighteenth year, and two years later commenced itinerating as a Methodist preacher. He met with great success, but also persecution from Roman Catholics and Protestants alike. In 1753 he came to London on Wesley's call, and there began to study Hebrew and Greek so diligently that he won the enthusiastic admiration of Wesley, who pronounced him the best Bible student he knew. But he became chagrined by his incessant toils, and died at an early age. See his Life, by Morgan, London, 1762, New York,
WALTER OF ST. VICTOR. 2478

1843, republished by T. Jackson, Early Methodist Preachers, vol. iii.

WALTER OF ST. VICTOR, prior of the monastery of St. Victor, a pupil of the celebrated Hugo of St. Victor; d. 1180. He left a work, of which large extracts have been printed in Bulevs: Hist. Erir. Pars, T. ii. pp. 391, 402, 562, and 629, and which is generally named, after the words with which it begins, Contra quatuor labyrinthus (Abelard, Petrus Lombardus, Petrus Pictavinus, and Gilbertus Porretanus). The work is a violent but often striking criticism of the prevailing scholasticism, based on the just observation, that dialectics can decide only about formal truth (the correct transition from premises to conclusion), but not about material truth, the correctness of the premises. The author, however, is far from the lofty mysticism of his teacher. When the question arises, How the correct premises are to be found, he at once sinks down to the reigning church. He is often mistaken for Walter of Mauritiania, who taught rhetoric in Paris, was appointed bishop of Laon in 1155, d. in 1174, and wrote against Abelard’s conception of the Holy Trinity.

C. SCHMIDT.

WALther von der Vogelweide.

Among the great German poets of the twelfth and thirteenth centuries, who created the first classic period of German literature, Walther von der Vogelweide takes the highest rank as a lyric poet. Not only has he become immortal by his songs of love and spring, which have almost no equal in German literature, but by the power of his verses he has also a great political significance; and the strength of his language against Pope and Church makes him even a forerunner of the Reformation.

We do not know when and where he was born; although his birth falls not long before 1170, as his death can hardly have occurred long after 1230. The principal events of his life we must trace from his poems. At the end of the twelfth century we find him at the court of Austria, the scene of a bright, joyful life, and the home of poets and minstrels of all kinds; and it is probable that most of his beautiful “minnesongs” were produced at that time. But soon with the rise of political troubles in Germany, we find him passionately engaged in politics, taking the part of the different emperors who followed each other at short intervals. And now it is that he becomes the creator of that political poetry which had so great an influence upon the minds of his contemporaries. His clear eye detected the real source of the whole political misery of Germany in the destructive influence of Rome; and therefore he uses all the power of his art and satire against the Pope and his priests, “turning thousands from their duty to Rome,” as a contemporary, Thoma sin, says in his Waelsche Gast. The language of these verses may justly be compared to Luther’s early writings. Here is one of these poems in prose, translated by Bayard Taylor:

“Ye bishops and ye noble priests, you are misled. See how the Devil entangles you in the Devil’s net! If you say to me that he has the keys of St. Peter, then you have forgotten that St. Peter, the fisherman, was a teacher of St. Peter, the fisherman; howbeit the keys are from the Bible. By our baptism it is forbidden to us that God’s sacraments should be bought or sold. But now let him add that in his black book, which the devil gave him, and take his tune from Hell’s pipe, ye cardinals, ye root your choirs well; but our old holy altar stands exposed to evil weather.”

It is very probable that Walther joined the crusade of Frederick II. in 1228, and that he died shortly afterward in Würzburg.

Walther belonged to the poorer of German noblemen, his life, however, shows his gentle birth; but he was one of the better class of minstrels, who went from castle to castle singing to the accompaniment of some musical instrument. He passed the greater part of his life in poverty, and it is touching to hear his joy when finally presented with an estate by Frederick II. It is the picture of a true and great poet which Walther has left to us in his songs. Love, nature, religion, and politics are his principal themes; and here he shows a purity, depth, and richness of feeling, which are equal only to his independent character. Although firm in his religious, political, and moral convictions, he objects slop to the new men of real religious tolerance in the middle age. In this respect respecting the great Emperor Frederick II., he may be called a prophet of the modern spirit as well as a true representative of his age.

The best of the numerous editions of Walther’s poems is that of K. Lachmann, Berlin, 1827, and often since: a more popular one is that of F. Pfeifer, in his German Classics of Middle Ages, translated into modern German by Simrock. [W. Grimm’s theory, that Walther is also the author of the didactic poem Fröndke’s Beschendeinheit, adopted by W. Wackernagel, has been abandoned. Cf. W. Lachmann: Leben Walther’s d. Vogelweide, Bonn, 1858; Volkel: Walther v. d. Vogelweide in seiner Stellung zu Kaiserum u. Hierarchie, Gütersloh, 1877, pp. 35.]

W. Wackernagel (Dr. J. Goebel).

WALTON, Brian, D.D., b. at Seymour, Yorkshire, 1600; d. in London, Nov. 29, 1661. He was graduated M.A. at Cambridge, 1623; curate and also schoolmaster in Suffolk; in 1626 rector of St. Martin’s Orgar, London, to which he was joined in 1636 the rectorship of Sandon, Essex, at which time he was chaplain to the king, and prebend of St. Paul’s; in 1639 he was made D.D. (his thesis was, the Pope not infallible judge in matters of faith); in 1640 he was joined of both reversion, was persecuted for his loyalty, fled to Oxford, and there formed the design of the great Polyglot, by which he immortalized himself. After the surrender of Oxford (1646), he went to London with the materials he had collected, and in 1652 published his prospectus to the Polyglot. Subscriptions were placed at ten pounds a set; the six volumes appeared 1654—57. (For particulars, see Polyglot Bibles.) As a help to the student of his Polyglot, he published, London, 1655, Introductio ad Lect. Orient., republished, Deventer, 1655 and 1658. Owen thought the Polyglot, especially the Prolegomena, contained things injurious to Christian liberty. To him he addressed himself in his Considerator Considered, London, 1860. Walton’s Polyglot is the first book in England published by subscription. Walton was at the Restoration made chaplain to the king, and on Dec. 2, 1660, was consecrated, in Westminster Abbey, bishop of Lincoln. He died Oct. 19, 1690, by Todd, London, 1821, 2 vols. The second volume is a reprint of the Considerator Considered.

WANDELBERT, St., b. in 813; d. in 870. He entered early the monastery of Prüm, near Ech-
ternach, in the Eifel Mountains, and was afterwards made director of the cloistral school, which he brought to a very flourishing condition. He also developed a great literary activity; but only two of his works have come down to us.—Vita et Miracula S. Goar, first printed at Mayence, 1498, then by Sarius and Mabilon, in Act. Sanct., July 6, and Manentologum, written in verse, on the basis of the martyrologies of Jerome, Beda, and Florus, and printed first among the works of Beda in 1538, then by D'Achery, in his Spec. et Script. V.

WANDERING IN THE WILDERNESS. See WILDERNESS OF THE WANDERING.

WANDERING JEW. See JEW, WANDERING.

WAR. Though war most certainly is an evil, it may be considered from various points of view. Looking solely at the suffering and loss it entails, the temptations it offers, the passions it awakens, and the habits it engenders, it is not unnatural that some Christian writers, such as the Quakers, etc., should feel themselves justifiably in absolutely condemning it. The view is, nevertheless, one-sided; and the application of Jesus' words in the Sermon on the Mount (Matt. v. 39), as a biblical support of it, is false. It is all very well that in the kingdom of heaven there shall be no war, and that the development of the divine scheme of salvation points directly to the abolition of war; but the future cannot be anticipated, and the tribulations of the present a Christian has to bear with patience (Rom. xii. 12). In the Old Testament we meet with quite another reason why this view should be considered valid only under the old dispensation. The New Testament nowhere rejects war unconditionally. John the Baptist does not demand of the soldiers (Luke iii. 14), nor Jesus of the centurion of Capernaum (Matt. viii. 5), nor Peter of Cornelius (Acts x.), that they shall abandon their profession. Since God has given the sword to the powers to punish any one that does evil (Rom. xiii.; 1 Pet. ii.), there is a right of war; for it is as much a duty to defend the State against external as against internal aggressors. And it is from this point of view that Luther, in his celebrated treatise De Kriegsteute auch in seligem Stande sein können, defines war for the sake of war as sin, but war for the sake of the defense, as duty.

The first Christians abhorred war, partly on account of a misinterpretation of the words of Jesus to Peter, "For all they that take the sword shall perish with the sword" (Matt. xxvi. 52), partly because military service brought them in contact with many idolatrous rites, and the State in general seemed to them an expression of the godlessness of the world and its hostility to Christ. In this spirit Tertullian treated the subject (De idol., 19; De corona militis, 11). Nevertheless, in spite of the reigning aversion, many Christians served in the Roman army, as may also be seen from the writings of Augustine (Apolog., 42; Ad Scap., 4); and when, under the reign of Constantine, the relations between church and 'State' became one of intimate friendship and alliance, the objections of the Christians to war gradually were silenced. Augustine, who maintained intimate personal and epistolary intercourse with many distinguished statesmen, such as Marcellinus and Bonifacius, considered war a social benefit, and military service an employment of a talent agreeable to God (Ep. 207 ad Bonif., and Ep. 135 ad Marc.). In his look against Faustus (lib. 22, cap. 74) he explains, Quistam precent ("What is there bad in war?") Later on, when it became the great task of the Church to convert the Germanic tribes, she was compelled to take the very code of war in hand: and she was compelled, to mitigate its horrors and cruelties by the "truce of God," the sanctity of sacred places, etc. Finally she became herself an instigator of war: from her issued that enthusiasm which sent the Crusaders to the Holy Land. Nor is the attitude which Luther assumed with respect to the Peasants' War and the war against the Turks, different in principle from that which the Roman-Catholic Church originally assumed with respect to the Crusades.

In the ancient church the clergy were absolutely forbidden to participate in war. During the middle ages it was not rare to find great generals among the bishops; such as Christian of Mayence, Abalson of Rockilde, and others. In modern times the question has been raised by the State, and has given occasion to some elaborate researches. See the "Ethics," of Harless, Rothe, Martensen, and others.

Karl Burger.

WAR, Hebrew Methods in. See ARMY.

WARBURTON, William, D.D., Bishop of Gloucester; one of the most learned and prolific prelates of the Church of England; b. at Newark-upon-Trent, Nottinghamshire, Dec. 24, 1698; d. at Gloucester, June 7, 1779. His father was an attorney, and educated him for the law, which he practised from 1719 to 1723; but theology had always been his passion, and therefore he was ordained deacon, 1725, and priest, 1726. His first charge was at Gresley, Nottinghamshire, 1726 to 1728, thence he passed to Brunt-Broughton, Lincolnshire, and there remained until 1746. In the retirement of country life he prosecuted his studies with great diligence, and wrote those works which have perpetuated his memory. The first of these was The Alliance between Church and State, or the necessity and equity of an established religion and a test law demonstrated, from the essence and end of civil society upon the fundamental principles of the laws of nature and nations, 1736, in which, while taking high ground, as the title indicates, he yet maintains that the State Church should tolerate those who differed from it in doctrine and worship. In quick succession came his great work, and one of the great works in English theology,—The Divine Legation of Moses, demonstrated on the principles of a religious duty, from the omission of the doctrine of a future state of rewards and punishments in the Jewish dispensation. Books 1., ii., iii., iv., v., vi., vii., viii., never appeared; book ix. was first published in his Works, 1758, 10th ed. of the entire work, ed. by James Nichols, 1846, 3 vols. The work raised a storm; and Warburton published a reply, Remarks on several occasional refutations of his Deism, 1748. This pamphlet cannot be understood without reference to the deistic controversy which produced it. (See DEISM, INFIDELITY.) The Deists turned their
attacks particularly upon the Old Testament, and
tried to make a case by alleging the absence of any
express statement respecting immortality. War-
burton turns the tables upon them by construct-
ing, out of the very absence of such statements,
a proof of the divinity of the Mosaic legislation.
The first three books deal with the necessity of
the doctrine of a future state of rewards and pun-
ishments to civil society from, (1) the nature of the
thing, (2) the conduct of the ancient lawgivers and
founders of civil policy, and (3) the opinions and
conduct of the ancient sages and philosophers.
The fourth book proves the high antiquity of the
arts and empire of Egypt, and that such high antiquity illustrates and confirms
the truth of the Mosaic history. The fifth book
explains the nature of the Jewish theocracy, and
proves that the doctrine of a future state is not in,
but makes part of, the Mosaic dispensation.
In the sixth book Warburton examines all the texts
brought from the Old and New Testaments to
prove a future state of rewards and punishments
did make part of the Mosaic dispensation. The
ninth book treats of the true nature and genius of
the religion of the Jews is briefly this: the Deists said the Jewish religion
could lay no claim to divinity, because its sacred
books said nothing respecting a future state of re-
wards and punishments; but for that very reason,
Warburton replied, must it be divine, since it did
really accomplish the punishment of wrong-doers
without such a doctrine, and no other legislation
has been able to do so without it. In answer to
the question, How could it do this? he re
plied, Because the foundation and support of the Mosaic
legislation was the theocracy which was peculiar
to the Jews, and which dealt out in this life right-
eous rewards and punishments upon individual
and nation. An extraordinary providence con-
ducted the affairs of this people, and consequently
the sending of Moses was divinely ordered.
The work is confessedly limited to one line of
argument, is defective in exegesis, and does not
do justice to the intimations of immortality among
the Jews; yet it is brilliant and vigorous, masterly argumentation, and bold
imagination. The excursus are particularly admi-
rable; e.g., the hieroglyphs and picture-writing
"The great proof of the discernment of Warbur-
ton was his dim second-sight of the modern dis-
covetvrs in hieroglyphics." — Denh Milman],
the mysteries, the origin of Book of Job (which
he calls "an allegorical poem written after the return from Babylon ").
Warburton was a man of uniting energy, wide
information, clear insight, and lively fancy. He
had a noble, open, guileless heart; yet he was
capable of intolerance and unfairness. As a critic
he was sharp, and often satirical, resembling Bent-
ley. He was comparatively slow in receiving pre-
ferments and honors, although he attracted such
great notice. In 1738 he was made chaplain to
the Prince of Wales; in 1746, preacher to Lin-
oc's Inn; in 1754, chaplain to the king; in 1755,
prebendary of Dunmow and D.D.; in 1754, dean
of Bristol; and, in 1760, bishop of Gloucester.
His writings during this period embrace A Vin-
dication of Mr. Pope's Essay on Man, 1739, and a
Commentary upon the essay, 1742 (by these writ-
ings he won Pope's firm friendship); Julian, 1750
(a proof of the numerous providential inferences
which defeated Julian's attempt to rebuild the
temple); The Doctrine of Grace, or the office and
operations of the Holy Spirit vindicated from the
inults of infidelity and the abuses of fanaticism,
1762, 2 vols. (a work directed against the Method-
ists, which did not advance his reputation). His
Works were edited by Bishop Hurd, 1788, 7 vols.
(the expense was borne by Warburton's widow),
new ed., 1811, 12 vols. [Supplementary to this
eedition are the Tracts by Warburton and a Warbur-
tonian, 1799; Letters, Kidderminster, 1808, 2d ed.
Lond., 1809; Selection from the Unpublished Papers
of Warburton, Lond., 1841. Bishop Warburton's
life was first written by Bishop Hurd, 1794, en-
larged edition by F. Kilvert, 1860, but best by
J. S. Watson, 1863. Compare the art. on Warbur-
2569-2573; and Leslie Stephen's Hist. of Eng.
Thought, chap. vii.] THEODOR CHRISTLIEB

WARBURTONIAN LECTURE was founded by
Bishop Warburton in 1768, by the gift of five hun-
dred pounds, for the purpose of proving "the truth of
revealed religion in general, and of the Chris-
tian, in particular from the complete text of the
prophecies of the Old and New Testaments, which
relate to the Christian Church, and especially to
the apostasy of Papal Rome." The lectures were to
be given at Lincoln's Inn, London, upon three
Sundays of each year. See lists in DARLINGTON'S
Cyclopedia Bibliographica, and Bohn's edition of
Lowes's. Of recent lectures may be mentioned
the STANLEY LEATHER'S Old Testament Prophecy, its
witness as a record of divine foreknowledge, 1880,
and EDERSHEIM'S Witness of Hist. to Messiah, 1885.
WARDEN is the name sometimes given to the
head of some English colleges, and also to the
superior of the chapter in some conventual
churches.

WARDLAW. Ralph, D.D., a prominent Scottish
divee; b. at Dalkeith, Dec. 29, 1779; d. at Glas-
gow, Dec. 17, 1853. By birth and education a
Presbyterian, he adopted Congregational views
before ordination. Educated at Glasgow univers-
ity, he was appointed minister of George Street
Congregational Church (afterwards removed
to George Street), which he held for over fifty
years. Professor of theology in the Glasgow The-
ological Academy from 1811 for some forty years.
A good scholar, polished gentleman, and devout
Christian; an expository preacher, keen in logic,
courteous to opponents, rather diffuse in style,
an admirable elocutionist; gathered a large and
influential congregation, and was for a long time
a leader in the Congregational churches in Scot-
land. He published largely; his chief works being
A Selection of Hymns, 1803, with supplement, 1817
(twelve of his own composition are included
these have since been extensively used); Discourses
on the Principal Points of the Socinian Contrroversey,
1814; Unitarianism Incapable of Vindication, 1816;
Expository Lectures on the Book of Ecclesiastes,
1821; Dissertation on Infant Baptism, 1825; Two
Essays on the Assurance of Faith and on the Extent
of the Apostasy from the Christian Religion, 1826;
The Sabbath, 1828; Civil Establishments of Christianity
tried by the Word of God, 1832; Christian Ethics,
1833; Congregational Independence, 1848; Essay
on the Miracles, 1852; and many occasional dis-
courses. Dr. Wardlaw was a powerful speaker.
on the platform, and took part in many public movements, especially in the anti-slavery controversy and the formation of the Evangelical Alliance in 1846. His System of Theology, 1855-57, 3 vols., and Lectures upon Proverbs (1861, 3 vols.), Romans (1861, 3 vols.), Zechariah (1892), and Jeremiah (1892), have been published after his death, and a Memoir by Rev. W. L. Alexander, D.D. (1856).

F. H. MARLING.

WARE, Henry, D.D., b. at Sherburn, Mass., April 1, 1784; d. at Cambridge, July 12, 1845. He was graduated from Harvard College in 1785; and from Oct. 24, 1787, until 1805, was pastor of the First Church, Hingham, Mass.; was Hollis Professor of divinity in Harvard College, 1805-16, and then in the divinity school, which was that year organized, until, in 1840, loss of sight compelled his resignation. "His election to the Hollis Professorship was the occasion of a memorable controversy. Mr. Ware, his predecessor, had always been regarded as a Trinitarian and a moderate Calvinist; but Mr. Ware was understood to be a decided Arminian and a Unitarian. Vigorous efforts were made to prevent the nomination, when submitted to the overseers, from being confirmed; but it was confirmed by a vote of thirty-three to twenty-three. The 'orthodox' clergy generally were greatly dissatisfied with the result, and Dr. [Eliphalet] Pearson, who had been both a professor and a fellow in the college, next year resigned both these offices, giving as a reason that he considered it a capital offense to introduce the writings of the Reformers, and to translate the Bible into the vernacular, - at best a work of superfluity. He listened to the Holy Maid of Kent (Elizabth Barton), but he persecuted the "heretics" without mercy. See the numerous works upon the English Reformation.

C. SCHOLL.

WASHBURN, Edward Abel, D.D., b. in Boston, Mass., April 16, 1819; d. in New York, Feb. 2, 1881. Dr. Washburn was for nearly forty years a clergyman in the Episcopal Church, of which, in the latter years of his life, he was one of the prominent leaders. Grandson of Gen. Washburn of Massachusetts, and son of a well-known Boston merchant, he passed the early part of his life in the study of literature and philosophy, and, graduating from Harvard College in the year 1838, he entered the Congregational ministry after a year's study in each of the seminaries of Andover and New Haven. He soon found, however, that he could not be satisfied with this communion, and after a short pastorate he entered the Episcopal Church, being ordained to preach in Boston in 1845. From this time, until 1851, he was rector of St. Paul's, Newport; and then he left the foundation of his wide scholarship and learning by constant study. For two years after this time he journeyed in the East, visiting Egypt, Palestine, India, and China, and on his return succeeded Dr. Coxe as rector of St. John's, Hartford. In the same year he was married to Miss H. Lindsly, daughter of Dr. Lindley of Washington. In 1860 he received the degree of doctor of divinity from Trinity College. Two years later he accepted the charge of St. Mark's, Philadelphia, whence, in 1865, he was called to Calvary
Church, New York, where for sixteen years he worked with unceasing toil, although contending, in the latter years of his life, with an incurable illness. Dr. Washburn's breadth of mind, and deep love of truth, were united with such power of eloquence, that he was for many years a recognized leader in his church. As a Churchman he belonged neither to the high nor low parties, but advocated most earnestly the position of the New School of Broad Churchmen. His literary works were mainly formed of scattered articles; such as the essays read before the General Conference of the Evangelical Alliance in New York, 1873, on *Reason and Faith*, and before the Conference in Basel, 1879, on *Socialism*; essays published about the same time, in different reviews, of which the best known is his review on the *Conflict between Religion and Science*; and contributions to Dr. Schaff's edition of Lange's Commentaries. He took, also, an active part in the revision of the New Testament, being one of the American Committee. With the exception of a few short articles and poems, his busy life permitted him to publish but one volume, *The Social Law of God* (1875), a series of sermons on the Ten Commandments, which quickly passed through five editions. After his death another volume of selected sermons was published in 1882; and a third volume of sermons and lectures were in 1888 collected and published by the clerical club of which he was a member. Dr. Washburn was in many respects a remarkable man. The power and influence he possessed in and outside of his own church were due partly to his great abilities as a scholar,—for he was both philosopher, historian, and linguist,—and partly to his eloquence as a preacher; but much of this came also from his character. A close reasoner, and an able defender of his own views, he was at the same time as honest, and free from bigotry, as he was strong and intrepid. His abhorrence of cant, his warmth of heart, and his purity of soul, made him one not only to be admired, but also one to be loved and cultivated as a friend. He took a deep interest in philosophical questions, but he made them subservient to his practical work and the vital problems of Church and State.

**E. W. HOPKINS.**

**WATCH-NIGHT.** The *Watch-Night* is kept by Methodists at the eve of the year; the time until midnight being spent in devotional exercises. The custom of holding night-meetings during the week started among them in Bristol, Eng.; but Wesley brought it into general use. At first they were frequent, but now are restricted to one evening of the year.

**WATER, Holy.** See Holy Water.

**WATER OF JEALOUSY.** See Jealousy.

**WATERLAND, Daniel, D.D.** b. at Waseley, Lincolnshire, Eng., Feb. 14, 1803; d. in London, Dec. 23, 1740. He was educated at Cambridge, fellow of Magdalene College (1704), chaplain in ordinary to George I. (1714), vicar of Twickenham, and archdeacon of Middlesex (1730). He is renowned as the bold defender of the Church doctrine, especially of the Athanasian Creed, and the being of God, and defended the Athanasian Creed in his *Critical History of the creed*, 1724. He wrote, also, *A Review of the Doctrine of the Eucharist as laid down in Scripture and Antiquity* (1737), against Hoadley's *Zwinglian*, and Johnson's and Brett's *Romanizing*. Waterland always wrote without bitterness or heat, and therefore was a model controversialist. His *Works* appeared in a complete edition, Oxford, 1823-28, new ed., 1845, 6 vols., prefaced by a Life by Bishop Van Mildert.

**THEODOR CHRISTLIES.**

**WATSON, Richard, Bishop of Llandaff, both chemist and theologian; b. at Heversham, Westmoreland, August, 1782; d. at Calgarth Park, Westmoreland, July 4, 1816.** He was successively fellow of Trinity College, Cambridge, Oct. 1, 1780; professor of chemistry, Nov. 19, 1784 (when, according to his own confession, he had never read a syllable on the subject, or seen a single experimen; he taught it only from his memory); he was a son of a clergyman, and was at once an informed and excellent teacher; regius professor of divinity, Nov. 14, 1771 (in the seven days previous he took the degrees of bachelor and doctor of theology, and for a second time assumed to teach a subject he confessedly had never studied; his theology, he says, was purely biblical, he cared nothing about "systems"), and rector of Somersham, 1771; prebendary of Ely, 1774; archdeacon of Ely, and rector of Northwold in Norfolk, 1780; bishop of Llandaff, July 26, 1782. He retired from public life, in which he had prominently figured for many years, in 1786, and, retaining his bishopric, spent the rest of his life chiefly in agricultural pursuits. He was rather versatile than deep, yet deserves mention for his two apologetic writings in the form of letters, *Apologeticus* (1776), addressed to Edward Gibbon, and *Apologeticus* (1780), addressed to Thomas Paine; and for his very valuable *Collection of Theological Tracts*, 1785, 6 vols., 2d ed., 1791. See list in Darling. See his autobiography, *Anecdotes of the Life of Richard Watson*, published by his son, 1817, 2 vols., 2d ed., 1818.

**WATSON, Richard, one of the most eminent Methodists; secretary of the Wesleyan Missionary Society; b. at Barton-upon-Humber, Lincolnshire, Feb. 22, 1781; d. in London, Jan. 8, 1833.** He received no schooling after his fourteenth year, but at fifteen commenced to preach as a Methodist itinerant. Accused unjustly of Arianism, he joined the Methodist New Connection, 1801, but in 1812 was received back into the Wesleyan body, and the next year zealously labored in the organization of their missionary society, and was one of the secretaries from 1816 to 1830. He also took an active part in the anti slavery movement, and lived to see the preparation for the emancipation of all slaves in the British Colonies. He was a man of restless activity, versatility, conscientiousness, and practical skill. He represents the more thoughtful and moderate form of Methodism, and by his works won and has maintained an honored place among English theologians. His writings embrace *A Defence of*
the Wesleyan Methodist Missions in the West Indies, 1817 (a work which did much to reveal the misery of slavery in the West Indies, and lead to its abolition); *Conversations for the Young, 1830* (a good help for young people reading the Bible); *Life of John Wesley, 1831* (written by request of congregations). Watts himself did not prepare themselves for their profession ("though not the legal, it has been the moral and scientific standard of Methodism"); *Sermons and Sketches of Sermons, 1834*, 3 vols., reprinted, N.Y., 1843. Watson's *Life* was written by Rev. Thomas Jackson, in the first volume of the collected edition of his works, 1834–37, 13 vols., 7th ed., 1837–58. [An Analysis of the Institutes was prepared by Dr. McClintock in 1812, bound with new edition of the work (N.Y., 1850, 2 vols.), and revised by James A. Bastow; published separately, London, 1870.]

**THEODOR CHRISTLIEB.**

Watson, Thomas, eminent nonconformist divine; d. in Essex about 1689. He was educated at Emmanuel College, Cambridge, and was rector of St. Stephen's, Walbrook, London, 1646; ejected for nonconformity in 1662; preached at Crosby Hall in 1672, but retired after a few years. He was an admired preacher; and one of his sermons, *Heaven taken by Storm* (often reprinted), was honored by the conversion of Col. Gardiner (cf. Doddridge, *Life of Col. Gardiner*). He published *Three Treatises,—(1) The Christian's Charter, (2) The Art of Divine Contentment, (3) A Discourse on Meditation*, London, 8th ed., 1699; *A Body of Practical Divinity* (Dr. Chauway's) by and with two Catechisms, and the Assembly's Catechism, 1692, last ed., New York, 1871. His *Select Works*, in which the above and other sermons are contained, appeared in London, 1821, and in New York, 1855.

**WATTS, Isaac**, the best-known of all English hymn-writers: b. at Southampton, July 17, 1674; d. at Abney Park, Nov. 25, 1748. The son of a zealous nonconformist boarding-school master, he was educated in the little dissenting academy at Newington, near London; studied theology; and in 1695 was chosen assistant minister to the independent congregation (Dr. Chauntry's) of Mark Lane, London; in 1702 became pastor, and held the position nominally until his death, although in 1712 he was compelled by ill health to retire from active service. In the latter year he was invited by Sir Thomas Abney to spend a week at Abney Park, near London, but remained for three years, and was the honored and beloved guest. He never married. In height he was little more than five feet.

At the age of seven he showed poetical talent; but his first volume (*Hora Lyrica*) did not appear until 1706. It was a promise rather than a performance of excellence. In the next year came his *Hymns and Spiritual Songs*. His hymns opened a new path: they were without precedent or rival. By them he has won the epithet "the inventor of English hymns" (Montgomery, *Christian Psalmist*, i. 695). Previous writers had, indeed, written hymns in public worship: he introduced hymns. There is now not a hymn-book published in any denomination which does not contain some of his; and although in some respects excelled by other hymnists, he has been equalled by none in depth of feeling, or in warmth, strength, and simplicity of expression. Yet his hymns are by no means faultless. Ofttimes they are defective in form and contents, prosaic, and carelessly rhymed, or not at all. It should be said, however, that these faults were not so offensive to his day as to ours, and also that "poetical license" allows many imperfect rhymes. Next came *The Psalms of David Illustrated in the Language of the New Testament*, 1719. Watts considered this his most important work, and indeed it effected the reformation of English psalmody. One noticeable feature of his psalms is their evangelical character. The title exactly describes the work. He never hesitates to read into the Hebrew psalms their New-Testament exegesis. He substitutes everywhere gospel for law. Does the Psalmist speak of sacrifices of bullocks and oxen, he introduces the sacrifice of Christ: does the Psalmist speak of fear, he of faith and love. But this peculiarity was no fault to his audience. With astonishing rapidity his psalms were taken up; and now they are well-nigh universally used, and have had a blessed effect in deepening spirituality, and propagating the Christian religion. In 1729 appeared his excellent *Divine and Moral Songs for the Use of Children,—* a book of such a noble, genuine, childlike simplicity, that it remains the favorite of its kind among English youth, and has yearly a large sale.

But Watts was more than a hymn-writer. He wrote upon logic, astronomy, geography, English grammar, pedagogics, and ethics. His *Logic, or the Right Use of Reason*, although now superseded, was used in the academies of Dissenters and in the universities of the Established Church. His *Improvement of the Mind: Philosophical Essays* (clear proof that metaphysical speculation was not his forte); *First Principles of Geography and Astronomy: and his very characteristic *Religious Juveniles, or Miscellaneous Thoughts in Prose and Verse,—have been widely useful. In 1728 he published his *Discourse on Instruction by Catechism, with two Catechisms, and the Assembly's Catechism explained*. Watts was considered one of the best preachers of his time. He published three volumes of discourses, 1721, 1726, 1727. The charge of Arianism brought against him is apparently unfounded. He has a monument in the cemetery of Abney Park, where he lies buried, and also in Westminster Abbey [a statue at Southampton (1881), and a memorial hall there (1875)].

His Works were published in London, 1810, 9 vols., and 1812, 9 vols. [additional volumes published in 1812. His *Life* has been written by Samuel Johnson, Rev. Thomas Milner, Robert Southey, Rev. Samuel Palmer, and Dr. Gibbons.]

**THOEDOR CHRISTLIEB.**
WAUGH, Beverly, D.D., Bishop of the Methodist-Episcopal Church; b. in Fairfax County, Va., Oct. 25, 1789; d. in Baltimore, Feb. 9, 1858. After a business career of a few years in 1806, he entered the Baltimore Conference, and in 1830 was constituted a bishop.

WAYLAND, Francis, b. in New York, March 11, 1796; d. at Providence, R.I., Sept. 30, 1865; was son of Rev. Francis Wayland; graduated at Union College in 1813; studied medicine, and began practice; was converted, and joined the Baptist Church in 1819; studied at Andover Theological Seminary in 1818 and 1819; was tutor in Union College, 1817-21; pastor of First Baptist Church in Providence, R.I., 1829-36; made professor in Union College in 1826; president of Brown University, 1827-56; degree of LL.D. from Harvard University, 1827-55; received degree of D.D. from Union College in 1827, and from Harvard College in 1852, and degree of LL.D. from Harvard College in 1852.

He is most widely remembered as a college officer. With Arnold of Rugby, and with his own instructors,—Nott of Union, and Stuart of Andover,—he ranks as one of the great teachers of the century. And his influence as an educator went beyond his own lecture-room. The text-books which he prepared for the use of his own classes soon came into general use. In the re-organization, brought about by him, of the courses of study in Brown University, he did much to reform the general system of college education. He was a leader in the organization of the system of public schools in the city of Providence, throughout the State of Rhode Island, and elsewhere. He was one of the founders and the first president of the American Institute of Instruction, for many years presiding over and taking an active part in its deliberations. He did much to secure the founding of free public libraries. Through many publications and addresses, and by extended treatises, he aroused and directed the educational spirit in the country at large.

Eminent as an educator, Dr. Wayland stands hardly less distinguished as a preacher. Some of his sermons, for example, his sermon "The Moral Dignity of the Missionary Enterprise," are prominent in the annals of the American pulpit. His "University Sermons" and other volumes of discourses have been widely read. His Bible-class in the university became widely known; and his preaching was not merely faithful official exhortation, it was the outburst of an earnest desire for the salvation of souls. It was his constant custom to talk individually with his students regarding their spiritual state, and to pray with them singly. In 1857-58, having retired from the college presidency, he acted for more than a year as pastor of the First Baptist Church in Providence, not only preaching each Sunday, but going, in pastoral visiting, from house to house to every family in the congregation, urging his hearers in person to become followers of Christ. He often preached to the inmates of prisons and other public institutions. In all his course of public service, he never ceased to be an earnest and effective preacher of the gospel.

His union of great mental power with strong common sense made him a wise counsellor and trusted guide. In the religious enterprises, both of his own ecclesiastical connection and of united Christian bodies, he was looked up to as an adviser and leader. As a citizen, also, he took a great interest in public affairs, and was continually called on to serve the State in matters which combined civil and moral interests, as, for example, public charities and prison-discipline. He was in the broadest sense a man; and all that pertained to human interests commanded his thoughts and efforts.

Lit. —A Memoir of the Life and Labors of Dr. Wayland, 2 vols. (New York, 1868), by his sons Hon. Francis Wayland, L.L.D., and Rev. H. L. Wayland, D.D., gives a list of his published writings, including Discourses (1832), Elements of Mental Science (1835), the same abridged (1836), the same revised (1865), Elements of Psychological Economy, also abridged (1857), Limits of Human Responsibility (1858), Thoughts on the Present Collegiate System in the United States (1851), A Discussion with Rev. R. Fuller, D.D. (1845), University Sermons (1850), Memoir of the Life and Labors of Rev. A. Judson, D.D. (1853), Elements of Intellectual Philosophy (1854), The Principles and Practices of the Baptist Churches (1856), Sermons to the Churches (1899), Sermons to the Nation (1896), a republication of University Sermons (1858), Letters on the Ministry (1863), Memoir of the Christian Labors of Thomas Chalmers (1864), also many introductions and notes to various works, articles in reviews and other periodicals, with separate discourses, sermons, addresses, orations, reports, tracts, etc. NORMAN FOX.

WAZO, Bishop of Liège; b. about 974; d. July 8, 1048. It was as a driver he first attracted the attention of Notger, bishop of Liège; and, as he showed aptness to learn, he was placed in the cathedral school. In due time he became teacher in the school, dean of the chapter, provost, and in 1041 he was elected bishop of Liège; and after some difficulties he was confirmed by Henry III. He proved a worthy bishop in every respect, and though he is of no great importance, either in history or in theology, his Life, written a few years after his death, by Auselmus, in his Gesta episcoporum Leodiensium, has a great interest to the student of the social state of affairs in those times. See Albrecht Vogel, in the first edition of Herzog's Real-Encyclopädie.

WEEK (_weather, pl._weather's and_weather's; inしばらく; sēpimana). The Greeks and Romans first became acquainted with the seven-day week through Christianity and the scattered Jews. [The Romans adopted it after the reign of Theodosius.] The expression ἦσσως is not found in the New Testament, but rather εἰμι ἐκ τοῦ ἡμερού (e.g., Luke xvi. 25) or εἰμί ἡμέρας (e.g., Matt. xxviii. 1), used, however, in the sense of εἰς, in the Old Testament, ἡμέρα is parallel with ἡμέρας (cf. Lev. xxiii. 15; Dext. xvi. 9). But μια, έδικτυ, etc., τοῦ θεοῦ, the special names for the days of the week, were not used by the Jews. The age of this hebdomadal division among the Jews depends upon the disputed date of the sabbath. (See Sabbath.) But, since the lunar month divides itself naturally into four periods of seven days each, this division must have been very old. It is found among all Semitic peoples. For the peculiar use of the word "week" in Daniel, see Daniel. [See art. "Week" in Smith: Dict. of the Bible. E. NÄCKBACH.
WEIGEL, Valentin, b. at Hayn in Misnia, 1538; studied at Leipzig and Wittenberg from 1654 to 1657; and was in the latter year appointed pas- tor of the community in Saxony, where he died Jan. 10, 1588. He appears to have been a precursor of Böhmé, and, on a basis of mysticism, a decided adversary of the scholasticism in which the Reforma- tion ended. Frightened by the terrorism of his heterodoxies: but privately he elaborated his system; and after his death his canlor, Weikert, passed to Ullmann, Tholuck, and Julius Muller. The scientific worth of the Institutions is very small. It has no originality. All its principal ideas were borrowed from Henke's Lineamenta, and Amnon's Summa, and the manner in which those ideas are combined is always superficial, and sometimes contradictory. See W. Steiger: Kritik des Rationalismus in Wegscheider's Dogmatics, 1830; and Hase: Anstörhr, 1837. THOLUCK.

HILLIGER: Futa et scripta M. Valentini Weigelii, Wittenberg, 1721. - H. SCHMIDT.

WEIGSCHREIDER. 2485 WEIGHTS AND MEASURES.

WEIGSCHREIDER, Julius August Ludwig, the representative of rationalistic theology; b. at Kubbe- lingen, Brunswick, Sept. 17, 1771; d. at Halle, Jan. 27, 1849. He studied theology at Helm- stadt, and was from 1795 to 1805 tutor in a merchant's family in Hamburg, where he published Elische studien recentiores, 1796, and Deum cum prin- cipa ethics a Kantio propositis comparata, 1797, and Uebcr die von der neuesten Philosophie geforderte Trennung der Moral von der Religion, 1804. After settling at Göttingen as a student in the university, he published in 1806 his Einführung in das Evange- lium Johannis, and was in the same year appointed professor of theology at Rinteln in Hesse. But in 1810 the university of Rinteln was closed, and he was removed, as professor of theology, to Halle. There he published in 1815 his principal work (Institutiones theologicae dogmaticae), which, in the department of systematic theology, is the true representative of that kind of rationalistic theology that laid the founda- tion of modern agnosticism. His Glaubenskunde, written immediately after the fall of Napoleon, the university of Halle en- tered upon a career of great prosperity; and Weg- scheider, as its most celebrated professor, often gathered more than three hundred students to his lectures. But early in 1830 he and his friend Gesenius were summoned before a committee of investigation, and even threatened with deposi- tion, and even threatened with deposi- tion, on account of the open rationalism of their teaching. The outbreak, however, of the revolu- tion of 1830, made the king of Prussia unwilling to employ rigorous measures of any kind. Weg- scheider remained in office; but his influence was completely lost, and the theological leadership passed to Ullmann, Tholuck, and Julius Muller. The scientific worth of the Institutions is very small. It has no originality. All its principal ideas were borrowed from Henke's Lineamenta, and Amnon's Summa, and the manner in which those ideas are combined is always superficial, and sometimes contradictory. See W. Steiger: Kritik des Rationalismus in Wegscheider's Dogmatics, 1830; and Hase: Anstöhr, 1837. THOLUCK.
WEIGHTS AND MEASURES. 2486

WEIR.

tioned (Exod. xxix. 40; Lev. xxi. 13; Num. xv. 4, 6, 7, 9, 10, xxxviii. 5, [7, 14]; Ezek. iv. 11, [14]). (c) log = ½ hin, ½ bath (Lev. xiv. 10, 12, 15, 21, 24), originally signifying a "basis."

(b) Dry Measures. (a) Letherch = tomer, occurs only in Hoseam ii. 2. (b) Ephah = ¼ homer, of frequent occurrence in the Bible (Exod. xvi. 36; Lev. v. 11, vi. 20, Num. v. 15, xxxviii. 5; Judg. vi. 19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ezek. xiv. 11, 13, 14, xvii. 5, 7, 11, 14): it is probably of Egyptian origin. (c) Sneh = ¼ ephah, denoting "measure" (Gen. xviii. 9; 1 Sam. xxv. 18; 2 Kings vii. 1, 16). The sheqash was otherwise termed shalish, as being the third part of an ephah (Isa. xliii. 12; Ps. lxxxii. 5). (d) Isbtron, the tenth part of an ephah (Exod. xvi. 36; in the Authorized Version, "tenth deal") (Lev. xiv. 10, xxxviii. 13; Num. xvi. 4). The older name seems to have been òmer (Exod. xvi. 16-36). (e) Cob, i.e., hollow or concave, mentioned only 2 Kings vi. 25. Both the liquid and dry measures had one large measure in common, the cor (1 Kings iv. 29; v. 11; 2 Chron. ii. 10, xxxvii. 5; Ez. vii. 22; Ezek. xiv. 14), also called homer, meaning "heap" (Lev. xxvii. 16; Num. xi. 32; Isa. v. 10; Ezek. xiv. 13), and equal to 10 bath. The "homer" was used only as dry measure. For the liquid measures we thus get:

\[
\begin{align*}
1 \text{ cor} & = 10 \text{ bath} = 60 \text{ hin} = 720 \log \\
1 & = 6 = 72 \\
1 & = 12 \\
\end{align*}
\]

or

For the dry measures:

\[
\begin{align*}
1 \text{ homer} & = 10 \text{ ephah} = 30 \text{ seah} = 100 \text{ omer} = 180 \text{ cab} \\
1 & = 3 = 10 = 18 \\
1 & = 35 = 6 \\
1 & = 18 \\
\end{align*}
\]

WEIGHTS. — At a very early period the Hebrews seem to have used scales for determining the weight of things, especially of precious metals. The weights generally consisted of stones. There were five standards of weights, — beka, genius, shkel, maneh, and kikkar. The highest was (a) the kikkar, or talent, literally "a circle," hence any round object, and thus a circular piece of money. It was of gold (1 Kings ix. 14) and of silver (2 Kings v. 22). (b) Maneth, the Greek mna or mna, strictly a portion, i.e., a subdivision of the "talent" = ¼ kikkar. (c) Shkel, properly a weight, the usual unit of estimation applied to coins and weights. It likewise was of two kinds, — the sacred (Lev. v. 15) and the royal (2 Sam. xiv. 26). (b) Bekah, strictly a cleft or fraction (Gen. xxiv. 22); and (e) gerah, properly a kernel or bean, like our "ain" (Ezek. xlv. 12; Ezek. xxx. 13; Lev. xxvii. 26; Num. iii. 47). For the weights we thus get:

\[
\begin{align*}
1 \text{kikkar} & = 60 \text{ maneth} = 3,000 \text{ shkel} = 6,000 \text{ beka} = 60,000 \text{ gerah} \\
1 & = 50 = 100 = 1,000 \\
1 \text{ "} & = 2 = 20 \\
1 \text{ "} & = 10 \\
\end{align*}
\]


WEIR, Duncan Harkness, D.D., Professor of Oriental Languages in the University of Glasgow, and one of the members of the Old-Testament Company of the Revisers of the Authorized Version of the Bible; b. at Greenock in 1822; d. at Glasgow, Nov. 24, 1876. He attained much distinction at college, but first attracted the attention of biblical scholars by his contributions to Kittó's Journal of Biblical Literature. He was appointed to the Glasgow chair in 1850, and in that position assisted very materially to raise in Scotland the too long neglected study of the Hebrew language, as well as of the Old-Testament Scriptures, to its true place in theological science. A strict disciplinarian, he was, above all, a sympathetic and stimulating teacher. To quote the words of one of his colleagues in the funeral sermon delivered in the university after his death, "His familiarity with the Hebrew language is in all its phases, his rational analysis and explanation even of its most peculiar and apparently abnormal phenomena, his delicate perception of his niceties, his sympathetic appreciation of the spirit of Hebrew poetry and Hebrew prophecy, gave to his prelections an interest and charm which were enhanced by the transparent simplicity and earnestness of his character." Another colleague, who had been his friend from his earliest years, thus described in a local periodical his personal character: "The grave has seldom closed over one whose life was more pure and blameless, more uniformly regulated by high principle and motive, and more incapable of an unworthy or ignoble action. A somewhat reserved manner gave, perhaps, to strangers, in their intercourse with him, an impression of coldness; but those who were honored by his friendship knew well . . . how their respect and admiration for the memory of the great scholar, the acute thinker, the sagacious counsellor, are blended with the deeper sorrow for the loss of the true and tender-hearted friend."
Dr. Weir died at a comparatively early age, and unhappily left behind him no adequate results, at least in a permanent form, of the great learning and ability by which, in the knowledge of those who knew him, he was so eminently distinguished. His chief literary works are occasioned by the character of his life and habitually presented in the introduction to his book on Isaiah, expresses his obligations to suggestions of Dr. Weir privately communicated to him. His non-productiveness in the way of authorship was partly due to the exacting nature of the duties of his chair, to which he devoted himself with scrupulous fidelity, and partly to the fact that he was looking forward, as he might reasonably do at his age, to a time of greater leisure, when the immense store of materials on Old-Testament criticism which he had accumulated, might be reduced to shape, and given to the public.

WILLIAM LEE.

WEISS, Charles, b. at Straßburg, Dec. 10, 1812; d. at Vanves, 1881. He was professor of history in the Lycée Bonaparte; and both his L'Espagne depuis le règne de Philippe II. jusqu'à l'extrauvant (Paris, 1844, 2 vols.) and his Histoire des refugia protestants de France (Paris, 1853, 2 vols.) were crowned by the Academy. In 1864 he became insane, and spent the rest of his life in an asylum at Vanves, near Paris.

WEISS, Pantaleon, generally known under the name Candidus; b. at Ips, in Lower Austria, Oct. 7, 1540; d. at Zweibrücken, Feb. 3, 1608. He studied at Wittenberg from 1557 to 1564; and in 1565 appointed rector of the Latin School of Zweibrücken, and, later on, pastor and superintendent of that city. Though he had studied at Wittenberg, and was honored with the friendship of Melanchthon, he was by the strict Lutherans suspected of inclining towards Calvinism; and he became, indeed, instrumental in the conversion of the principality of Zweibrücken from the Lutheran to the Reformed faith. At a theological disputation at Bergzabern, July, 1578, he for the first time divulged his Calvinist views of the person of Christ, which he further developed in his Dialogue de unione personali (laetrualium in Christo personalium, Geneva, 1593. He was immediately met by strong opposition: but the duke took his side; and in July, 1590, the court-preacher, Heilbrunner, one of the leaders of the Lutherans, was banished from the country. In 1586 Candidus published anonymously his Krämer Bericht von heiligen Altenmahn; which, point for point, follows the Reformed doctrine of the Lord's Supper; and in 1588 the Reformed faith was officially established in the country by the introduction of the Catechism of Zweibrücken, which was drawn up in close imitation of that of Heidelberg. Some resistance was offered by the inhabitants, but no serious disturbances took place. Among the other writings of Candidus is a great number of poems in Latin (Elegiae precatioinum, Epigrammatorum sacrorum, libri xii, etc.), but none in German. Edmund Butters: Panteleom Candidus, Zweibrücken, 1865.

WEISSE, Christian Hermann, b. at Leipzig, Aug. 10, 1801; d. there Sept. 19, 1866. He was professor of philosophy in the university of his native city, and wrote on mythology and esthet-
and Rowlands. These differences were not doctrinal in their nature; for the controversies which divided the English Methodists never affected their Welsh brethren, the latter being almost to a man Calvinists. In 1762-63 a great revival welded the divided church to an inseparable union. The year 1785 was signalized by the accession of the Rev. Thomas Charles of Bala, whose great work was the organizing of the denominational sabbath schools. These were in many respects similar to the circulating-schools established by Griffith Jones, and, like them, included the adults, as well as the children, of the congregations. The study of the Scriptures in these schools, by the whole church, led to two important results,—the one a demand for Welsh Bibles beyond the then means of supply, and as a consequence to the formation, in 1801, of the British and Foreign Bible Society; the other, a new impetus to the cause of Calvinistic Methodism. In fact, the formal act of separation from the Established Church was forced upon the denomination by its rapid growth. Communion in the few parish churches having "Methodistic" rectors became impossible to a body numbering its members by tens of thousands. And in the General Associations held at Bala and at Llandilo Fawr in 1811, twenty-one persons were ordained to the office of the ministry. This step led to the withdrawal of the majority of the episcopally ordained ministers, but their defection did not check the progress of the Welsh Calvinists. In 1813 the Home Mission Society was organized for work in the English districts bordering on Wales. In 1823 a Confession of Faith was adopted. In 1839 an theological seminary was established at Bala, and in 1842 another at Trevecca. The work of foreign missions was carried on, until 1840, in connection with the London Missionary Society; but since that date the church has maintained missions of its own in Khasia, India, in Brittany to the Breton kinsmen of the Welsh, and in London to the Jews. The last step in its organization was taken by the constitution of the General Assembly, at Stevens, in his History of Methodism, graphically describes it as the source to Wales of that "extraordinary religious progress which the thirty dissenting churches of 1715 have increased (1857) to 2,300; by which a chapel now dots nearly every three square miles of the country, and over a million people, nearly the whole Welsh population (seven-eighths), are found attending public worship some part of every sabbath."

Doctrine.—The doctrines of the Confession of Faith of this church are in substantial harmony with the doctrines of the Westminster Confession. The word "Methodist" in its name is, therefore, to be understood as defining, not a form of doctrine, but a mode of Christian life and work. The Confession is published in both English and Welsh.

Worship.—The church uses no Liturgy. Its services are simple, characterized by earnestness, and are conducted, as a rule, in the Welsh language.

United States. History, etc.—The first Calvinistic Methodist in America was the Rev. George Whitefield. Welsh emigrants of the Calvinistic faith began to enter the country about 1776; but being few in number, and unfamiliar with the English language, they worshipped, for many years after that date, with the Welsh Independents. Their first church was organized at Pen-y-caerau, Remsen, Oneida County, N.Y., in the year 1826. Within a year or two after, the first presbytery was formed. In 1838 a denominational magazine, Y Cynfal o'r Hen Wlwl ("The Friend from the Old Country"), was established in New York City by the Rev. William Rowlands, D.D, and aided greatly in furthering the interests of the denomination. In 1845 fraternal relations were entered into with the Old School General Assembly of the Presbyterian Church. The denomination is strongest in the States of New York, Pennsylvania, Ohio, Wisconsin, and Minnesota; and its synods bear the names of those States respectively. The presbyteries (1882) number eighteen. The General Assembly, established in 1870, meets triennially. In doctrine the Welsh Calvinists in the United States agree with their brethren in Britain. In polity they are, in some particulars, more nearly assimilated to the American Presbyterian churches.

Statistics. England and Wales (1882).—Churches (organizations), 1,179; English churches, 158; chapels and preaching-stations, 1,843; pastors, 610; preachers, 911; elders, 4,917; communicants, 119,653; children under care of the church, 56,452; Sabbath-school members, 158,585; hearers, 274,805; contributions, $818,375. United States (1882).—Churches, 171; ministers, 108; communicants, 11,000; children under care of the church, 5,700; Sabbath-school members, 13,500; hearers, 20,000.
WERKMEISTER, Benedikt Maria von, b. at Allgäu in Upper Swabia, Oct. 22, 1745; d. at Steinhach, near Stuttgart, July 16, 1823. He entered the order of the Benedictines in 1714; studied theology at Neresheim and Benediktbeuren, and was ordained a priest in 1769; and taught philosophy and canon law at various Roman-Catholic seminaries in Württemberg, but was dismissed in 1784 as an adherent of “osephinism” (see art.). In 1796, however, he was made pastor of Steinbach, and later on he had various positions in the administration. He wrote against the callicity of priests, against the worship of Mary, etc.


WENDELIN, or WANDELIN, a saint of the Roman Catholic Church, whose festival falls on Oct. 20. He was a native of Scotland, and flourished in the seventh century. Educated for the church, he went to Germany as a missionary; settled near Treves, and labored with so great success that the monks of Tholey, a convent situated near the Saar, chose him their abbot. Nothing more is known of him with certainty, but he is still devotedly worshipped in many parts of Germany and Switzerland as the protector of the cattle. See Act. Sanct., July 6, p. 171.

WENDELIN, Markus Friedrich, b. at Sandagen, near Heidelberg, 1834; d. at Zerbst, Aug. 7, 1862. He studied theology at Heidelberg; was for several years tutor to the young princess of Anhalt-Dessau; and was in 1811 appointed rector of the gymnasium of Zerbst, which position he retained to his death. His education fell in the period immediately after the contest between the Lutherans and the Reformed in the Palatinate. The Reformed came out victorious; but the contest had compelled them to employ the highest degree of scholastic precision in the exposition of their views: and in his theological works — Compendium christianae theologiae, Hanau, 1834; Christianae theologiae systema majus, published after his death, Cassel, 1856, and translated into Dutch and Hungarian; Exercitationes theologicae contra Erasmum, and Collatio doctrinae reformatorum et lutherorum, Cassel, 1856 — he shows himself to be one of the chief representatives of that Reformed scholasticism. But his great learning and activity outside of the field of theology kept his theological scholasticism in a healthy condition: indeed, scholasticism was with him nothing more than a method. See also EBRARD: Emendation scripturae et Wenden, Halle, 1822; and G. H. KIPPER: Wendische Geschichte aus den Jahren, 786-1182, Berlin, 1843, 3 vols.

WENDLES is the collective name of a number of Slavic tribes which in ancient time inhabited the northern part of Germany, along the Baltic Sea, between the Elbe and the Vistula — Obodrites in Mecklenburg; Ranes, or Ruggina, in the Island of Rügen; Pomeranians; Sorbians in Misnia and Brandenburg, etc. The name was derived from the old German wand (“water”), that is, those who live by the water; but they called themselves Slavenes, from Slaven (“word”), that is, those who were governed by laws understood, while their children the Germans njem, njemeta (the "dumb," the "unintelligible"). Agriculture, cattle-raising, fishing, and piracy, were their general occupations. Their religion was a strongly marked dualism, in which the evil always seemed about to gain the ascendancy. They worshipped their gods in temples and sacred groves, with many superstitions and cruel rites. Their morals were narrow, but not depraved. They were temperate, hospitable, independent, true to their friends, though it was considered fair to break a promise given to a stranger, or to give up their lives for the sake of their gods in temples and sacred groves, with many superstitions and cruel rites. Their morals were narrow, but not depraved.
WERNSDORF. 2490

WESLEY, Charles, youngest son of Samuel Wesley, sen., was b. at Epworth in Lincolnshire, Dec. 18, 1708, O.S. (Dec. 29, N.S.); and d. in London, March 29, 1758. In childhood he declined attending the university; but at the age of 14 he was appointed preacher at Mayence; and, when the plague forced him to leave that place, he obtained a similar position at Worms in 1742. It was at this time that he became the real author of the process instituted against him was hatred of his philosophical views, and not indignation at his theological ideas: for the process was instituted, not by his next superior, the bishop of Worms, but by the archbishop of Mayence; and the tribunal before which he was summoned was composed, not simply of general inquisitors, but also of some professors from Heidelberg, all of whom were realists. The process was opened Feb. 4, 1749, and the very first proceedings showed the ill-will which the judges bore him. The principal charges were, that he denied the procession of the Holy Spirit from the Son, rejected tradition, and disputed the absolute authority of a council legitimately convened. Then followed a number of minor errors. Concerning sin, he said that there was no deadly sin but that which the Bible designated as such; concerning hereditary sin, that it did not exist in the fetus; concerning the procession of the Holy Ghost, that the doctrine of transubstantiation was unnecessary; concerning celibacy, monasticism, fasting, etc., that they were not obligatory; concerning the hierarchical organization, that there was no difference between a bishop and a presbyter. At every point he made as great concessions as he conscientiously could, and by a general recantation he succeeded in escaping the stake; but he was locked up for life in an Augustinian convent at Mayence. From the elaborate report of the trial which has come down to us, as well as from Wesley's writing, it is evident that he mastered the formal principle of Protestantism — Scripture the sole rule of faith — with a greater clearness and completeness than the Reformers themselves, at least in the beginning of the Reformation. But it is also evident that he never actually reached the material principle of Protestantism — justification by faith; though he began his attack at the very same point as the Reformers — the doctrine of indulgences. He knew very well that ecclesiastical penance is very far from being identical with divine punishment, and that the Pope can dispense only from the former. He knew, furthermore, that a treasure of good works at the disposal of the Pope, and the transference by him of merit from one person to another, were empty pretensions. But to his eyes the sale of indulgences was simply an ecclesiastical abuse: that it was a danger to conscience he did not see. LIT. — Wesley was quite a prolific writer, but of his works only the two above mentioned have come down to us. A report of his trial is found in D'ARGENTÉRE: Collectio judiciariun de nonis erro- ribus, Paris, 1728. It consists of three parts, — Paradoxa Joannae de Wesaia (a collection of heretical propositions drawn from his various works), Examnen magistrale (a representation of the trial), and, finally, a survey by the author of the whole affair. See also H. Schmidt, Reformers before the Reformation [Eng. trans., Edinb., 1856, 2 vols.; 2d Ger. ed., 1868]. H. SCHMIDT.
WESLEY. 2491

WESLEY. John, the father of the doctrinal and practical system of Methodism; b. at Epworth, Eng., June 28, 1703; d. in London, March 2, 1791. The Wesley family has been traced, by an indefatigable genealogist in late years, back to a period anterior to the Norman Conquest. In the days of Athelstan the Saxon, Guy Wesley, or Welse-ley, was created a thane, or member of Parliament; and it is claimed that the genealogy of the

WESLEY. John, was educated at Westminster school, under his brother Samuel, 1718; at St. Peter’s College, Westminster, 1721; at Christ Church, Oxford, 1728, where, with his brother John and one or two others, he received the nickname of “Methodist.” In 1735 he was ordained, and went with John Wesley to Georgia, returning 1736. May 21, 1738, he “experienced the witness of adoption,” and at once joined his brother’s evangelical work. The two brothers, while in the books of joint authorship it is not always possible to distinguish with absolute certainty between the two, it is generally agreed that John wrote only the translations (almost wholly from the German, some forty in all) and a very few originals. Their style is the same, save for a little more severity and dignity on John’s part. Their first volume (or perhaps John’s alone, for it bears no name), possibly also the first English Collection of Psalms and Hymns, appeared at Charleston, S.C., 1737. A single copy was found in London, 1879, and reprinted 1882. It contains some pieces by John, but apparently none by Charles, who perhaps had not then begun to write. Another small Collection was published in London, 1738; and in 1740 began the long series of original works which are adapted to public worship. Of these were Hymns and Sacred Poems, 1739, 1740, 1742 (three separate books); the same, 1749, 2 vols.; Hymns on God’s Everlasting Love, 1741; On the Lord’s Supper, 1745; For that Seek and those that have Redemption, 1747; Funeral Hymns, 1746-59; Short Hymns on Select Passages of Holy Scripture, 2 vols. (2,348 pieces), 1762.; Hymns for Children, 1763; For Families, 1767; On the Trinity, 1767. Besides these there are some twenty tracts, minor in size, but containing some of Charles Wesley’s most effective lyrics, and a few elegies and epistles. The work of publication went on, though less vigorously in later years, till 1755, and that of composition till his death, at which he left in manuscript a quantity of verse, chiefly on Bible-texts, equal to one-third of that till 1785, and that of composition till his death, at

WESLEY, John and Charles Wesley, as reprinted by the Wesleyan Conference, 1868-72, in thirteen volumes, or near six thousand pages. Of the original publications, the earlier ones bore the names of both brothers, but most were the work of Charles alone. While in the books of joint authorship it is not always possible to distinguish with absolute certainty between the two, it is generally agreed that John wrote only the translations (almost wholly from the German, some forty in all) and a very few originals. Their style is the same, save for a little more severity and dignity on John’s part. Their first volume (or perhaps John’s alone, for it bears no name), possibly also the first English Collection of Psalms and Hymns, appeared at Charleston, S.C., 1737. A single copy was found in London, 1879, and reprinted 1882. It contains some pieces by John, but apparently none by Charles, who perhaps had not then begun to write. Another small Collection was published in London, 1738; and in 1740 began the long series of original works which are adapted to public worship. Of these were Hymns and Sacred Poems, 1739, 1740, 1742 (three separate books); the same, 1749, 2 vols.; Hymns on God’s Everlasting Love, 1741; On the Lord’s Supper, 1745; For that Seek and those that have Redemption, 1747; Funeral Hymns, 1746-59; Short Hymns on Select Passages of Holy Scripture, 2 vols. (2,348 pieces), 1762.; Hymns for Children, 1763; For Families, 1767; On the Trinity, 1767. Besides these there are some twenty tracts, minor in size, but containing some of Charles Wesley’s most effective lyrics, and a few elegies and epistles. The work of publication went on, though less vigorously in later years, till 1755, and that of composition till his death, at which he left in manuscript a quantity of verse, chiefly on Bible-texts, equal to one-third of that printed in his lifetime. His huge fecundity hindered his fame: had he written less, he might be read more; but he had not the gift of condensing. His thoughts, or at least his feelings, flowed more readily in verse than in prose: he wrote on horseback, in a stage-coach, almost in “the article of death.” His fifty-six Hymns for Christian Friends, some of them long and widely used, were dedicated to Miss Gwynne; and his last verse, taken down by her “when he could nearly articulate late,” preserves something of the old fire. He wrote with equal grace In Going to Answer a Charge of Treason, and For a Child Cutting his Teeth. Nearly every occasion and condition of external life is provided for in the vast range of his productions, which have more “variety of matter and manner” than critics have commonly supposed; and, as to feelings and experiences, “he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed,” or, more accurately, never surpassed in any age, by nearly any poet. Temperament and belief alike inclined him to subjective themes, and, guiding his unique lyrical talent, made him pre-eminent “the poet of Methodism.” To the wonderful growth and success of that system his hymns were no less essential than his brother’s government. They are the main element in most Wesleyan collections, both English and American: probably no school or system in any age or land has owned so mighty an implement in the way of sacred song. For the same reason non-Methodists long suspected and shunned this poetry, and still need to exercise unusual caution in admiring it. Its author was given not only to extravagances of expression (which were sometimes pared down by his brother’s severer taste), but to unrestrained and often violent emotion. His ecstasies and agonies occur too frequently for sober readers, and many of his finest pieces are in this high key. Withal he is too fluent, too rhetorical: his mannerism at times involves a lack of simplicity; his “fatal facility of strong words” is a fault both literary and religious. Yet his intensely sincere and fervent piety, his intellectual strength and acuteness, his unmistakably high culture, and the matchless spontaneity of his eloquence, place him easily at the head of British sacred lyriasts. No collection is complete—probably for a century none has been formed — without his hymns; and they are now perhaps more generally and widely used than of old. He is entitled to rank not merely as a hymn-writer, but among Christian poets. Many of his pieces which are so adapted to public worship, and very little known, possess much literary and human interest: his autobiographic and polemic writings, in the article of death,” preserves something of the old fire. He wrote with equal grace. In Going to Answer a Charge of Treason, and For a Child Cutting his Teeth. Nearly every occasion and condition of external life is provided for in the vast range of his productions, which have more “variety of matter and manner” than critics have commonly supposed; and, as to feelings and experiences, “he has celebrated them with an affluence of diction and a splendor of coloring rarely surpassed,” or, more accurately, never surpassed in any age, by nearly any poet. Temperament and belief alike inclined him to subjective themes, and, guiding his unique lyrical talent, made him pre-eminently “the poet of Methodism.” To the wonderful growth and success of that system his hymns were no less essential than his brother’s government. They are the main element in most Wesleyan collections, both English and American: probably no school or system in any age or land has owned so mighty an implement in the way of sacred song. For the same reason non-Methodists long suspected and shunned this poetry, and still need to exercise unusual caution in admiring it. Its author was given not only to extravagances of expression (which were sometimes pared down by his brother’s severer taste), but to unrestrained and often violent emotion. His ecstasies and agonies occur too frequently for sober readers, and many of his finest pieces are in this high key. Withal he is too fluent, too rhetorical: his mannerism at times involves a lack of simplicity; his “fatal facility of strong words” is a fault both literary and religious. Yet his intensely sincere and fervent piety, his intellectual strength and acuteness, his unmistakably high culture, and the matchless spontaneity of his eloquence, place him easily at the head of British sacred lyriasts. No collection is complete—probably for a century none has been formed — without his hymns; and they are now perhaps more generally and widely used than of old. He is entitled to rank not merely as a hymn-writer, but among Christian poets. Many of his pieces which are so adapted to public worship, and very little known, possess much literary and human interest: his autobiographic and polemic writings, in the article of death,” preserves something of the old fire. He wrote with equal grace.
family may be followed in an unbroken line from Guy to Samuel Wesley, the father of the Reformer. Samuel Wesley was a graduate of Oxford, and a minister of the Church of England. He married in 1689 Susannah, the twenty-fifth child of Dr. Samuel Annesley, who became the mother of nineteen children. In 1698 he was appointed rector of Epworth, where John, the fifteenth child, was born. He was christened John Benjamin, but he never used the second name. An incident of his childhood was his rescue, at the age of six, from the burning rectory. The manner of his escape made a deep impression on his mind; and he spoke of himself as a "brand plucked from the burning," and as a child of Providence. With a small income and a large family, the good rector, with the utmost economy, was most of the time in debt. The early education of all the children was given by Mrs. Wesley, a woman of remarkable intelligence and deep piety, apt in teaching, and wise and firm in government. At the age of ten John was admitted to the Charterhouse School, London, where he lived the studious, methodical, and (for a while) religious life in which he had been trained at home. He entered Christ Church College, Oxford, seven years later, was ordained in 1725, elected fellow of Lincoln College in the following year, and given his degree of M.A. in 1727. He served his father as curate two years, and then returned to Oxford to fulfil his functions as fellow. The year of his return to Oxford (1729) marks the beginning of the rise of Methodism. The famous Holy Club was formed; and its members, including John and Charles Wesley, were derisively called "Methodists," because of their methodical habits. John had enjoyed during his early years a deep religious experience. He went, says his latest and best biographer, Tyerman, to Charterhouse a saint; but he became negligent of his religious duties, and left a sinner. In the year of his ordination he read Thomas a Kempis and Jeremy Taylor, and began to grope after those religious truths which underlay the great revival of the eighteenth century. The reading of Law's Christian Perfection and Serious Call gave him, he said, a sublimer view of the law of God; and he resolved to keep it, inwardly and outwardly, as sacredly as possible, believing that in this obedience he should find salvation. He pursued a rigidly methodical and abstemious life; studied the Scriptures, and performed his religious duties with great diligence; pinched himself that he might have alms to give; and gave his heart, mind, and soul to the effort to live a godly life. When a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts," was wanted to go to Georgia, Wesley responded, and remained in the colony two years, returning to England in 1738, feeling that his mission, which was to convert the Indians, and deepen and regulate the religious life of the colonists, had been a failure. His High-Church notions, his strict enforcement of the regulations of the church, especially concerning the administration of the holy communion and the taking of oaths, hastened his departure. He left Georgia with several indirectiments pending against him (largely due to malice) for alleged violation of church law.

As Wesley's spiritual state is the key to his whole career, an account of his conversion in the year of his return from Georgia must not be omitted. For ten years he had fought against sin, striving to fulfill the law of the gospel, endeavored to manifest his righteousness; but he had not, he wrote, obtained freedom from sin, nor the witness of the Spirit, because he sought it, not by faith, but "by the works of the law." He had learned from the Moravians that true faith was inseparably connected with dominion over sin and constant peace proceeding from a sense of forgiveness, and that saving faith is given in a moment. This saving faith he obtained at a Moravian meeting in Aldersgate Street, London, while listening to the reading of Luther's Preface to the Epistle to the Romans, in which explanation of faith and the doctrine of justification by faith is given. "I felt," he wrote, "my heart strangely warmed. I felt I did trust in Christ Christ alone, for salvation; and an assurance was given me that he had taken away my sins." Two or three weeks later he preached a remarkable sermon, enforcing the doctrine of present personal salvation by faith, which was followed by another, on God's grace "free in all, and free for all." He was never ceased in his whole subsequent career to preach this doctrine and that of the witness of the Spirit. He allied himself with the Moravian society in Fetter Lane, and went to the Moravian headquarters in Germany to learn more of a people to whom he felt deeply indebted. On his return to England he drew up rules for the bands into which the Fetter-Lane society was divided, and published a collection of hymns for them. He met frequently with this and other religious societies in London, but did not preach often in 1738, because most of the parish churches were closed to him. His friend Whitefield, the great evangelist, upon his return from America, was likewise excluded from the churches of Bristol; and, going to the neighboring village of Kingswood, he there preached in the open air, February, 1739, to a company of miners. This was a bold step, and Wesley hesitated to accept Whitefield's earnest request to follow him in this innovation. But he overcame his scruples, and in April preached his first sermon in the open air, near Bristol. He said he could hardly reconcile himself to field-preaching, and would have thought, "till very lately," such a method of saving souls as "almost a sin." These open-air services were very successful; and he never again hesitated to preach in any place where an assembly could be got together, more than once occupying his father's tombstone as a pulpit. He spent upwards of thirty years in field-preaching,—entering churches when he was invited, taking his stand in the fields, in halls, cottages, and chapels, when the churches would not receive him. A rupture with the Moravians in London occurred. Wesley had helped them organize in May, 1738, the Fetter-Lane society; and the converts of the preaching of himself, his brother, and Whitefield, had become members of their bands. But finding, as he said, that they had fallen into heresies, especialmente Quakerism, a sect of colonists, and that at the close of 1739, Wesley was led to form his followers into a separate society. "Thus," he wrote, "without any previous plan, began the
Methodist society in England." Similar societies were soon after formed in Bristol and Kingswood, and wherever Wesley and his coadjutors made converts.

From 1739 onward, Wesley and the Methodists were persecuted by clergymen and magistrates, attacked in sermon, tract, and book; mobbed by the populace; often in controversy; always at work among the neglected and needy; and whatever was denounced as promulgators of strange doctrines, fomenters of religious disturbances; as blind fanatics, leading the people astray, claiming miraculous gifts, inveighing against the clergy of the Church of England, and endeavoring to re-establish Popery. Wesley was frequently mobbed, and great violence was done both to the persons and property of Methodists. Seeing, however, that the church failed in its duty to call sinners to repentance, that its clergy were worldly-minded, and that souls were perishing in their sins, he regarded himself as commissioned of God to warn men to flee from the wrath of God; and no opposition, or persecution, or obstacles were permitted by him to prevail against the divine urgency and authority of his commission.

The prejudices of his High-Church training, his strict notion of the methods and proprieties of public worship, his views of the apostolic succession and the prerogatives of the priest, even his most cherished convictions, were not allowed to stand in the way in which Providence seemed to lead. Unwilling that ungodly men should perish in their sins and because they could not be reached from the pulpit, he began field-preaching. Seeing that he and the few clergymen co-operating with him could not do the work that needed to be done, he was led, as early as 1739, to approve seriously, soon after openly, of lay-preaching; and men who were not episcopally ordained were permitted to preach, and do pastoral work. Thus one of the great features of Methodism, to which it has largely owed its success, was adopted by Wesley in answer to a necessity.

As his societies must have houses to worship in, he began in 1739 to provide chapels, first in Bristol, and then in London and elsewhere. The Bristol chapel was at first in the hands of trustees; but as a large debt was contracted, and Wesley's friends urged him to keep its pulpit under his own control, the debt was cancelled, and the trust became vested in himself. Following this precedent, all Methodist chapels were committed in trust to him until, by a "deed of declaration," all his interests in them were transferred to a body of preachers called the "Legal Hundred." When disorderly persons began to manifest themselves among the members of the societies, he adopted the plan of giving ticketstomy regulars, or members, with their names written thereon by his own hand. These were renewed every three months. The debt on the chapel was soon discharged, and thus dropped out of the society without disturbance. The tickets were regarded as commendatory letters. When the debt on the chapel became burdensome, it was proposed that one in every twelve of the members should collect offerings for it regularly from the eleven allotted to him. On the one side, by some of his preachers and societies, and on the other, adopted, the breach between Wesley and his was a figment, and that Wesley was "a scrip-tural episcopus as much as any man in England." Some years later Stilligleed's pamphlet led him to renounce the opinion that Christ or his apostles prescribed any form of church government, and the prevailing ordinance was confirmed by a presbyter. It was not until about forty years after this that he ordained by the imposi-
tion of hands; but he considered his appointment (says Watson) of his preachers as an act of ordination. The Conference of 1746 declared that the reason more solemnity in receiving new laborers was not employed was because it savored of state-liness and of haste. "We desire barely to follow Providence as it gradually opened. When, however, he deemed that Providence had opened the way, and the bishop of London had definitely declined to ordain a minister for the American Methodists who were without the ordinances, he ordained by imposition of hands for Scotland and England and America, with power to administer the sacraments. He consecrated, also, by laying on of hands, Dr. Coke, a presbyter of the Church of England, to be superintendent or bishop in America, and a preacher, Alexander Mather, to the same office in England. He designed that both Dr. Coke and Mr. Mather should ordain others. This act alarmed his brother Charles, who besought him to stop and consider before he had "quite broken down the bridge," and not immiter his [Charles's] last moments on earth, nor "leave an indelible blot on our memo-ry." Wesley declared, in reply, that he had not separated from the church, nor did he intend to, but he must and would save as many souls as he could while alive, "without being careful about what may possibly be when I die." Thus, though he rejoiced that the Methodists in America were freed from entanglements with both Church and State, he counselled his English followers to remain in the church; and he himself died in that communion.

Wesley was a strong controversialist. The most notable of his controversies was that on Calvin-ism. His father was of the Arminian school in the church; but John settled the question for others. This act alarmed his brother Charles, who besought him to stop and consider before he had "quite broken down the bridge," and not immiter his [Charles's] last moments on earth, nor "leave an indelible blot on our memo-ry." Wesley declared, in reply, that he had not separated from the church, nor did he intend to, but he must and would save as many souls as he could while alive, "without being careful about what may possibly be when I die." Thus, though he rejoiced that the Methodists in America were freed from entanglements with both Church and State, he counselled his English followers to remain in the church; and he himself died in that communion.

Wesley was the busiest man in England. He travelled almost constantly, generally on horse-back, preaching twice or thrice a day. He formed societies, opened chapels, examined and commis-sioned preachers, administered discipline, raised funds for schools, chapels, and charities, pre-scribed for the sick, superintended schools and orphanages, prepared commentaries and a vast amount of other religious literature, replied to attacks on Methodism, conducted controversies, and carried on a prodigious correspondence. He is believed to have travelled in the course of his life-work more than one hundred thousand miles, and to have preached more than forty thousand sermons. The number of works he wrote, translated, or edited, exceeds two hundred. The list includes sermons, commentaries, hymns, a Christian library of fifty volumes, and other texts-books, political tracts, etc. He is said to have received not less than a hundred thousand dollars for his publications, but he used little of it for himself. His charities were only limited by his means. He died poor. He rose at four in the morning, lived simply and methodically, and was never idle, even for a moment, unless by compul-sion. In person he was rather under the medium height, well proportioned, strong, with a bright eye, a clear complexion, and a saintly, intellectual face. He married very unhappily, at the age of forty-eight, a widow, and had no children. He died, after a short illness, in which he had great spiritual peace and joy, March 2, 1791; leaving as the result of his life-work 158,000 members, and 351 itinerant preachers, owning the name "Methodist." Wesley's mind was of a logical cast. His conceptions were clear, his perceptions quick. His conceptions were clear, his perceptions quick. His thoughts were strong and vigorous. He and his followers were more popular with the middle and upper classes than with the working classes, because of the more refined and more refined and more sugarcoated, less pointed, and more ceremonious character of his and his followers' meetings. Wesley's sermons were marked by a pure, unadulterated, simple, and generally, a strong, vigorous and forceful language. His logical acuteness, self-control, and scholarly acquirements, made him a strong controversialist. He wrote usually
currente calamo. His written sermons are characterized by clarity, originality, and thoughtfulness. They are doctrinal, but not dogmatic; expository, argumentative, practical. His "Notes on the New Testament" are luminous and suggestive. Both the "Sermons" (of which there are about a hundred and forty) and the "Notes" are in the Methodist course of study, and are doctrinal standards. He was a fluent, impressive, persuasive, powerful preacher, producing striking effects. He preached generally extemporaneously and briefly, though occasionally at great length, using manuscript only for special occasions. As an organizer, an ecclesiastical general, and statesman, he was pre-eminent. He knew well how to marshal and control men, how to achieve purposes. He had in his hands the powers of a despot; yet he so used them as not only not to provoke rebellion, but to inspire love. His mission was to spread "scriptural holiness;" his means and plans were such as Providence indicated. The course thus marked out for him he pursued with a determination, a fidelity, from which nothing could swerve him.

Wesley's chief prose works have been published in seven octavo volumes by the Methodist Book Concern, New York. Besides his "Sermons" and "Notes" already referred to, are his Journals (originally published in twenty parts), which are of great interest; a "Treatise on Original Sin," in reply to Dr. Taylor of Norwich; an "Appeal to Men of Reason and Religion" (originally published in three parts of 296 12mo pp.), an elaborate defence of Methodism, describing with great vigor the evils of the times (fifth decade of last century) in society and the church; a "Plain Account of Christian Perfection," a duodecimo of 162 pp., published in 1769.


WESLEY, Samuel, sen., the father of John and Charles Wesley, b. at Winterbourne-Wycot church in Dorset, November, 1662; d. at Epworth, April 22, 1735. His early education was received among the dissenters; but in 1683 he renounced nonconformity, and entered Exeter College, Oxford, where he proceeded B.A., 1688. He was ordained deacon that year, and held various precenters, until Queen Mary gave him the living of Epworth in Lincolnshire (1696), in return for the compliment of his dedication to her of his "Life of Christ, an Heroic Poem," 1698. He was a man of learning, benevolence, devotional habits, and liberal sentiments. He wrote largely, and by this means eked out his salary, barely sufficient to support his large family. He had nineteen children, of whom, however, nine died in infancy. Besides prose, he wrote poetry,—"The History of the New Testament Attempted in Verse," 1701; "The History of the Old Testament in Verse," 1704. His learned Latin Commentary on the Book, "Dissertations in utrum Job," in which he was, however, aided by others, appeared posthumously, 1736. His hymn, "Behold the Saviour," rifflanldntl, written in 1709, has been widely used. See Tyerman: "Life and Times of the Rev. Samuel Wesley," London, 1866.

WESLEY, Samuel, jun., elder brother of John and Charles; was b. in London, Feb. 10, 1690, and d. at Tiverton, Nov. 6, 1739; educated at Westminster and Oxford; head usher at Westminster School, 1712 (Vincent Bourne being one of his colleagues), and ordained soon after; head master of the Free School at Tiverton, 1732. He was a man of considerable learning, great talent, and high character. As an old-fashioned Churchman he had no sympathy with the "new faith" of his brothers. His "Poems on Several Occasions," 1736 (reprinted, with additions and Life, 1862), have much merit, and include one or two of our best epigrams, besides hymns to the Trinity, for Sunday, Good Friday, and Easter, and on the death of a young lady. These are of a high order, and show much of Charles Wesley's splendor of diction: they have been largely used in church hymn-books. See F. M. Bird.

WESLEY, Susanah, the mother of John and Charles Wesley; b. in London, Jan. 20, 1669, d. there July 23, 1742. Her father, Samuel Annesley, LL.D., was a prominent nonconformist divine, but she renounced nonconformity in her thirteenth year, and joined the Established Church. In 1699 she married Samuel Wesley (see art.), and bore him nineteen children, of whom nine, however, died in infancy. She was a remarkable woman. Tyerman gives this account of her home discipline: "When the child was one year old, he was taught to fear the rod, and, if he cried at all, to cry in softened tones. The children were permitted to three persons in a day. Eating and drinking between meals was strictly prohibited. All the children were washed and put to bed by eight o'clock, and on no account was a servant to sit by a child till it fell asleep. The children were taught the Lord's Prayer as soon as they could speak, and repeated it every morning and every night. They were on no account allowed to call each other by their proper name without the addition of brother or sister, as the case might be. Six hours a day were spent at school, the..."
parents being the teachers. They were not taught to read till five years old, and then only a single day was allowed wherein to learn the letters of the alphabet, great and small. Psalms were sung every morning; when school was opened, and also every night, when the duties of the day were ended. In addition to all this, at the commencement and close of every day, each of the elder children took one of the younger, and read the psalms appointed for the day, and a chapter in the Bible, after which they severally went to their private devotions" (Life of Wesley, vol. i. pp. 17, 18). Her husband died in 1735, and shortly after, she went to London to live with her son John. See J. KIRK: The Mother of the Wesleyes, London and Cincinnati, 1872.

**WESLEYAN FEMALE COLLEGE**. 2496

**WESLEYAN FEMALE COLLEGE**, located at Macon, Ga., and founded in 1836, is believed to be the first exclusively female college in the world chartered with full powers to confer upon females the usual degrees which had been hitherto conferred only upon males. It is under the control of the Methodist-Episcopal Church South. In 1882 it received from Mr. George I. Seney of Cincinnati, 1872.

**WESLEYAN METHODISTS**, Theology of. See ARMINIANISM.

**WESSEL**, Johann, with the surname Qansort or Qangesort, from an estate in Westphalia, the original seat of the family; b. at Groeningen about 1420; d. there Oct. 4, 1489; was in Germany the most prominent of the precursors of the Reformation. He was educated in the school of Zwoll, which at that time was under the control of the Brethren of the Common Life, and came very early in contact with Thomas A Kempis, who resided in the vicinity. From Zwoll he went to Cologne to finish his studies. But he seems not to have found there what he sought. Cologne was the seat of the German Inquisition, and the theological faculty of the university was controlled by the Dominican and Franciscan orders. The philosophical argument and the polemical application, without ever approaching reality so near as to be seized by it, and taken possession of by it. Nevertheless, well might Luther explain, when he became acquainted with Wessel's works, that, if he had written nothing before he read them, people might have thought that he had stolen all his ideas from them. It follows from the peculiar aphoristical character of Wessel's works, that no single idea can be pointed out as the centre of the whole system. In their somewhat mechanical juxtaposition, all its ideas have an equal right, and any one of them might be chosen for an introductory or preliminary characterization of his theological standpoint. Viewed, however, as a Reformer before the Reformation, his idea of the church becomes of special interest; and he has given a very happy definition of it in his *Ep. ad Jac. Hoecl.* iii. a, where he says, "I believe, and yet I do not believe in her." The church is not a community, the community of saints; not, as Wiclif and Hus have it, a *communio sanctorum*, but a *communio sanctuarum*, involving an idea of human personality which the pure doctrine of
predestination is incapable of assimilating. The benefits which the individual may derive from this community are great, are invaluable, but at no moment can he become dependent on it for his personal relation to God. An organization and a visible representation of the community are good, are even necessary; but an organization sub uno papa is wholly incidental, and may be changed. The Pope is so far from being infallible, that the right of the church to criticize and correct him is indispensable to safety. And less infallible are the rest of the clergy and the councils too. But where, then, is the authority? In external affairs, and in them alone, the authority rests with the incidental organization, which may be changed. But, with respect to questions of faith, it rests solely with the Bible; and so far as Wessel thought it necessary or expedient to apply any supplementary support, he seems, like a true son of the Sorbonne, to hold the professions of divinity to the priest. There is a ministerium, and its influence may reach into the innermost recesses of religious life; but always that influence depends solely upon the individual, spiritual gifts of the minister: the office has by itself no inherent authority whatever. It is apparent that such an idea of the church must in a very high degree affect the idea of the sacraments. In the middle ages the church was not only the administrator, but also the dispenser, of the means of grace: nay, she was herself the sum total of all means of grace. Consequently, in medieval theology, the doctrine of the church formed the basis for the doctrine of the sacrament; and a radical change of the former necessarily produced a corresponding modification of the latter. To Wessel the sacraments are simply fidei instrumenta, tanto semper efficacia, quando est fides necoscio, as has already been hinted above with respect to the Lord's Supper. The idea of an opus operatum he rejects. The efficacy of the mass does not depend on the intentio of either the administrant or the acceptant, but solely on the disposito of the latter; and this disposito consists in hunger and thirst for the means of grace: the idea of a sacrifice he leaves entirely out of consideration. The consequence of this misunderstanding Wessel's life have been carried on chiefly by Dutch scholars, and brought to a close by W. Muuring: Commentatio historico-theologica de Wesseli, etc., Utrecht, 1831, and De Wessel, principis atque virtutibus, Amsterdam, 1840. See also Ullmann: Johann Wessel, Hamburg, 1854, and Reformatorenr d. Reformation, 1866, 2d ed., 3 vols.; J. Fried- rich: Johann Wessel, Regensburg, 1862; T. Jacob: Johannes Wesselius quo jure Lutheri antecessor appetebi passit, Jena, 1878). H. Schmidt.

**Wessenberg, Ignaz Heinrich, b. in Dresden, Nov. 4, 1774; d. at Constance, Aug. 8, 1860; one of the noblest representatives of liberal Catholicism in the beginning of the present century. He was educated at Dillingen, under Sailer, and then studied theology at Würzburg (where he first became acquainted with Dalberg) and in Vienna. In 1800 Dalberg appointed him his vicar-general in the diocese of Constance; and when Dalberg died, 1817, the curia of Constance unanimously elected him bishop. The Roman curia, however, refused in a very harsh manner to confirm the election; and when the curia, on two later occasions, continued to refuse to admit him to office, he retired to private life. The reasons of the curia's aversion to him were, that he advocated the establishment of a national church of Germany (Die Deutsche Kirche, Constance, 1814), and the revival of the general councils (Die grossen Kirchenversammlungen des 15. und 16. Jahrhun- erts, Constance, 1840, 4 vols.), and that, as vicar-general, he had introduced the German language into the Liturgy and choir-singing of the churches of his diocese, and sent his seminarians to Pestalozzi to learn the new method of instruction,—presumptions which could never be forgiven. See his life, by J. Brack, Freiburg, 1892. PALMER.**
The Life of the Rev. Samuel Hopkins, D.D., 1806. Two of his pamphlets awakened a notable opposition: they were entitled A Sermon on the Duty and Obligation of Christians to marry in the Lord (1779), A Vindication of the Church in Stockbridge in excommunion against one of its Members. Realizing publishing more than a dozen sermons, and numerous essays in the *Theological Magazine* and the *Connecticut Evangelical Magazine*, he was engaged in an elaborate correspondence with the Rev. Dr. John Ryland of England, and many other theologians.

As he read Latin with great facility, was familiar with the Greek of the New Testament, and had a respectable acquaintance with the Hebrew language; as he was an acute metaphysician, and a profound student of the Bible; as he was instructive and often a highly eloquent preacher,—he attracted to himself many theological pupils. They resided in his house, and uniformly spoke of him in terms of the highest admiration. At least five of them became eminent as preachers and writers. Two of them were Samuel Spring, D.D., of Newburyport, and John Thornton Kirkland, L.L.D., president of Harvard College. The latter was not only a man of wonderful diligence in his study, but was also a man of affairs. He exerted a marked influence over jurists. On the sabbath he was regularly listened to by six judges of Massachusetts courts. Of these the most celebrated was Theodore Sedgwick, whose personal intercourse with his pastor was intimate and long-continued. In 1793, when Williams College was incorporated, Dr. West "was named as one of the trustees, and at the first meeting of the board was elected vice-president of the institution." He was one of Dr. Samuel Spring's chief counsellors in forming the Creed and Associate Statutes of Andover Theological Seminary. He was also a pioneer in the work of missionary and various charitable institutions.

**EDWARDS A. PARK.**

**WESTEN, Thomas von,** b. at Trondhjem in 1682; d. there April 9, 1727; occupies a prominent place in the history of Protestant missions, on account of his self-sacrificing but very successful labor among the Fins and Lapps of the northernmost part of the Scandinavian peninsula. He studied theology at the university of Copenhagen, and was in 1710 appointed pastor of Wedoen, in the diocese of Trondhjem. Meanwhile, the foul Paganism and moral depravity in which the Finnish and Lappish nomads of Northern Norway lived had begun to attract the attention of the government; and, the *Collegium de promovendo cursu evangelii* having been founded in 1714, a college for the training of missionaries to the Fins and Lapps was immediately established at Trondhjem, and Westen was appointed its director Feb. 28, 1716. In the same year he made his first missionary tour in Norland and Finnmarken; in 1718–19 his second, during which, churches were built in Tana, Porsanger, and Alten, and some Finnish children were brought to Trondhjem to be educated as missionaries; and in 1722 his third, which already showed good results. He was completely master of the language; translated Luther's Catechism into Lappish; wrote a *Grammatica Lapponica, a Specimen vocabularii Lapponici,* a Lappish spelling-book, etc.; and he succeeded in educating a number of zealous and devoted disciples. See HAMMOND: Nordl. Missionsgeschichte, Copenhagen, 1787. HERZOG.

**WESTERN THEOLOGICAL SEMINARY, The.**

The need of a theological seminary for the West had been felt for several years previous to the action on the subject taken by the General Assembly (O.S.) in 1825, which action was as follows: "It is expedient forthwith to establish a theological seminary in the West, to be styled 'The Western Theological Seminary of the Presbyterian Church of the United States.'" In 1827 the location was fixed at Allegheny, Allegheny County, Penn.; and on Nov. 16, 1827, the seminary was opened, with Rev. Joseph Stockton and Rev. Elisha P. Swift, D.D., as instructors. At that time "Alleghenytown, opposite Pittsburgh," was, an unincorporated village, and a part of Ross Township. As one of the inducements to locating the seminary at this place, eighteen acres of "common" had been released for the use of the institution. This grant included what is now known as "Monument Hill;" and on the summit of this hill the first building was erected. This building was occupied from the spring of 1831 until its total destruction by fire on Jan. 23, 1834. The present seminary building, which was dedicated on Jan. 10, 1856, is delightfully situated on Ridge Avenue, with West Park in front, and Monument Hill in the rear. The buildings of the seminary consist of Seminary Hall, containing chapel, lecture-rooms, and dormitories; Memorial Hall, containing dormitories, studies, and gymnasium; Library Hall, fire proof; and five professors' houses.

The government of the seminary is vested in a board of directors and a board of trustees; the former consisting of forty members (twenty-eight ministers, and twelve ruling elders), one-fourth of whom are chosen annually, the Board having the power to fill vacancies, subject to the veto of the General Assembly. The Board of Directors have power to elect, suspend, and remove professors; such election and removal being subject to the veto of the General Assembly. They superintend the curriculum, inspect the fidelity of the professors, and watch over the conduct of the students. The Board of Trustees, incorporated by the Legislature of the State of Pennsylvania on March 29, 1844, consists of thirty members, "nine of whom shall at all times be laymen citizens of the State of Pennsylvania," and to them is committed the management and disbursement of the funds of the institution. The internal management of the seminary is devolved upon the professors as a faculty, with the senior professor as president. Each professor at his inauguration subscribes the following pledge: "In the presence of God and of the directors of this seminary, I do solemnly, and ex animo, adopt, receive, and subscribe the Confession of Faith and Catechisms of the Presbyterian Church in the United States of America as the confession of my faith, or as a summary and just exhibition of that system of doctrine and religious belief which is contained in the Holy Scripture, and therein revealed by God to man for his salvation. And I do solemnly ex animo profess to receive the form of government of said church as agreeable to the inspired oracles. And I do solemnly promise and engage not to incul-
WESTMINSTER ABBEY. 2499 WESTMINSTER ASSEMBLY.

Cate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said Confession of Faith or Catechisms, or to oppose, either directly or impliedly, anything expressed in the said Confession of Faith or Catechisms, nor to oppose, either directly or impliedly, any of the fundamental principles of Presbyterian church government, while I shall continue a professor in this seminary."

There are five professorships, all endowed and all filled. The endowment of a chair of eloquence is just about completed. The seminary is open to students from all denominations of Christians. In addition to the regular course, extending over three years, there is a post-graduate course, for those who, from this or any other seminary, wish to pursue advanced studies. Nursed in the lap of the old synod of Pittsburgh, which, as soon as it was conscious of organic life, constituted itself the Western Missionary Society, the seminary inherited the missionary spirit. Her sons are found in all lands, and on the roll of her worthies are found the names of martyrs. The whole number of alumni is 1,415. It will not be deemed invidious to place at the head of the numerous tombs of royalty and the tombs of royalty and the tombs of martyrs. The abbey has been accorded to many whose fame was interred with their bones. See Dean Stanley's brilliant Memorials of Westminster Abbey, London, 1867; 5th ed., 1882.

WESTMINSTER ABBEY. This famous pile, at once cathedral and walhalla, is upon the site of a Saxon church, within the so-called "Thorney Isle," built under King Sebert in the seventh century. Long before the Norman Conquest (eleventh century), it was connected with a Benedictine monastery called the "Western," in contradistinction to St. Paul's, which was east. Hence the name "Western." Given to the church subsequently built upon this site by Edward the Confessor (1055-65), who, though a Saxon, employed the Norman style of architecture. All that is now left of Edward's buildings are a few traces about the choir and the structure of the dormitory, and on the south end of the abbey the Pyx house, or chapel of the Pyx, in which the sacred vessel containing the eucharistic elements was kept. Henry III. (1216-72) is the great name connected with the abbey. It was in his time that the abbey church in the Early-English style, and the present transepts and choir are his; but the greater part of the present building dates from the fourteenth and fifteenth centuries. Henry VII.'s Chapel, in Late Perpendicular, is one of the most beautiful portions of the abbey. The most frequented is the "Poets' Corner," where lie buried Chaucer and Spenser, and where are the monuments to Shakespeare and Milton. The abbey as it now stands is in the form of a Latin cross, 611 feet long by 205 feet wide across the transepts. The nave and aisles are 74 feet wide, the choir 38 feet, and Henry VII.'s Chapel 70 feet.

The abbey passed from the government of an abbot to that of a dean when the monasteries were dissolved. For a short time there was a bishopric of Westminster, the seminary is open to students from all denominations of Christians. In addition to the regular course, extending over three years, there is a post-graduate course, for those who, from this or any other seminary, wish to pursue advanced studies. Nursed in the lap of the old synod of Pittsburgh, which, as soon as it was conscious of organic life, constituted itself the Western Missionary Society, the seminary inherited the missionary spirit. Her sons are found in all lands, and on the roll of her worthies are found the names of martyrs. The whole number of alumni is 1,415. It will not be deemed invidious to place at the head of the numerous tombs of royalty and the tombs of royalty and the tombs of martyrs. The abbey has been accorded to many whose fame was interred with their bones. See Dean Stanley's brilliant Memorials of Westminster Abbey, London, 1867; 5th ed., 1882.

WESTMINSTER ASSEMBLY (1643-52), a synod of Calvinistic and Puritan divines, which was held in the Reformed churches, not excepting even that of Dort, although this was of more importance for the Continent. It grew out of that great movement in English church history which began with the rising of the Scotch nation against the semi-Popish tyranny of Charles I., and Archbishop Laud, rolled like an avalanche all over England, cemented both nations in the "Solemn League and Covenant" (1643), and resulted in the temporary overthrow of the Stuart dynasty and episcopacy and the brilliant reign of Puritanism under Cromwell. The assembly was called together by the Long Parliament (which lasted from 1640 to 1652), to form, on a Calvinistic and Puritan basis, a complete creed, and a system of church polity and worship for the three united kingdoms of England, Scotland, and Ireland. It consisted of a hundred and twenty-one English clergymen (nearly all of them in episcopal orders, but of puritanic tendencies), five Scotch commissioners, and thirty lay assessors, of whom ten were peers, and twenty commoners. The members were all appointed by Parliament. The most distinguished were Lightfoot (the great rabbinic scholar), and others who were the voice of the English Puritans in the assembly. The assembly was directed to meet "at Westminster, in the chappell called King Henry the Seventh's Chappell on the first day of July, in the year of our Lord 1643," to confer and treat amongst themselves of such matters and touching and concerning the liturgy, discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misrepresentations. The assembly was directed to meet "at Westminster, in the chappell called King Henry the Seventh's Chappell on the first day of July, in the year of our Lord 1643," to confer and treat amongst themselves of such matters and touching and concerning the liturgy, discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misrepresentations. The assembly was directed to meet "at Westminster, in the chappell called King Henry the Seventh's Chappell on the first day of July, in the year of our Lord 1643," to confer and treat amongst themselves of such matters and touching and concerning the liturgy, discipline and government of the Church of England, or the vindicating and clearing of the doctrine of the same from all false aspersions and misrepresentations.
The Westminster Assembly, 2500 Westminster Assembly.

Henry VII.'s chapel, in the place of his convocation Westminster. about the bounds of the college fore nor anywhere is shortly like to be. The did sit in station; but since the weather grew cold, they did go to Jerusalem chamber, a fair room in the abbey of inscription of the assembly:—

hnll, but wider. At the one end, nearest the door, severe penalties. at the two leading parties, there was a small fraction of pressly instituted or commanded. Beside these importance. The e even hundred and sixty-third '25, 1652. The assembly was not formall dis ecutive body, engaged chiefly in examination of standards (1648), the assembly became an ex public worship there was substantial harmony. On the subject of church government called forth long and earnest debates. Twisse, Gataker, Palmer, Temple, and several other learned members, inclined to what was called primitive episcopacy, or presbyterianism with superintendent. The Scotch commissioners, and the Puritans of the school of Cartwright contended for a pure divina, or high church presbyterianism pure and simple, but had to consent to the compromise phrase "lawful, and agreeable to the word of God," instead of "expressly instituted or commanded." Besides these two leading parties, there was a small fraction of Independents who had strong political influence (Cromwell being on their side), and advocated a limited degree of toleration. On the subject of public worship there was substantial harmony. After completing its doctrinal and disciplinary standards (1648), the assembly became an executive body, engaged chiefly in examination of candidates, and rapidly lost its authority and importance. The eleven hundred and sixty-third session was held Feb. 22, 1648; the last, in March 25, 1652. The assembly was not formally dissolved; but, as Fuller says, "it dwindled by degrees," and "vanished with the Parliament" which called it into existence.

Principal Baillie, the chief of the commissioners of Scotland, gives the following graphic description of the assembly:—

"The like of that Assembly I did never see, and as we hear say, the like was never in England, nor anywhere is shortly like to be. They did sit in Henry VII.'s chapel, in the place of the convocation; but since the weather grew cold, they did go to Jerusalem chamber, a fair room in the abbey of Westminster. From its being a part of the house of commons, it was more comfortable quarters, — the famous Jerusalem chamber, a fair room in the abbey of Westminster. It held all sessions in the west end there is a chair set on a frame, a foot there will be room but for ve or six score. At the one end, nearest the door, and both sides, are stages of seats as in the new assembly-house at Edinburgh, but not so high; for there will be room but for five or six score. At the upmost end there is a chair set on a frame, a foot from the earth, for the Mr. Prolocutor, Dr. Twisse. Before it on the ground stand two chairs for the two Mr. Assessors, Dr. Burgess and Mr. White. Before these two chairs, through the whole length of the house, stands a table at which sit the two scribes, Mr. Ry- field and Mr. Rorerough. The house is all well hung, and has a good fire, which is sound, and we meet every day of the week but Saturday. We sit commonly from nine to one or two afternoon.

"The like of that Assembly I did never see, and as we hear say, the like was never in England, nor anywhere is shortly like to be. They harangue long and very learnedly. They study the questions well beforehand, and prepare their speeches, but within the men are exceedingly prompt and well-spoken. I do marvel at the very accurate and extemporal replies that many of them usually make."

The estimates of the assembly differ widely according to the denominational stand-point of the writer, but all must agree as to its importance and influence. Milton at first praised it highly; but, when it condemned his unauthorized book on Divorce he spoke of it and of the Long Parliament with vindictive scorn. Clarendon disparaged it in his History of the Rebellion. Baxter, who, from his familiarity with the leading members, was more competent to judge than either, thought that the synod compared favorably with any since the days of the apostles, and called its members "men of eminent learning, godliness, ministerial abilities, and fidelity." Stoughton (an Independent) gives the Westminster divines credit for "learning — scriptural, patriotic, scholaistic, and modern — enough and to spare, all solid, substantial, and ready for use." A German historian, Gen. Von Rudloff, judged them "zealous, intelligent, and learned body of divines seldom, if ever, met in Christendom." Dr. Briggs closes his article on the Westminster Assembly with this strong commendation:—

"Looking at the Westminster Assembly as a whole, it is safe to say that there never was a body of divines who labored more conscientiously, carefully, fully, and industriously in writing more important documents, or a richer theological literature, than that remarkably learned, able, and pious body, who, for a score of years, met in the Jerusalem Chamber of Westminster Abbey."
On the Continent it is little known; but, among all the Presbyterian churches of Great Britain, and the United States, it is a familiar household word. It attempted too much, and went on the assumption of one national church, that should embrace all Englishmen, Scotchmen, and Irishmen, and be subject to one creed and one polity. But this was the error of the age, in which Episcopalianism shared alike with the Puritans. Both were equally intolerant, and expelled all nonconformists from their livings. The Independents, Baptists, and Quakers were somewhat in advance; yet the Independents excluded from toleration the Prelatists, Roman Catholics, Quakers, and Unitarians. It was only after a long series of persecutions and failures, that the idea of religious freedom took firm root in English soil. But while the Westminster Assembly and the Long Parliament failed, as far as England and Ireland are concerned, and were succeeded by the restoration of the Stuart dynasty and episcopacy, the doctrinal and disciplinary standards of the assembly have retained their vitality in Scotland and North America to this day. (See Westminster Standards.)


Westminster Standards. The Westminster Assembly of Divines (see preceding article) produced a complete set of church books, relating to doctrine, discipline, and worship. They were subjected to the Long Parliament, which ratified them with certain changes. With the Restoration of the Stuarts they were set aside in England, but retained in Presbyterian Scotland, and in all the American Presbyterian churches. The doctrinal standards were also acknowledged, with some modifications, by the Independents, or Congregationalists, in England and New England.

I. The Doctrinal Standards. 1. The Westminster Confession of Faith. It was completed Dec. 4, 1646, provided with the Scripture passages (by order of Parliament, which had six hundred copies printed), approved in full by the Church of Scotland in 1647, and, with a few changes, by the Long Parliament in 1648, under the title of Articles of Religion, omitting chaps. xxx. and xxxi. and parts of chaps. xx. and xxiv. But in spite of Parliament the Confession continues to be printed in Great Britain in the form in which it left the Assembly, and was adopted by the Church of Scotland. Its original title is, The Humble Advice of the Assembly of Divines now, by Authority of Parliament, concerning a Confession of Faith, with the Quotations and Texts of Scripture annexed. Presented by them lately to both Houses of Parliament. (See the facsimile in Schaff's Creeds, i. 595.) It consists of thirty-three chapters beginning with the doctrine of the Bible as the only rule of faith and practice, and ending with the last judgment. It is the clearest, strongest, most logical, and most carefully symbolic statement of the Calvinistic scheme of Christian doctrine. (See Calvinism.) It is based upon a thorough study of the Scriptures, the Continental Reformed theology, the earlier English and Scotch Confessions, but more particularly (as Dr. Mitchell has shown) upon the Irish Articles, which were probably drawn up by Archbishop Usher, 1615, and form the connecting link between the Thirty-nine Articles and the Westminster Confession. Several sections, especially on the Holy Scriptures, the Holy Trinity, the Divine Decrees, the Fall, the Perseverance of Saints, and the Civil Magistrate, are almost verbatim derived from these Articles, which had been set aside by Archbishop Laud. (See Mitchell: The Westminster Confession, 1867, and Introduction to the Minutes. Schaff: Creeds, i. 762 sqq., and iii. § 20 sqq., where the Irish Articles are given in full.)

The United Presbyterian Church of Scotland has recently adopted an explanatory supplement.
or "Declaratory Act" (May, 1879) which "sets forth more fully and clearly" some doctrines of the Westminster Standards, among which are the following important modifications of the Westminster statements:

1. "That in regard to the doctrine of the Mediation of Christ and the Lord's Prayer, as taught in the Standards, and in consistency with the doctrine of redemption and of salvation, to men without distinction, on the ground of Christ's perfect sacrifice, are matters which have been and continue to be regarded by this church as vital in the system of its gospel truth, and to which due prominence ought ever to be given.

2. "That the doctrine of the divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that he has provided a salvation sufficient for all, adapted to all, and offered to all in the gospel; and also with the responsibility of every one for his dealing with the free and unrestricted offer of eternal life.

3. "That the doctrine of man's total depravity, and of his loss of all ability of will to any spiritual good or acceptable salvation, is held, after such a condition of man's nature as would affect his responsibility under the law of God and the gospel, not that he does not experience the strivings and restraining influences of the Spirit of God, or that he cannot perform actions in any sense good; although actions which do not spring from a renewed heart are not spiritually good or holy, but such as accompany salvation.

4. "That while none are saved except through the Mediation of Christ and by the grace of His Holy Spirit who worketh when and where and how it pleaseth him; while the duty of sending the gospel to the heathen, who are saved in ignorance, sin, and misery, is clear and imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel, in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend his grace to any who are without the pale of ordinary means, as it may seem good in his sight.

5. "That in regard to the doctrine of the Civil Magistracy and his authority and duty in the sphere of religion as taught in the Standards, this church holds that the Lord Jesus Christ is the only King and Governor of the church, and 'Head over all things to the church, which is his body,' disapproves of all compulsory or persecuting and intolerant principles in religion; and declares that she disapproves of any thing in her Standards that teaches, or may be supposed to teach, such principles."

The American Presbyterian churches adopted the Westminster Confession and Catechisms at first without alteration, but with a liberal construction, "as being, in all the essential and necessary articles, good forms of sound words and systems of Christian doctrine" (Synod of Philadelphia, Sept. 15, 1729). After the Revolution, however, it became necessary to change the articles on church polity, and to adapt them to the volume of opinion and the separation of Church and State. Such changes were made in chaps. xx., xxxii., 3, xxxi., 1 and 2, and adopted in the Synod of Philadelphia, May 29, 1788. (See the changes in Schaff's Creeds, i, 506 sqq.) The Protestant-Episcopal Church had to make similar alterations in the Thirty-nine Articles of the Church of England; for all the creeds of the sixteenth century imply the union of Church and State, and the duty of the civil magistrate to support religion, and to punish heresy.

The Cumberland Presbyterian Church in 1813 made some doctrinal changes by modifying the statement on predetermination in chap. iii. (See Schaff's Creeds, iii. 771.) The same body has subjected its modified confession to another revision in 1888. The Cumberland Presbyterians reject unconditional election, but hold to the perseverance of saints. (See Cumberland Presbyterians.)
the Catechisms by Vincent, Watson, Flavel, Fisher, Allison, Brown, Mair, Green, and many others; Alexander Taylor Innes: The Law of Creeds in Scotland, Edinburgh, 1867; Alexander F. Mitchell (of St. Andrew's); The Westminster Confession of Faith, Edinburgh, 3d ed., 1867 (comp. also the valuable Introduction to his edition of the Minutes, Edinburgh, 1874); Schaff: Creeds of Christendom, i. 783 sqq. and iii. 597 sqq.; the editions of the Confession and the Catechisms published by the Scotch Presbyterian Assemblies and the Presbyterian Board in Philadelphia. Niemeyer published a Latin translation as an appendix to his collection of the Reformed Confessions, 1840.

II. THE DIRECTORY OF PUBLIC WORSHIP. This was prepared during 1644, sanctioned by the English Parliament Jan. 3, 1645, approved by the Scotch Assembly and Parliament in February, 1645, and published in the same year in London and Edinburgh. It was intended to be a substitute for the Anglican Book of Common Prayer; but, instead of prescribing liturgical forms, it gives minute directions and suggestions to the minister how to conduct public worship.

III. THE DIRECTORY OF GOVERNMENT AND DISCIPLINE. This sets forth the principles of Presbyterian church polity, on which see the art. Presbyterianism and the literature there given. The debates of the Assembly on church government will probably be published soon by Professor Mitchell, from the Minutes in Dr. Warden's library. Philip Schaff.

WESTPHAL, Joachim, b. in Hamburg in 1510 or 1511; d. there Jan. 18, 1574. He studied theology at Wittenberg, under Luther and Melanchthon; visited, also, the universities of Jena, Erfurt, Marburg, Heidelberg, Strassburg, and Basel; and was appointed preacher at the Church of St. Catherine, in his native city, in 1541, and superintendent in 1571. He began his polemical activity by partaking in the controversy occasioned by the Leipzig Interim; and siding with Flacius, and attacking Melanchthon, he wrote two pamphlets on the question of true and false adoration, and the right of the prince to reform the confession of faith within the boundaries of his territory.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

The preliminaries were agreed upon as early as December, 1641; but the treacherous equivocations of the emperor, the jealousy between Sweden and France (who had different and opposite interests to defend), and the almost incredible haggling between the powers concerning rank and ceremony, prevented the congress from actually beginning its work until April, 1645. One part of the congress, consisting of deputies of the emperor, Sweden, and princes of the empire, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.

Leaving entirely out of consideration the merely political elements of the negotiations, and confining ourselves to the purely religious and ecclesiastical questions, the two general points of agreement were the confirmation of the peace with Swedes, and princes of the empire, and of the foreign powers concerned, sat at Osnabrück, a city of Westphalia, and finished its work Aug 8, 1648: the other part, consisting of deputies of the emperor, France, and other foreign powers concerned, sat at Münster, a neighboring city, and finished its work Sept. 17. The complete instrument of peace was finally signed at Münster, Sept. 24, 1648.
WETSTEIN, 2504

WETTE, DE.

after that date should be returned to the Roman-Catholic Church, and vice versa. Of course, such a rule could not be carried out with any degree of strictness without harshness. It seems, however, that the general result of the negotiations gave satisfaction to both the parties concerned. More difficult was the second point. The maxim, cujus dominium, ejus religia, which forms the basis of the so-called "Territorial System," had in Germany given rise to many despotic acts, entailng much suffering and endless confusion. More than once a prince had, by one stroke of the pen, changed the confession of his country from Lutheranism to Calvinism, or from Calvinism to Lutheranism; and generally the stroke of the pen had to be followed up with exile, confiscation of property, imprisonment, and the stake. It was how decided that those who on the day mentioned held a certain right of worship should continue to hold it, irrespective of the prince's judgement; but people said he wanted to take away a certain right which at that time had acquired no such right were still at the mercy of their prince.

It must be noticed that all these stipulations were valid only for the German Empire, but not for the hereditary Austrian possessions of the emperor. Some of the great feudal lords of Silesia, the dukes of Brieg, Liegnitz, Münsterberg, Oels, and the city of Breslau, obtained certain privileges from the emperor; but with respect to his other subjects no security, not even a promise of toleration, was given. At the signing of the treaty at Münter, the papal legate, Fabius Chigi, formally protested; and the protest was followed up by the bull Zelo Domus Dei, Nov. 20, 1648. But the protest had no influence whatever, nor was it expected to have any. The usual diplomatic formalities were rapidly gone through, and peace was actually restored.


WETSTEIN, Johann Jakob, b. in Basel, March 5, 1693; d. in Amsterdam, March 29, 1754. He early showed his inclination toward biblical-textual studies; and his first dissertation was upon the various readings of the New Testament. His acquaintance with New-Testament manuscripts was greatly increased by his travels in France and England; but in 1729 he returned to Basel to become assistant to his father. He was牧or of St. Leonhard's Church. Although his duties were not congenial, they were faithfully performed. Meanwhile he continued the preparation of his great edition of the Greek New Testament, and gave private lectures upon exegesis and dogmatics. Bengel was preparing his edition, and employed two Basel professors to collate the codices in the Basel Library. Between these two and Wetstein a feud arose respecting the age and value of E (see BIBLE TEXT), which Wetstein did not put so high as they, resting on Mill's authority. The feud became personal; and then the vague rumors of heterodoxy, which had for some time been circulating, assumed the form of charges. To many persons conclusive evidence of this aberration was Wetstein's rejection of the reading of the textus receptus, for which evidence of this he was tried for holding Arian and Socinian views, found guilty, and deposed May 13, 1730. But just then a new career opened to him: he succeeded Clericus in the Remonstrants' College at Amsterdam, and therefore no longer held a rule could not be carried out with any degree of strictness without harshness. It seems, however, that the general result of the negotiations gave satisfaction to both the parties concerned. More difficult was the second point. The maxim, cujus dominium, ejus religia, which forms the basis of the so-called "Territorial System," had in Germany given rise to many despotic acts, entailng much suffering and endless confusion. More than once a prince had, by one stroke of the pen, changed the confession of his country from Lutheranism to Calvinism, or from Calvinism to Lutheranism; and generally the stroke of the pen had to be followed up with exile, confiscation of property, imprisonment, and the stake. It was how decided that those who on the day mentioned held a certain right of worship should continue to hold it, irrespective of the prince's judgement; but people said he wanted to take away a certain right which at that time had acquired no such right were still at the mercy of their prince.

It must be noticed that all these stipulations were valid only for the German Empire, but not for the hereditary Austrian possessions of the emperor. Some of the great feudal lords of Silesia, the dukes of Brieg, Liegnitz, Münsterberg, Oels, and the city of Breslau, obtained certain privileges from the emperor; but with respect to his other subjects no security, not even a promise of toleration, was given. At the signing of the treaty at Münter, the papal legate, Fabius Chigi, formally protested; and the protest was followed up by the bull Zelo Domus Dei, Nov. 20, 1648. But the protest had no influence whatever, nor was it expected to have any. The usual diplomatic formalities were rapidly gone through, and peace was actually restored.


WETSTEIN, Johann Jakob, b. in Basel, March 5, 1693; d. in Amsterdam, March 29, 1754. He early showed his inclination toward biblical-textual studies; and his first dissertation was upon the various readings of the New Testament. His acquaintance with New-Testament manuscripts was greatly increased by his travels in France and England; but in 1729 he returned to Basel to become assistant to his father, who was pastor of St. Leonhard's Church. Although his duties were not congenial, they were faithfully performed. Meanwhile he continued the preparation of his great edition of the Greek New Testament, and gave private lectures upon exegesis and dogmatics. Unlike Bengel and Paulus, De Wette resorted to mythical interpretation of the Bible miracles. Of course, such an interpretation increases in probability, the more remote the narratives are in date from the supposed events. Accordingly, De Wette strove to show in the first-mentioned work that the Pentateuch was not from Moses, but was a collection of several persons and at different times. The earliest collection, Genesis, dates from the time of David; the last, Deuteronomy, from that of Josiah. These views he intended to present at length; but Vater anticipated him, and therefore he modestly made
merely an abstract of them, and appended it to his
Critical Examination of the Credibility of Chronicles
(Jena, 1808) as an avowed supplement to Vater's
book on the Pentateuch. De Wette charged in-
tentional alterations and additions in a predomi-
natingly levitical and hierarchical spirit upon the
Old Testament. He also took a leading part in
the so-called Messianic incidents among the
Psalmists.

In 1810 he was called to the newly founded
university at Berlin. There he had for his col-
league Schleiermacher; and the two labored for
that "better day" and also then the historical
Christ is prophesied anywhere in the collection,
referring to the so-called Messianic events and
allusions to nearer historical events, although at
the same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied
to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied
to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied
to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied
to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied
to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

to nearer historicalevents, although at the
same time he granted that the psalmists' descrip-
tions of an ideal future could be practically applied

De Wette's day in Berlin were numbered. Tak-
ing a great interest in public affairs, he wrote a
letter to the mother of an Erlangen student, Karl
Ludwig Sand (who murdered in cold blood Au-
gust von Kotzebue, a determined foe to liberal-
ism), in which, while expressing deep abhorrence at
the crime which took the life of Vitalis Reimarus,
he cleared his motives of the suspicions which had
been cast upon them, on the ground that the deed
was prompted by pure patriotism. For this bold
defence he was summarily dismissed from the
university by the king (Oct. 2, 1819). He be-
took himself to Weimar, and there he employed his
enforced leisure in preparing the first complete
dition of Luther's Letters (1825-26, 5 vols., supple-
mental volume by Seidemann, 1856), by which,
even if he had done nothing else, he would have
proved himself a scholar. In 1822 he issued his
first romance, Theodore, or the Consecration of the
Doubter (Tholuck reediting in his True Consecration
of the Doubter, Hamburg, 1823); and his second,
Henry Melchthal, in 1829, 2 vols. These stories
never found many readers, yet they contain much
good writing, and many valuable thoughts upon
timey matters. In 1822, quite unexpectedly, he
was called to Basel, and there he passed the rest
of his days. He did excellent service in advanc-
ing the university, and won the hearts of many
who had bitterly opposed his coming. There he
lectured upon Ethics (Berlin, 1823, 1824, 4 vols.),
and upon Religion, its Essence, its Manifestations,
and its Influence upon Life (1827). There, also, he
preached to a select but highly appreciative audi-
ence, and published five collections of sermons
(Basel, 1823-29). Another series was published
after his death (1849). In 1840 he issued the first
part of his unfinished Bible History, or History of
Revelation. In 1840 he began, and in 1848 he
finished, his renowned Concise Exegetical Com-
mentary on the New Testament,—a work marked by
masterly brevity and precision and the most exact
and accurate scholarship.

The numerous works already mentioned make up,
after all, only a partial list of the writings of this
extraordinary and prolific genius. Reviews, criticisms, essays, pamphlets, articles, sermons, addresses, pamphlets, works
upon art (Berlin, 1840), even a drama. — The
Renunciation (Die Entlassung: Schauspiel in 3 Auf-
zügen, Berlin, 1833), and poems, came from his
gifted pen. And the fullest record of his literary
activity fails to set him forth as he was in him-
self. He was fond of society, and hospitably
inclined; and, although rationalist and "heretic,"
he took a leading part in all philanthropic move-
ments. He founded (1825) a society in Basel to
help the Greeks in their struggle against Turkish
tyranny, to send missionaries to Greece, and to
educate their children. He took a little Greek
boy into his own family, and was a tender foster-
father to him. He also founded the Basel branch
of the Gustavus Adolphus Union (see art.), to
which he gave the name the "Union of Support-
ers of the Protestant Church."

It remains to mention De Wette's philosophi-
cal and theological opinions, early embraced and
worked out, and faithfully adhered to through
life. These will be best read in his Uber Reli-
gion u. Theologie, Erläuterungen zum Lehrbuch der
Dogmatik (Berlin, 1815, new edition, 1821). The
Theism of the Kantian criticism forms the basis of De Wette's doctrinal system; but he leans visibly towards Jacob's theory of religion as feeling. He makes a sharp distinction between knowledge and feeling. The former is the intellect, and, as he has to do only with finite things; while the infinite must be grasped by faith under the form of feeling.—devotion, enthusiasm, resignation, etc. The infinite is revealed by the finite in a symbolical manner. The whole historical revelation is a symbol in which the eternal and superessential ideas have found their expression. The miracle is a cross to the understanding, but as a symbol it shows its meaning. The dogma is inaccessible to the understanding, but opens itself to the intuition; for intuition is the only means of conception when the object is a symbol. All religious conception is consequently esthetical, and this aesthetical elevation above the merely intelligible is to De Wette the only tenable form of supranaturalism. De Wette was pre-eminently an ethical theologian. He closely connected dogmas with ethics, and made ethical considerations decisive in judging other dogmas. He held fast to the personality of Christ, and in the preface to his Commentary on Revelation made use of the following remarkable language: "I know that there is salvation in no other name but the name of Jesus Christ and him crucified; and that there is nothing higher for humanity than the God-man planted by him. . . . Christianity must become life and deed." This was his dying testimony.


Hagenbach.

Wetzer, Heinrich Joseph, joint editor, with Welte, of the great Roman-Catholic theological encyclopedia; b. at Anzeahr, Hessia, March 19, 1801; d. in Freiburg, Nov. 5, 1853. His favorite study was Oriental philology; and this he prosecuted at Marburg, Tubingen, and Paris. In 1824 he received from Freiburg the degrees of doctor of theology and canon law, and became extraordinary professor of Oriental philology in that university, 1828, and ordinary, 1830. He joined Van Ess in his translation of the Old Testament, Sulzbach, 1840. In 1849 he began the issue of the encyclopedia with which his name and that of the co-editor, Benedikt Welte, are indissolubly connected. The first volume was completed 1847. Wetzer put all his time, strength, and learning at the disposal of the work, and the result was eminently satisfactory. The encyclopedia of Wetzer and Welte is authoritative, fair-minded, and, for a Roman-Catholic work, impartial to a singular degree. (The first volume of a revised edition by Kaulen appeared 1882.) Wetzer was a layman, and married. See his biography in vol. xii. of Wetzer and Welte, pp. 1251-1294.

Whately, Richard, D.D., Archbishop of Dublin; b. in London, Dec. 1, 1787; d. in Dublin, Oct. 8, 1863. He was graduated at Oxford, 1808, and elected fellow of Oriel College, 1811. He did little to cultivate anybody's good will. His inexpressible wit spared neither friend nor foe. Arguing was his passion, and he was as ready to defend his opinions as to form them. He made good use of his time, and laid deep and broad foundations in learning. He also acquired repute as a preacher. The first public exhibition of his peculiar wit was Historic Doubts relative to Napoleon Bonaparte (1819), in which he reduced to absurdity the Hume dictum, that no testimony suffices to prove a miracle, by analyzing the unquestioned facts relative to Napoleon, and pretending to doubt his very existence. The _brochure_ was both his first and his most popular publication. In consequence of his marriage, he resigned his fellowship (1821), and took the rectorship of Halesworth, Suffolk. In 1822 he delivered the Bampton Lectures, On the Use and Abuse of Party Feeling in Religion. In 1825 he was elected principal of St. Alban's Hall, Oxford, and in 1830 professor of political economy. In 1825 he brought out his first series of essays, On some of the Particularities of the Roman-Catholic religion, by which he revived the study of logic in Oxford, and won great fame; for his book was extensively used as a text-book in England and America. But it contained no novelties, rather it was a clear presentation of the Aristotelian-scholastic logic. Next came his _Elements of Rhetoric_ (1829), which likewise has been widely used and much prized. In the same year appeared his second series of essays, On some of the Difficulties in the Writings of the Apostle Paul, and in some of the Other Parts of the New Testament. In the second edition (1830) he inserted an essay, _Thoughts on the Sabbath_, which he also published separately. He gave great offence by opposing the current views. In 1830 appeared his third series of essays, _The Errors of Romanism traced to their Origin in Human Nature_. It is the best antidote to Roman-Catholic error yet published. By these different writings, and by his lectures and sermons, Whately had given evidence of peculiar fitness for the academic life, and had won fame as a liberal theologian of the most independent kind.

To the great astonishment of every one, and in the face of vehement opposition, Professor Whately was in 1831 promoted by the premier, Earl Grey, to the archbishopric of Dublin, and in the autumn of that year began his service. He showed in his new position the same absolute indifference to popular opinion or prejudices, the same delight in stinging wit and biting sarcasm, and the same recklessness in stating his convictions, which had already made him so unpopular. And yet Whately abundantly justified the wisdom of his promotion; for he won his way by the exhibition of a spirit of liberality and kindliness, which has tended to make Ireland better in body and soul. As prime minister of Ireland, he sat in the House of Lords, and made many speeches, which are notice-
able for their independence. Thus he advocated a revision of the Liturgy, a revision of the Authorized Version of the Bible, the abrogation of the prohibition to marry a deceased wife's sister, the emancipation of Jews (cf. Speech on Jewish Disabilities, 1833) and Roman Catholics.

Whately's theological standpoint was substantially that of rational supernaturalism. He was, however, no creative genius, but followed, in his usual independent way, the direction of Paley. He left no systematic treatise; yet his principal ideas are easily gathered from his numerous essays, sermons, charges, and speeches; and the living proof of his great influence upon English theology is the Broad Church party. The limpid clearness of his style, and his soberness and impartiality, demand a word of recognition. In his theological writings he ever quietly opposed Tractarianism. The following are the principal points of his distinctive teaching between Reason and Revelation. — What reason can discover is not revealed. What it cannot discover, and yet is not contrary to it, may be made an article of faith by proof from particular passages of Scripture. What is contrary to reason can only be so made by the most indisputable evidence. While believing in the right and necessity of a revelation, he found a place for reason within revelation's limits, and a duty for it,—to find out the truth. Whately was a genuine disciple of the "evidential" school. Faith is to him the conclusion drawn from historical premises. 2. The Scriptures. — Revelation is to be distinguished from mere matters of history, etc. The former is infallible, inspired, if not verbally, at least substantially. The peculiarities of Scripture, its omissions, etc., are to be referred to the special guidance of the Holy Spirit. Its contents are practical truths expressed in popular language. The Bible is to be interpreted as the persons immediately addressed would understand it. There is no infallible interpretation; but the effort should be to get at this primitive understanding by a study of the circumstances and religious ideas and customs of the first Christians. (The method of the "evidential" school of grammatical exegesis.) 3. Doctrine of Election. — In the Old Testament, election is set forth as a "divine" school. There is no infallible interpretation; but the effort should be to get at this primitive understanding by a study of the circumstances and religious ideas and customs of the first Christians. (The method of the "evidential" school of grammatical exegesis.) 3. Doctrine of Election. — In the Old Testament, election is set forth as a "divine" school. There is no infallible interpretation; but the effort should be to get at this primitive understanding by a study of the circumstances and religious ideas and customs of the first Christians. (The method of the "evidential" school of grammatical exegesis.) 4. Christology. — The self-witness of Jesus to his divinity is the strongest proof in the New Testament for the doctrine, and the most important part of it is borne before the Sanhedrin and Pilate. The incarnation is an extraordinary act of revelation, in order (1) to make divinity more intelligible to us, and (2) to give a pattern of human perfection. The death of Christ was sacrificial; but, as circumstances conspired to bring it about, it was not necessarily an unavoidable catastrophe. 5. Doctrine of Justification. — The death of Christ is the only ground of our salvation. There is no such thing as imputed righteousness. 6. Christianity. — (Cf. The Christian's Duty with respect to the Established Government and the Laws, 1821, and The Kingdom of Christ, 1841.) The Christian revelation is substantially a revelation of the truth in the words and example of Christ. Christianity is, on the other hand, a social religion. The kingdom of Christ is a society, whose members may at the same time belong to other societies. Thus the problem of Church and State is solved. Christ has himself given the plan for the society's government, but the execution of this plan lies with the society. It has, like every other society, its officers, who have the right to draw up rules for the admission and expulsion of members. This is the so-called "power of the keys"—a power which does not reach to the forgiveness of sins, but only to ecclesiastical penances. The essentials of Christianity are of universal, the minor matters, only of relative, importance. The authority of ecumenical councils is not justified by the Bible, which rather recognizes independence among churches. There is no such thing as apostolic succession in the sense of its securing the transmission of the Holy Ghost and the efficacy of the sacraments. The true apostolic succession is maintenance of apostolic principles. 7. The Sacraments. — (Cf. Scripture Doctrine concerning the Sacraments, 1857.) Baptism, analogous to circumcision, is the initiatory rite; and infant baptism, with its obligations on the parents, was therefore to be expected, unless it had been expressly prohibited. It is the removal from a state of damnation to a state of grace. The Lord's Supper is symbolic, else the Lord had instructed his disciples otherwise: for they could not have supposed that he gave them his actual body. 8. The transmission of the Holy Ghost.— (Cf. View of the Scripture Revelations concerning a Future State, 1829.) No revelation of immortality in the Old Testament. Belief in it among the Jews first sprang up in the Maccabean period. The only sure ground of it is the express promise of it as a free gift of God through Christ. Resurrection is not to be understood of the atom of the body. 9. The Sabbath. If the Mosaic law has been abrogated, then the law of the sabbath is: if the Mosaic law of the sabbath is still binding, then there is no authority for the change of the day from Saturday to Sunday. Christ himself broke the sabbath, and gave the disciples no command respecting it, but left it to the church to fix a day, precisely as in the case of other festivals. [Whately edited Bacon's Essays, and added annotations, 1858, which have been adjudged worthy of the text; which is very high praise. See the catalogue of Whately's writings appended to his General View of Christianity, New York, 1860.] In 1861 his daughter, Miss E. J. Whately, issued his Miscellaneous Remains. For biography, see his Memoirs by W. J. Fitzpatrick, London, 1864, 2 vols.; Life and Correspondence by E. Jane Whately, 1866, 2 vols., popular edition, 1868, 1 vol.]
WHICHCOTE, Benjamin, one of the most eminent of the "Cambridge Platonists," or, as they were sometimes called, "Latomitarians," of the seventeenth century (a party which also included such men as Cudworth, Wilkins, More, and Worthington); was b. March 11, 1609; and d. May, 1683. He was descended from an ancient family, and was the sixth son of Christopher Whichcote, Esq., of Whichcote Hall in the county of Salop, and parish of Stoke. His mother was Anna, daughter of Edward Fox, Esq., of Greet, in the same county. Of his training in boyhood nothing is known. In 1626 he was sent to Emmanuel College, Cambridge. He took his degree of Bachelor of Arts in 1630, and in the same year he became fellow of his college, where he held the position to his death, except from 1815 to 1817, when, in consequence of an ecclesiastical controversy, he was removed. He published Sketches of Dartmouth College, 1816.

WHEWELL, William, D.D., b. at Lancaster, Eng., May 24, 1796; d. at Cambridge, March 5, 1866. He was an undergraduate, fellow, tutor, and master of Trinity College, Cambridge, 1841, and in 1855 vice-chancellor of the university. He was elected F.R.S., 1829; was professor of mineralogy, 1828-32; professor of moral philosophy, 1835-55. His attainments took a very wide sweep: "Science was his chief forte, and omniscience his foible." Probably his most valuable book is his History of the Inductive Science, 1837; his most widely read, Essay on the Plurality of Worlds, 1853. Valuable also are his Lectures on Systematic Morality (1846), Lectures on the History of Moral Philosophy (1852), and The Platonic Dialogues for English Readers (1859-63, 3 vols.). See Account of his Writings, with Selections from his Literary and Scientific Correspondence, edited by Isaac Todhunter, London, 1876, 2 vols.

WHICHCOTE's appointment to King's College marks the rise of the new philosophical and religious movement with which he is identified. Cambridge Latitudinarianism or Platonism, as a system, must be estimated by the works of its most eminent representative, which may be found here to indicate the Puritan view of the school in question as expressed in the letters of Whichcote's Puritan friend Tuckney, master of Emmanuel. Tuckney does not like Whichcote's "mode of preaching, the philosophical rational style... in contrast to the 'episcopal, plain, powerful ministry,' for which Cambridge had been [formerly] distinguished." He goes on:

"Whilst you were fellow here [in Cambridge], you were cast into the company of very learned and ingenious men, who I fear, at least some of them, studied other authors more than the Scriptures, and Plato and his scholars above others... and here in part hath run a vein of doctrine, which diverges very able and worthy men—whom from my heart I much, and besides— I fear, too much, have to do with, which is too much advanced. Reason hath too much given to it in the mysteries of faith, and often, as I think to much talked of in religious matters... which I fear I cannot tell where to find. Mind and understanding is all heart, and will little spoken of. The decrees of God [are] questioned and quarrelled, because, according to reason, we cannot comprehend how they can stand with his goodness... There our philosophers and other heathens [are] much fairer candidates for heaven than the Scriptures seem to allow of; and they in their virtues [are] preferred before Christians over taken with weaknesses,—a kind of moral divinity minstered only by a little of Christ added. Nor are Platonistic faith suiting to God's righteousness [is] so preached, as if not with the prejudice of iniquity, which sometimes very unseemly language given it; yet much said of the one, and very little of nothing of the other. This was not Paul's manner of preaching."

To this must be added the opinion of Principal Tulloch as to the peculiar position of Whichcote:

"He stood at the head of the Cambridge thought of his time. He moved the university youth with a force which Tuckney and others failed to imitate. He inspired the highest intellect which it was destined to find in the young men of his day; and Cudworth and More and Tillotson looked back to him as their intellectual master."

He continued his university career till the Restoration, when, though clearly distinguished from them in many ways, he shared the fate of the Puritan leaders, and was removed from his prebendary by the special order of the king. When the Act of Uniformity was passed, he adhered; however, to the church, and in 1662 he was appointed to the cure of St. Anne's, Blackfriars, London. This church was burned down in the great fire of 1666, when he returned to a former prebendary at Milton in Cambridgeshire, and in 1668 was promoted to the vicarage of St. Lawrence Jewry, where he passed his last years.

Four volumes of Discourses, and a series of Moral and Religious Aphorisms collected from his manuscripts, and his Correspondence, comprise all his works.

According to the editor of his Correspondence, "he was married, but I cannot learn to whom." He left no children. Tillotson preached his funeral sermon. Baxter numbers him with "the best and ablest of the conformists."
The Council of Whitby, was convened in 664 by King Oswy for the purpose of settling the questions of the time of the celebration of Easter, and the shape of the tonsure, etc., concerning which different opinions and customs prevailed among the Roman and the Iro-Scottish ecclesiastics. On the Roman side, Wilfrid spoke; on the Iro-Scottish, Colman. The former was victorious. The latter left the country with most of his monks. But from that day the English Church took up a new direction in its course of development,—a direction towards Rome,—and the doom of the Iro-Scottish Church was sealed.

WHITBY, Daniel, D.D., b. at Rushden, Northamptonshire, 1638; fellow of Trinity College, Oxford, 1654; prebendary of Salisbury, 1663; rector of St. Edmund's, Salisbury, 1672; d. there March 24, 1726. A man of great learning, he is best remembered for his striking theological changes. He began as an ardent advocate of Protestantism in his book on The Absurdity and Idolatry of Host Worship (1679); and next appeared, as a champion of ecclesiastical union, The Protestant Reconciler humbly pleading for conciliation to Dissenting brethren in things indifferent (1683), in which he expressed very liberal opinions respecting "things indifferent," contending that they should not be made legal barriers to union among Protestants. But the book raised a storm.
High-Church party were loud in protestations. The University of Oxford ordered the book to be publicly burnt by the university marshal; and the bishop of Salisbury, whose chaplain he then was, obliged him to make humble confession of his two principal "errors." (1) That it is not legal for the authorities to require in worship any thing to be said or used which the older custom did not; and (2) That the Christian duty not to offend the weaker brethren was inconsistent with the legal requirement of these "indifferent things." Accordingly, in the same year, Whitby issued a second part of his Protestant Reconciler, in which he commanded the nonconformists to re-enter the Church of England, and endeavored to refute their objections to such a proceeding. His next work of importance was A Paraphrase and Commentary on the New Testament, 1703, in two vols., which now forms part of the familiar Commentary of Patrick, Lowth, and Armistead, commonly called "Patrick, Lowth, and Whitby's Commentary." Whitby says his Commentary was the fruit of fifteen years' study. It belongs to the old orthodox school. But scarcely was it out of the press before its changeable author was upon a new line of thought. Influenced by deistic attacks upon the doctrine of original sin, he issued his Discourse (1710) on the "five points" of Calvinism; viz., (1) election, (2) extent of the atonement, (3) divine grace, (4) liberty of the will, (5) perseverance of the saints. In this he revealed his Arminianism. Four years later his treatise on the patristic interpretation of the Scriptures appeared (Disertatio de S. Scripturærum interpretatione secundum patrum commentarios, in qua probatur, I. S. S. esse regulam fidei unicum II. Patres non esse idoneos S. S. interpres, 1714), in which he maintained, not only that the Scriptures are the only infallible rule of faith, but that the Fathers are mostly very incompetent exegetes and unsafe guides in theological controversies. This book was intended to show that the controversy upon the Trinity could not be decided by appeal to the Fathers, the councils, nor ecclesiastical tradition. By it the public was prepared for his next theological change. Formerly "orthodox," he became an Arian; had a controversy with Waterland, and in his Last Thoughts, containing his Correction of Several Passages in his Commentary on the New Testament, issued after his death by Dr. Sykes, 1727, retracted his exposition of the trinitarian dogma, which he declared to be a tissue of absurdities.

The little thin man spent his whole life in his study, and was a child in all worldly matters. His character is very favorably described by Anthony Wood, in Athenæ Oxonienses, II. See also Dr. Sykes's sketch of him in Last Thoughts, mentioned above.

WHITE, Henry, D.D., Presbyterian; b. at Durham, Greene County, N.Y., June 19, 1800; d. in New-York City, Aug. 25, 1850. He was graduated at Union College, New York, 1824; studied two years in Princeton Theological Seminary. New Jersey, became pastor of Christ Church, New York, 1828-36, when he became professor of theology in the newly founded Union Theological Seminary, and held this position till his death. He was an excellent teacher and a sound theologian, but he never published any thing except a few sermons. See Sprague: Annals of the American Pulpit, iv., 691 sqq.

WHITE, Henry Kirke, whose pathetic history has won him wider fame, perhaps, than his talents might have commanded during a longer life, was born at Nottingham, March 21, 1766; managed to educate himself while apprenticed to a tailor; took to verse at fourteen; published Clifton Grove, 1803; entered St. John's College, Cambridge, 1804; and, after two years of severe and successful study, died of consumption, Oct. 19, 1806. His Remains were published in 2 vols., by Southey, 1807. His few hymns were included in Dr. Collyer's Collection, 1812, and have been extensively used.

WHITE, Joseph, D.D., Church-of-England divine, and Orientalist, b. at Stroud, Gloucestershire, 1746; d. at Oxford, May 22, 1814. He was educated at Oxford, where he was successively fellow of Wadham College, 1774; Laudian Professor of Arabic, 1775; Bampton Lecturer, 1784; Regius Professor of Hebrew, 1802; and canon of Christ Church. His works are of great value. Among them are an edition of the whole Harecan version. 1778-1808, 4 vols. (see Bible Versions, p. 267); A View of Christianity and Mohammedanism (Bampton Lectures), 1784; Dissertation (with Greek text), 1799, new ed., 1856 (see Diatessaron, p. 684).

WHITE, William, D.D. This person, so generally regarded as the "Father" of the Protestant-Episcopal Church, was the son of Col. Thomas White of London, Eng., and Esther Hewlings of Burlington, N.J., having been born in Philadelphia, March 24, 1747 (O.S.), where, also, he died July 17, 1836. He was educated in the schools and College of Philadelphia, graduating in 1765. At the age of sixteen he decided to become a clergyman; and in 1770 he sailed for England to receive orders, having pursued his theological studies under the direction of leading divines of the church in the city of his birth. Dec. 23, 1770, he was ordained deacon in the Royal Chapel, London, by Dr. Young, bishop of Norwich. Being under age with respect to further advancement, he remained, he became, Dec. 1772, when he was ordained priest by Dr. Terrick, bishop of London. Sailing at once for Philadelphia, and arriving there Sept. 13, he entered upon his duties as assistant minister of Christ Church and St. Peter's. Upon the outbreak of the Revolution he promptly sided with the Colonies, and was chosen chaplain to the Continental Congress in September, 1777. April 19, 1779, he was elected rector of Christ Church, Philadelphia. In the year 1782, before the acknowledgment of American independence, he published his celebrated but poorly understood pamphlet, The Case of the Episcopal Churches in the United States considered, proposing a temporary administration by the presbyters of the church; there being no prospect, at the time, of obtaining the episcopate. Shortly after, however, independence was recognized, when he immediately abandoned the plan. The part of the Allen-street Articles was a protestation of the laity into the councils of the church, which, together with the adoption of Articles, was opposed subsequently by Seabury. The counsels of White prevailed when the church was organized. Sept. 14, 1786, he was elected bishop of...
The beginning of his administration was viewed with distrust, one of the most honored institutions in America. Throughout his entire life he bore an unblemished reputation, bearing his high office with that meekness which formed its great adornment. Bishop White was a man of large and comprehensive views, sound in his theology and churchmanship, temperate in opinion, and wise in his administration, occupying a position in the Church similar to that held by Washington in the State. As a writer he evinced usefulness rather than popularity. Some account of his works may be found in Wilson's Memoir (p. 305), and Sprague's American Pulpit (v. 283). His principal work, and one that will always continue a prime necessity for students, is his Memoirs of the Protestant Episcopal Church, first published in 1820. A second edition appeared in 1836, and in 1850, with an introduction and notes by the Rev. B. F. De Costa, D.D. See also, on the Protestant-Episcopal Church, first published in 1820. A second edition appeared in 1836, and in 1850, with an introduction and notes by the Rev. B. F. De Costa, D.D. See also, on

WHITEFIELD, George, a famous evangelist; b. in Gloucester, Eng., Dec. 27, 1714, in Bell Inn (of which his father was keeper); d. in Newburyport, Mass., Sept. 20, 1770. His grandfather and great-grandfather on the paternal side were clergymen of the Established Church. He was the youngest of a family of six sons and one daughter. When he was two years of age, his father died, and his mother kept the inn. His own account of his early years, published in 1740, and severely criticized as imprudent, exaggerated his youthful follies and vices. He speaks of himself as given to various forms of wickedness, fond of cards, despising instruction, and, when larger, exhibiting a great love for plays. He himself as given to various forms of wickedness, fond of cards, despising instruction, and, when larger, exhibiting a great love for plays. He says, however, that his mother was careful of his education, and that his father used to point him out to officers in the Moravian church. He visited Scotland, and great results followed. He travelled through England, attracting extraordinary attention everywhere. His arraignment of the clergy as "blind guides" roused many to oppose him; and in 1730 no less than forty-nine publications for and against him appeared. The hostile feeling preceded him to America. On his second visit to the Colonies, some of the Episcopal churches refused him their pulpit; but other churches were open to him. He preached
in Philadelphia and New York, and on his way to Georgia, drawing delighted multitudes everywhere. Visiting New England, the revival which had begun in Northampton in 1736 broke out again, and perhaps Boston never saw a greater awakening. He paid seven visits to America; and the results of his evangelistic tours were shared by the Congregational, the Presbyterian, and the Baptist churches, from Massachusetts to Georgia. When he was not in America, he was stirring by his mighty eloquence the great audiences that greeted him in England, Scotland, and Wales. He early became Calvinistic in his reviews, and his association with Calvinistic divines in America deepened them. He complained to Wesley of his attacks on the doctrine of election; and there was a short, sharp controversy between them, which led to a temporary alienation. But Whitefield had a noble and generous spirit, and his voice were softened with an uncommon degree of sweetness, and he was neat, easy in deportment, and without affectation. He had a strong, musical voice, under wonderful command. Twenty thousand people could hear him. "Every accent of his voice spoke to the ear: every feature of his face, and every motion of his hands, spoke to the eye." His preaching melted Dr. Jonathan Edwards to tears. Benjamin Franklin went to hear him in Philadelphia, and was completely won. He perceived, he wrote, that Whitefield would finish with a collection; and although he had gold, silver, and copper in his pocket, he resolved to give nothing. But, as the preacher proceeded, "I began to soften, and concluded to give the copper. Another stroke of his oratory determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish,—gold and all." Whitefield was once asked for a copy of a sermon to publish. "I have no objection," said he, "if you will print the lightning, thunder, and rainbow with it." The Franklin incident exhibits his great persuasive power. A scene described by Dr. James Hamilton shows how vivid were some of his pictures. Chesterfield was listening while Whitefield was reading; the orator spattered his face, and was beggared by a dog. The dog leaving him, he was forced to grope his way, guided only by his staff. "Unconsciously he wanders to the edge of a precipice; his staff drops from his hand, down the abyss, too far to send back an echo; he reaches forward cautiously to recover it; for a moment he poises on vacancy, and—"Good God!" shouted Chesterfield, "he is gone," as he sprang from his seat to prevent the catastrophe.

Wesley's sermon on his departed friend contains a high but just estimate of him. He spoke of Whitefield's "unparalleled zeal," "indefatigable activity," "tender-heartedness," "charitableness toward the poor," his "deep gratitude," "tender friendship" (which he himself had tested), his "frankness and openness," "courage and intrepidity," "great plainness of speech," "steadiness," "integrity." "Have we," said Wesley, "read or heard of any person who called so many thousands, so many myriads, of sinners to repentance?"

Whitefield's sermons and journals were published in instalments at different periods during his life. His collected works, — comprising about seventy-five sermons, — his journals, and his letters, together with Memoirs of his Life, by Dr. Gillies, were published in London, in 7 vols. 8vo. 1771-72. Dr. Gillies was his first biographer. His latest, and perhaps best, is Tyerman: Life of George Whitefield, London, 1876, 2 vols. 8vo. Lives have also been written by Robert Philip (Lond., 1838, 8vo), J. R. Andrews (1864, 8vo), D. A. Harsha (Albany, N. Y., 1866, 8vo). See also Life and Times of the Countess of Huntington, Lond., 1840, 2 vols., 8vo; Stevens's History of the Religious Movement of the Eighteenth Century called Methodism, N. Y., 1859-62. H. K. Carroll.

Whitgift, John, D.D., Archbishop of Canterbury; b. at Great Grimsby, Lincolnshire, in or about 1590; d. at Lambeth, Feb. 28, 1654. He was fellow of Peterhouse, Cambridge University,
1555; ordained priest, 1590; appointed Lady Margaret professor of divinity, 1563; master of Pembroke Hall, master of Trinity College, and then regius professor of divinity, all in the same year, 1567; prebendary of Ely, 1598; dean of Lincoln, 1568; bishop of Worcester, 1577; and in 1583 he was raised to the primacy. During Mary's reign he observed a discreet silence, which enabled him to keep his position; but on the succession of Elizabeth he appeared as the defender of the Church of England, and advocate of extreme opinions respecting her authority. He headed the prelatical party, and for years carried on a controversy with Thomas Cartwright, the great champion of Puritanism (see arts.). When raised to the primacy, Whitgift was in position to carry out repressive measures against the detested Puritan party. He obtained the decree (June 23, 1605) of the Star Chamber (to which he belonged) against liberty of printing, by which no one was allowed to print except in London, Oxford, and Cambridge: no new presses were to be set up, but by license of the primates and the bishop of London; and only matter authorized by the archbishop of Canterbury, or the bishop of London, or their chaplains, could be printed. Persons selling or binding an unauthorized book suffered three months' imprisonment. And this decree was a mere specimen of his proceedings. He determined to uproot Puritanism, and to this end drew up several articles which he well knew the Puritans could not and would not subscribe, particularly one declaring that the Book of Common Prayer contained nothing contrary to the word of God; and, because they would not sign, he summarily suspended them, and in their places appointed inferior, and in some cases, probably without his knowledge, even immoral men. He carried out his programme so imperiously that Lord Burleigh once and again remonstrated with him, but to no purpose. The amount of suffering caused he is incalculable. Hundreds of worthy ministers, for no other fault than conscientious scruples against alleged unscriptural and Romanizing practices and doctrines in the Church of England, were deprived of their charges, hurried off to prison, harried by deferred hopes, and, if they left prison at all, were, after their harsh and unjust treatment, ruined in health and property. The incoming of James I. (1603) did not affect his position nor manners. He was shrewd enough to treat that vain monarch with peculiar respect. In the famous Hampton Court conference, he knelt before him, and even told a falsehood concerning the practice of lay baptism in the Church of England, denying its permissibility in order to give the king a higher idea of that church. But, ere the first Parliament of the new reign met, Whitgift died. Whitgift's administration "embodied the worst passions of an intolerant state priest. It knew no mercy; it exercised no compassion. It is in vain to defend the administration of Whitgift on the grounds of the excesses of the Puritans. Those excesses were provoked by his cruelty. Neither can the archbishop be justly accused of being unwise in every measure of severity and intolerance he was fully assured." He acted, doubtless, conscientiously, and is said to have been "personally pious, liberal, and free from harshness." His Works, consisting mostly of polemical tracts, were edited for the Parker Society by Rev. John Ayre, Cambridge, 1851-54, 3 vols.; and Life, written by Sir George Paule, 1612, and by John Strype, 1718. Cf. Neale's History of the Puritans, and Hook's Lives of the Archbishops of Canterbury.

WHITSUNDAY. See Pentecost.

WHITTEMORE, Thomas, D.D., Universalist clergyman; b. at Boston, Jan. 1, 1800; d. at Cambridge, Mass., March 21, 1861. He was pastor in Cambridgeport, 1822 to 1831; editor and proprietor of the Trumpet, a Universalist religious newspaper, for nearly thirty years, from its commencement in 1823. He was prominent in political and railroad affairs, being president of the Vermont and Massachusetts Railroad, and repeatedly a member of the Massachusetts Legislature. He wrote The Modern History of Universalism, 1830, enlarged edition, 1860; Notes and Illustrations of the Parables of the New Testament, 1832; Plain Guide to Universalism, 1838; Commentary on Revelation (1838) and On Daniel: Life of Walter Balfour, 1853; Life of Hosea Ballou, 1855-56, 4 vols.; Autobiography, 1859.

WHITTINGHAM, William Rollinson, D.D., LL.D., D.C.L., b. in New-York City, Dec. 2, 1805; d. at West Orange, N.J., Oct. 15, 1879. He was professor of ecclesiastical history in the General Theological Seminary (where he had been graduated in 1823) from 1835 till 1840, when he was consecrated (Sept. 17) bishop of Maryland. He was one of the scholars of his church, and belonged to the High-Church party. See his Life by W. F. Brand, New York, 1883, 2 vols.

WHITTLESEY, William, Archbishop of Canterbury; b. probably at Whittlesey, near Cambridge; d. at Lambeth, June 6, 1374. He was educated at Cambridge. In 1349, became master of his college, Peterhouse; in 1361, bishop of Rochester; and on Oct. 11, 1368, primate of all England, and metropolitan. He was an unhappy choice, for the times required a vigorous prelate. Edward III. was laying heavy taxes on the people, and especially the clergy, in order to keep up the lavish extravagance of the court, and Whittlesey was weak physically, most of the time an invalid, and destitute of commanding mental gifts. He was, however, sadly conscious of his deficiencies, and conscientiously did his best. See Hook: Lives of the Archbishops of Canterbury, iv. 221 sqq.

WICELIUS, or WITZEL, Georg, b. at Vach, in Hesse, 1501; d. at Mayence, 1673. He studied theology at Erfurt, and went in 1520 to Wittenberg to hear Luther and Melanchthon, but was nevertheless ordained as priest by Bishop Adolph of Merseburg. Appointed vicar in his native town, he preached the doctrine of the Reformation, married, and was expelled in 1526. Driven away by the Peasants' War from Wenigen-Lübnitz in Thuringia, where he had settled, he was, on the recommendation of Luther, appointed pastor of Niemeck, but relapsed into Romanism, began to write with great violence against Luther and Melanchthon, was at last expelled in 1530. After some years of uncertain endeavors, he entered the service of Abbot John of Fulda in 1540,
published his principal book, *Typus ecclesiae prioris*, presented his *Querela pacis* to Charles V. at the diet of Spire (1544), and took part in the drawing-up of the Augsburg Interim. As the Reformation spread, he felt compelled to leave Fuld, and settled in 1554 at Mayence, where he spent the rest of his life in quiet retirement. See N. SCHRADER: *Georgio Wiclesi, Berlin, 1839; KAMPF- SCHULTE: De G. W., Paderborn, 1856; [SCHMIDT: Georg Wittel, Vienna, 1876].

**WICHERN, Johann Heinrich, D.D.,** the founder of the Inner Mission in Germany (see art.), and one of the foremost Christian philanthropists of the century; b. at Hamburg, April 21, 1808; d. there April 7, 1881. He studied theology in Göttingen and Berlin, and reached the degree of "candidate," and afterwards received the honorary degree of doctor of divinity. On his return home, encouraged by his pious mother, he started a Sunday school for the poorest and wickedest children in the city, and immediately had five hundred children under his care. It was this school which gave him the idea of the institution which he opened on Nov. 1, 1833, at Horn, a suburb of Hamburg. He called it the "Rough House" (Das Rauhe Haus). It has served as the pattern of many similar institutions in Germany, France, England, Holland, etc. It is a house for the correction of juvenile offenders. Here these evil-minded and often weak-minded children are received, portioned off into "families" of twelve, placed under the charge of a young workman, and taught a trade. In connection with the Haus there is a book printing, binding, and selling business carried on. The Haus celebrated its fiftieth anniversary in November, 1883. For the education of persons competent to take charge of similar institutions, or to serve in them, there was started in 1845 a "Brotherhood." In 1844 Wichern sent out his Fliegende Blätter ("Flying Leaves"), now the organ of the Inner Mission, in which he urged the duty of laying to heart the misery of our fellow-mortals, and at the same time told the story of his own institutions. His story was eagerly read, and incited many imitators. In 1848, at the Kirchenjag (see art.) held at Wittenberg, he presented with such extraordinary eloquence the claims of the sick, the suffering, and the sinful who were their countrymen, that from that hour a new movement on their behalf was begun. This was the so-called "Inner Mission" (see art.), the very name of which is due to Wichern. Under Friedrich Wilhelm IV. (who came to the throne in 1840), Wichern found favor in court-circles, and exerted great influence upon the aristocracy. In 1851 he was commissioned by the Prussian Government to visit the reformatory and correctional institutions in all the provinces of the kingdom, and suggest improvements. In 1858 he was made a member of the council in the department of the interior, and also of the highest church council. In the same year he founded in Berlin the Evangelische Johannissitat, —a similar institution to the Rauhe Haus. Its twenty-fifth anniversary was celebrated in 1883. He interested himself particularly in prison reform, and also prepared the Prussian military code of 1866. In 1872 he had a stroke of paralysis, from which he never recovered. It prevented him from visiting America as a delegate to the General Conference of the Evangelical Alliance in New York, 1873, for which he had engaged to prepare an essay. Wichern was of commanding person, full of faith and the Holy Ghost, and always made a powerful impression by his speeches at the Church Diet and in the Annual Congress for Inner Missions. He wrote *Die innere Mission der deutschen evangelischen Kirche*, Hamburg, 1849; *Die Behandlung der Verbrecher u. entlassenen Sträflinge, 1853; Der Dienst der Frauen in der Kirche, 1858, 3d ed., 1880*. His biography has been written by F. OLDENBURG, Hamburg, 1882, and by Dr. HERMANN KRUMBACHER, Gotha, 1882.

**Wiclif, John**, the "Morning Star of the Reformation." b. at Spreswell, one mile from Old Richmond, in the North Riding of Yorkshire, several years, perhaps even ten, earlier than the usual date, 1324; d. at Lutterworth, Dec. 31, 1384.

**His Life.** He entered Oxford University about 1335; belonged probably to Balliol College; was graduated about 1345, or perhaps not until 1351; became a fellow of Balliol College, and in 1361 appears as its master. On May 18, 1361, he was nominated by his college, rector of Fillingham, ten miles north-north-west from Lincoln, but continued to reside in Oxford. In the same year he became incumbent of Abbotsley. From Dec. 6, 1365, to March, 1367, he was a warden of Canterbury Hall; took the degree of doctor of divinity between 1365 and 1374; and in 1368 exchanged his parish of Fillingham for that of Ludgershall, Buckinghamshire, which he held until his resignation in April, 1374, in order that he might conscientiously accept the rectorship of Lutterworth, Leicestershire, to which he had been nominated by Edward III. But in all these changes he never broke his connection with the university, for there he habitually resided, and there taught and debated. His life up to 1361 is largely conjectural and uncertain, but after that time can be traced by documents. Strangely enough, the first appearance of the learned doctor of theology as a leader was occasioned by politics and patriotism. He defended (1360) before the university of Oxford the action of Edward III. and the entire Parliament, in refusing to pass the papal claim to feudatory tribute made by Clement VI. as an action which was so emphatic, that the claim was never again made. Wiclif maintained on this occasion the political independence of the crown and the country from the Pope. It is very likely that he was a member of this Parliament, for he certainly shows an intimate acquaintance with its proceedings. On July 26, 1374, Wiclif was appointed by Edward III. a royal commissary in Bruges to conclude such a treaty with the papal nuncios on the pending points (viz., the papal reservations in filling English church offices,
encroachments upon the electoral rights of cathedral chapters, and the like) as should at once secure the honor of the church, and uphold the rights of the English crown and realm. But the meeting came to nothing material; for, although the Pope abandoned for the future his claim to the reservation of English church livings, it was only on condition that the king abstained in future from conferring church dignities in the way of simple royal command: hence there was no real ecclesiastical reform. But Wiclif was not to blame for this outcome. He had faithfully striven to advance the popular rights; and his efforts had won enthusiastic recognition from the people and the king, who had called him to successive Parliaments. His very position rendered him the object of hatred to the hierarchy, whose designs he had so persistently opposed. At length they proceeded to attack him publicly. He was summoned before convocation, and appeared on Thursday, Feb. 19, 1377, in St. Paul's. He was accompanied, for protection's sake, by the Duke of Lancaster, the grand marshall of England (for the bishop of London) and the duke breaking out, the meeting abruptly terminated, and Wiclif retired without being called upon to say a word. Of course this pace did not put an end to the hierarchical opposition. The Anglican episcopate viewed the prime mover in the next step,—a letter addressed to the Pope, Gregory XI., to put Wiclif down as a heretic. The alleged nineteen heresies were carefully stated; and so well managed was their effort, that the Pope issued (May 22, 1377) no fewer than five bulls against Wiclif. Three of them were addressed to the primate and to the bishop of London, the fourth to the king, and the last to the chancellor, and the university of Oxford. The nineteen theses in which Wiclif's heresies are stated fall into three groups: I. 1-5, concerning rights of property and inheritance, which he maintained were dependent upon God's will and grace; II. 6, 7, 17-19, concerning church property, and its rightful secularization in certain circumstances (e.g., in case the Church should fall into error); III. 8-16, concerning the power of church discipline, which he claimed belonged to every priest, and concerned only God's matters, not temporal goods and revenues. But, ere the five bulls were officially delivered, Edward III. died (June 21, 1377), and so the bull to the king became inept. With his successor, Richard II., Wiclif stood in high favor, and so no adverse action came from the king. It was not until Parliament had been prorogued (Nov. 25, 1377), that a mandate was addressed to the chancellor of Oxford, requiring him to appoint a commission to find out whether Wiclif did advocate the alleged heresies, and also to cite Wiclif within thirty days before the papal commissaries, or their delegates, in St. Paul's Church, London. But since the papal bull had required Wiclif's imprisonment, subject to an address to the Pope by the chancellor of Oxford, Wiclif was not to blame. He summoned an assembly of ten bishops, sixteen doctors of law, thirty doctors of theology, and four bachelors of law, in the hall of the Dominical Monastery, Blackfriars, London, May 17, 1378, and received the expected verdict. During their session a terrific earthquake shook the city.
hence the name, "The Earthquake Council," uniformly applied to it by Wiclif,—an ill omen, in the judgment of Wiclif's party, but favorably interpreted by Courtenay as an emblem of the purification of the kingdom from false doctrine. On the ground of the finding of the council, expressed in twenty-four articles, either heretical or erroneous, of which ten relate to the Lord's Supper, testimony to the interest awakened by Wiclif's attack on the doctrine of transubstantiation,—the archbishop issued mandates to his commissary at Oxford (May 28, 1382) and to the bishop of London (May 30), in which he forbade the public proclamation of the obnoxious doctrines, and even listening to them, on pain of the greater excommunication. But the second step could not be taken without State aid; and the Commons refused to agree with the Lords in giving it, and even compelled the withdrawal of a royal ordinance, which ordered, upon certification of the bishops, the imprisonment of the itinerant Wiclif preachers and their adherents. But armed with a royal patent of June 26, 1382, the archbishop began the persecution, and with such success, that in four months he silenced the Wiclif party at the university of Oxford, and either drove the principal friends of Wiclif out of the country, or to recantation. Meanwhile Wiclif was untouched,—although deprived, in consequence of the mandate, of his offices at the university,—and pursued his quiet, busy, pastoral life at Lutterworth. It was, perhaps, Courtenay's plan, first to strip Wiclif of all his friends, and then to attack him personally. At length, on Nov. 18, 1382, he was summoned to appear before a provincial synod at Oxford; but again he was so intrenched in the popular regard. The council, on the ground of the finding of the council, executed the archbishop's mandate, and declared him a heretic, anathematized forty-five articles drawn from his writings, and ordered that his books be burnt, his bones taken up, and thrown far out of consecrated ground. For thirteen years the command rested on paper; but in 1427 Pope Martin V. laid its execution upon Bishop Fleming of Lincoln, who in the year following (1428) carried it out. His bones were taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon, which runs by the foot of the hill on which Lutterworth is built.

His Preaching.—His activity as a preacher was in two directions,—in the university, where his sermons were in Latin, and followed scholastic forms and ideas; and in Lutterworth church, where he preached in English, and in simple, direct, and vigorous fashion. He occasionally preached in London, and with such effect that the citizens were stirred up to demand the reform of some flagrant omissions of clerical duty. But the principles he not only advocated, but exemplified, remained always the same. He taught that the object of preaching was the edification of the church; the matter of preaching was the Bible itself in all its simplicity, and not, as the evil habit of the times was, stories, fables, and poems, which were pagan, and not biblical, in origin, and served only to amuse and interest. The Bible was Wiclif's standard and staple: his sermons are really saturated with it. He handles, it is true, many subjects which are not by any means biblical (e.g., the mendicant orders); but he judges them according to the Bible. But one cardinal doctrine of modern evangelical Christendom is not found in his sermons: he has not a word to say about justification by faith. The one thing about Wiclif's sermons which gives them now their great value as an indication of his inner life is their fulness of earnest godliness and Christian conscientiousness. They breathe a true zeal for God's glory, a pure love for Christ, and a sincere concern for the salvation of souls. The man who could preach as Wiclif preached could not fail to make a profound impression.

His Itinerants.—Besides being a preacher and pastor, he was organizer of an itinerancy which carried his doctrines over a wide territory. He began this latter work while in uninterrupted connection with Oxford (i.e., before 1382); and his first itinerants were university students and graduates: in short, he taught a theological seminary. These preachers were by no means intended as opponents to the parochial clergy, except as the latter grossly discredited their office: the first itinerants were all priests; hence they were called "poor priests," and under no obligation to remain unsettled, although, as a matter of fact, they could not settle conscientiously, even if the way were open, for the three reasons given in the tract, Why Poor Priests have no Benefices,

(1) Benefices were usually obtainable only by simony, whether collated by a spiritual or tem-
Beneficed priests were compelled to give up to their ecclesiastical superiors all that portion of their revenues in excess of their own necessities, and this was nothing less than a robbery of God's poor; (3) Unbeneficed priests were free to preach the gospel anywhere, and, when opposed by the "clergy of Antichrist," could flee without hindrance. But Wiclif also sent out lay-preachers; and this fact led him to use repeatedly the expression "evangelical" or "apostolical" man in his latest sermons, when referring to his itinerants. They were now not all priests. Oxford was the first centre of this activity, and Leicester the second. Clad in commonest clothing, barefoot, and staff in hand, they wandered through the surrounding country, preaching as they had opportunity. They opened the Scriptures, and summoned their hearers to repent. They exhorted them to live in Christian brotherhood, peace, and beneficence. But they did not stop here. They depicted the sinful lives of too many of the clergy, and so powerfully, that the hierarchy were alarmed. How thoughtful Wiclif was for his itinerants is manifested by the many sermon outlines and tracts for their benefit found among his literary remains.

His Translation of the Bible. — Before Wiclif sent out his translation, the Psalter was the only complete book of Scripture accessible in English, although other parts had been rendered. The credit of producing the first translation which was intended for popular use is due to Wiclif. How long he was engaged upon this work is unknown. He probably began with several single books of the New Testament. As a preliminary labor may be regarded the translation of the Latin Harmony of the Gospels of Prior Clement of Lanthony, Monmouthshire, written in the second half of the twelfth century. Wiclif translated the Bible from the Vulgate, for he was ignorant of Greek. He rendered the entire New Testament into English; but, ere he had finished, Nicholas of Hereford began upon the Vulgate Old Testament far a truce ill. 20, when he was compelled to desist, owing to the sentence of excommunication which had been passed upon him. From there on, another hand may be seen upon it, perhaps Wiclif's. In 1382 the entire translation was finished: copies of it, in whole or in part, were made and circulated. But immediately the important work of revision was begun by Wiclif himself and by John Purvey, who carried it on after the former's death; for it was not until 1388 that the Wyclifite version was given out in its revised and much improved form. This version marks an epoch in the development of the English language. His Bible prose is the earliest classic Middle English.

His Theology. — Of Wiclif's doctrinal system it is somewhat difficult to form a complete and fully satisfactory opinion. The principal of the as yet available sources of his theology is his Trialoyga or Dialogorum Libri IV., written in 1392, and subsequently printed in 1593. It deviates considerably from the common scholastic form, being a dialogue between three allegorical characters,— Alistha, Pseudus, and Phreneis. The first of the interlocutors is a staid theologian; the second, a sophist and infidel; and the third, a ripe and erudite scholar, who decides the questions. The first book treats of the doctrine of God; the second, that of the universe, especially the ideas of matter, man, angels, evil spirits, etc.; the third book contains the Christian morals; and the fourth, which occupies about one-half of the whole work, gives the author's views of the sacraments, the ecclesiastical institutions, eschatology, etc. Besides from the Trialogus, some stray remarks useful for the understanding of Wiclif's doctrinal stand-point may also be gleaned from his minor treatises and popular pamphlets, and from extracts now and then published from his unprinted manuscripts, etc.

The basis of all Wiclif's teaching is his doctrine of the absolute authority of Scripture. He places the Bible infinitely higher than any other book, not only those of the more recent teachers, but also those of the ancient Fathers: yea, he places the Bible infinitely higher than any ordinance of the Roman-Catholic Church. The evidence of this absolute authority is the dignity of Christ as the God-man, and the reason why the Bible is not held to be efficacious in bringing forth in our heart a firm conviction of the authority of the Bible. All other writings, even those of Augustine, are trustworthy only so far as they are founded in Holy Writ: all other truth, except that which depends upon simple observation, can be accepted only so far as it is derived from the Bible. "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account, unless they were founded on Scripture" (Trial., iv. c. 7). From this maxim sprung the enthusiasm and the energy which produced the first English translation of the Bible.

But Wiclif's doctrine of God is a piece of scholasticism. Instead of planting himself on Scripture, or on the individual Christian self-consciousness, he institutes dialectical processes which develop ideas, defines notions, etc. More closely characterized, his scholasticism is realism. The infinite is to him not an idea, but a reality. He recoils from the conceptions of God as a mere universale, or a mere individuale, both of which sprang from the principle of nominalism. To him, God is the absolute cause, the mysterious source of all. The doctrine of the Trinity he develops after Augustine and Anselm, without adding any thing of his own, and following closely the method of the schoolmen. But already in his christology a curious contest arises between scholastic dialectics, in which he was trained, and an instinctive craving for a biblico-ethical construction of the idea of the God-man. On the one side he cannot free himself from the common questions, categories, definitions, etc., of the scholastic christology. On the other side he sees very well the hollowness and sterility of the whole frame of proceeding. His third book contains the incarnation from a moral point of view. He loves to set forth Christ as the centre of humanity, and he is inexhaustible in varying the expression of that truth by means of the most manifold ideas and figurative illustrations.

In his cosmology, Wiclif broke through the
WICLIF.

bounds of scholasticism, mixing up the metaphysical researches concerning the materia prima with various anatomical and psychological questions concerning the structure of the brain, the action of the senses, etc. Of greatest interest is his theological anthropology. Hereditary sin he considers as depending on some moral, and not on any physical condition. He denies that the state of sinfulness is propagated from generation to generation with the soul; for the kernel of human nature is the spirit. To this aspect of anthropology corresponds his general view of evil. Who is the originator of evil? Does it come from God? No; for evil has by itself no positive existence: it is only a defectus, a non-ens, a negation of the divine. The single act of sin is certainly a reality, and as certainly an evil, but only so far as it refers to the person who committed it. So far as it enters into the web and woof of objective reality, it ceases to be an evil, and is by God turned into a mediate or secondary good: it becomes a means to an end, something willed by God, so far as it is a reality, an act of the will; and evil results from the freedom of the will, which is misused, and turned into a denial of God; in which latter point Wiclif differs from his older contemporary, Thomas of Bradwardine, who, in his rejection of the reality of evil, ended with rejecting the freedom of the human will. The denial of the will, which is misused, and turned into a denial of God; in which latter point Wiclif differs from his older contemporary, Thomas of Bradwardine, who, in his rejection of the reality of evil, ended with rejecting the freedom of the human will (Lechler: De Thoma Bradwardino, Leipzig, 1862).

In his doctrine of the church, Wiclif became almost wholly a Protestant. The prevalent ecclesiastical idea of the church as the communion of the clergy, to the exclusion of all non-clergy, he expressly rejected. The church he defines as the communion of the elect; and as he carries back conversion, salvation, and membership of the church, to the election of grace (that is, to the eternal and free counsel of God in Christ), he refutes the assumption, which up till that time was universal, that participation in salvation, and the hope of heaven, were dependent entirely on the mediation of the clergy. His idea of the church, sharply distinguishing between the visible and the invisible church, involves the recognition of the free and immediate access of believers to the grace of God in Christ; in other words, of the general priesthood of believers. The true church is to him invisible, while the visible church is made up of elect and hypocrites. But he acknowledges that it is impossible to distinguish sharply between the true and the false members of the church; and he altogether denies that anybody has a right either to canonize or to condemn any physical condition. He denies that his own positive view is somewhat vague, as far as from Zwingli's conception of a merely symbolic presence of Christ in the elements as from Luther's conception of a real presence. In his Confession he defines the presence of Christ in the bread and wine of the sacrament as simul veritas et figura. The definition is certainly somewhat vague. For the criticism, however, of the absurdities of the Roman-Catholic Church it proved amply sufficient.

His Character. — His contemporaries found his wonderful learning and intellectual ability most admirable. It was this which gave him such commanding influence in the university. His was a many-sided mind; and his sermons and theological treatises contain illustrations corrected from all the sciences of his time. He was eminently gifted with the critical spirit, and so, although he accepted many fictions as truths, he yet subjected the doctrines, ordinances, and usages of the church to rigid scrutiny, and brought them to the test of the Bible. With him the critical genius was not merely an efflux of scientific power and independence, but also a fruit of moral sentiment and of Christian character. He cared very little in what form his ideas were expressed, so long as they were understood. Hence his style is inartistic, and often very bad. But by way of compensation he screamed his whole personality, undissembled, true, and full. He was a man of intellect, not of feeling; yet everywhere we recognize the moral pathos, the holy earnestness, which comes from deep convictions. Curiously, he oftentimes burst out into indignant or horror-stricken denunciation while carrying on a dialectical discussion: an outburst of bril-
WIGAND.

church, particularly that of transubstantiation.

societies of English-speaking lands, especially by

Saviour, and Leader, and the church as the whole

grace. But in 1883 the Vyclif Society, organized

the Bible was celebrated by the Bible

probably embraces nearly a third that have at any time

appeared: Dialo orum Iibriquatuor, Basel, 1525;

1528; Testamentum Triatogis, et Supplementum Trialogis;

the Church and her members, Of the Apostasy of

1546, Oxford, 1612, 1828); The true copy of a pro-

Right to the priests' meat (Lev. xxii. 13). In

property in the temple treasury (2 Macc. iii. 10).

in the front, and attacked the doctrines of the

and glossary by W. W. Shirley, London, 1878, 2 vols.; in 1 vol., 1881). This

biography supersedes all the others. Compare

Fasciculi Zizaniorum magistri Johannes Wyclif cum

Tractico, to Bishop Netter of Walden, edited by W. W. Shirley, London, 1858; Chronica

mostratorii S. Albani, vol. i.; Thomas Walshing-

ham Historia Anglicana, edited by H. T. Riley,

London, 1863. See also R. Vaughan, D.D.,

Wyclif and the first English Bible, N.Y., 1880; BURROWS: Wyclif's Place in History. London,

Samuel M. Jackson.

WIDOWS, Hebrew.

Besides the general law against their hard treatment (Exod. xxii. 22-24),

there was special legislation respecting them. 1. Their rights should always be respected (Deut.

x. 18, xxvii. 19); nor should their clothing or cattle be pledged (Deut. xxiv. 17), nor their

children be sold for debt (2 Kings iv. 1; Job

xxiv. 9). According to Maimonides (Synedr. 21, 9), their cases must be tried next after those of

orphans. 2. They must be invited to the feasts

accompanying sacrifices and tithe offerings (Deut.

xxiv. 19, xvi. 11, 14, xxvi. 12 sq.). Childless

priest-widows living in their fathers' houses had

right to the priests' meat (Lev. xxii. 13). In

later times the rich sent them presents of wine.

In the Maccabean time they were allowed to de-

posit their property in the temple treasury (2

Macc. iii. 10). 3. Gleanings were left for them

(Deut. xxiv. 19 sqq.), and they shared in the

battle spoils (2 Macc. viii. 28, 30). Their

re-marriage was contemplated, but the high priest

was forbidden to marry one (Lev. xxii. 14). Only

on the childless widow did the Levirate law

operate (Deut. xxiv. 5; see art. LEVIRATE). The

Jewish doctors greatly facilitated the re-marriage

of widows, only stipulating that they must not

marry inside of ninety days of their husbands' 

dowryl until the expiration of twenty-five years,

and therefore high priestswould not marry them.

If they chose to remain in the house of their

father-in-law, the must be supported, and

their right was derived any benefit from it. In order

to get subsistence, they were allowed to sell the

property of their husbands, both real and per-

sonal. In case a man left widows, the first wife

had prior claims. Betrothed women whose pro-

spective husbands died were considered as widows,

and therefore high priests could not marry them.

In spite of these laws and regulations, complaints of

the unjust treatment of widows were frequent

(ISA. i. 17, 23, x. 2; Jer. xxii. 8; Ezek. xxii. 7;

Mal. iii. 5; Matt. xxiii. 14).

LEYRER.

WIDOWS IN THE APOSTOLIC CHURCH.

See DEACONESES.

WIGAN, John, b. at Mansfield in 1598; d. at

Jena, Oct. 21, 1597. He studied theology at Witten-

berg, and was appointed pastor of his native city in 1546, superintendent of Magdeburg in

1553, professor of theology at Jena in 1569 (from

which position he was discharged the next year),

superintendent of Wismar in 1602, and again

professor at Jena in 1603. He was an ardent

Lutheran, an ardent champion of Ficinus, and

with important additional notes, by Principal

Lorimer: John Wyclif and his English Precursors,

London, 1878, 2 vols.; in 1 vol., 1881). This

biography supersedes all the others. Compare

Wyclif's writings (vol. ii. 337-339). The small

number printed has long been considered a dis-

grace. But in 1883 the Wyclif Society, organized

in 1882, began the publication of his Latin works, up to that time in manuscript.

The following list probably embraces nearly all that have at any time

appeared: Dialo orum Iibriquatuor, Basel, 1525;

Wycklif's Wycliffes Wycket, Norenburch, 1546 (later eds.,

1546, Oxford, 1612, 1828); The true copy of a pro-

log written about two centuries past by John Wyckliff,

London, 1550; Two short treatises against the orders of

the Begging Friars (edited, with glossary, by

Thomas James, D.D.), Oxford, 1808; Last Age of

the Church, Dublin, 1840; Apology for Lollard

Doctrine, London, 1842; and Three Treatises, Of

the Church and her Members, Of the Apostasy of

the Church, Of Anti-Christ and his Meyne, 1851

(the above three volumes were edited by J. H.

Todd, D.D.; the first volume and the last trea-

tise have been pronounced spurious); Tracti et

Treatures, with Selections and Translations from

his Latin Works (edited for the Wyclif Society by

R. Vaughan, D.D.), London, 1845; Tractatus de

officio pastorali, Leipzig, 1863, Trilogus, and Sup-

plementum Triologii sive de donatione ecclesie, Ox-

ford, 1869 (all three edited by Lechler); Some

English Works (edited by T. Arnold), Oxford,

1871, 8 vols.; English Works of Wycliff hitherto

unprinted (edited by F. D. Matthew, for the

Early English Text Society), London, 1879; De

Christo et suo adversario Antichristo, Ein pole-

mischer Tractat Johann Wyclif zum ersten Male

herausgegeben (edited by Dr. R. Buddensieg), Gotha,

1869, pp. 60; Polemical Works (edited by Bud-

densieg), London, 1883, 2 vols. Some of

these pieces were printed in vol. vii. of British Reform-

ers.

Wyclif's translation of the Bible was first

edited in a scholarly and satisfactory manner by

Rev. Josiah Forshall and Sir Frederick Madden,


portion was separately printed, with introduction

and glossary by W. W. Skeat, Cambridge, 1879;

and Job. Psalms, Proverbs, Ecclesiastes, and the

Song of Solomon, in 1881, with the same appa-

ratus criticus. A monograph by

Wyclif's biography has been written by John

Lewis (Oxford, 1719; new ed. with additions,

1820), Robert Vaughan (London, 1829, 2 vols.;

2d ed., 1831; new ed., under title John de Wycliffe,

a Monograph, 1858), Charles Webb Le Bas

(1833), and by Gotthard Victor Lechler: John

von Wyclif und die vortrichtliche der Reforma-

tion, Leipzig, 1873, 2 vols. (vol. i. translated,

into English by Mr. W. E. Ward, 1881; vol. ii.

published posthumously). Wyclif's life and

work have been described in three volumes by

Professor M. H. Jeremias: Geschichte der

Reformation, Leipzig, 1878, 4 vols. (translated

into English by Mr. J. A. Neale, 1883; vol. ii.

published posthumously).
took part with great vehemence in all the controversies of the time, persecuting with blind fanaticism anyone who differed from him in opinion. At last he fell out even with his own master, Flicius, with whom he at one time labored for the establishment of a Lutheran popedom. His autobiography in Sammlung von alten und neuen theologischen Sachen (Leipzig, 1738) gives a list of his very numerous writings, of which none, however, has any scientific value. See also Sani's Life of Bisho Capers (Nashville, 1858), which is a most worthy contribution to the religious biography of the church.

W.F. TILLETT.

WILBERFORCE, Samuel, D.D., Bishop of Winchester, was born at Clapham, near London, Sept. 7, 1805; killed by a fall from his horse, near Dorking, July 19, 1873. He was graduated at Oriel College, Oxford, 1826; curate of Checkendon, Berkshire, 1828-30; rector of Brightstone, Isle of Wight, 1830-38; of Alverstoke, Hampshire, 1839; archdeacon of Surry, 1840; and canon of Winchester Cathedral. In 1844 he was appointed sub-almoner to the queen, and in 1845 dean of Westminster, and, later in same year, bishop of Oxford. In 1869 he was transferred to the see of Winchester. As bishop of Oxford he made his mark. He was a man of broad views, genial wit, and ready eloquence, in which latter respect he led all the bishops. He delighted in out-door life. He was a leader of the High-Church party, but in point of doctrine was an evangelical. Besides his work upon his father's life referred to below, he left nothing of importance. See his Life by Ashwell and Wilberforce, London, 1881-82, 3 vols.; abridged edition, New York, 1883. 1 vol.

WILBERFORCE, William, the English philanthropist; b. at Hull, Aug 24, 1759; d. in London, Monday, July 29, 1838. By the death of his father he came at ten years of age into the family of his uncle, whose very pious wife was a great admirer of Whitefield; and although permitted by his grandfather (who feared his becoming a Methodist) to be only two years in his uncle's family, his religious views received a coloring which they permanently retained, and the main principles of his early piety. He was educated at St John's College, Cambridge; left the university at twenty-one (1778), and immediately entered Parliament, where he continued sat as a member of the House of Commons until 1825, when his advanced years obliged him to retire. Being rich, witty, and fond of society, he at first mingled in the world of fashion. But in 1784, and again in 1785, he travelled on the Continent with Isaac Milner (see art.), his former teacher at Hull; and Milner's serious conversation upon religion, little as his conduct was regulated by it, turned Wilberforce to serious thought. His latent piety was aroused. The two read together Dodridge's Rise and Progress, and studied the New Testament in the original. The energies of Wilberforce's soul were set in a new direction. He was converted (1785), and became the Wesley of the upper circles of English society, and the leader of the evangelical party in the English Church. In 1787 he founded a "society for the reformation of manners," and the same year set out upon that great mission which has immortalized him,—the abolition of slavery in the English domains. Henceforth his life was devoted to this cause. His attention had been drawn to the subject in childhood, and in his fifth year he wrote an essay upon it; but his
efforts to secure the realization of his youthful dreams date from his twenty-eighth year. The slaveholders quickly perceived the ability and strength of their antagonist, who was determined to fight until the victory was gained. Year after year the struggle went on. At last, after twenty years of tireless exertion, the bill for the abolition of the slave-trade was introduced in the House of Lords by Lord Grenville; passed Feb. 4, 1806; went to the House of Commons, and passed its first reading by a vote of 283 to 16, Feb. 23, and finally, March 23, 1807. It received the royal assent March 25; and after Jan. 1, 1808, slave-trading was illegal. In the carrying-out of this measure Wilberforce was not, of course, unaided. Burke, Pitt, Fox, the Quakers, and especially Thomas Clarkson, gave him powerful support. But Wilberforce was the leader of the abolitionists, and to him the major part of the credit is due. In the prosecution of his mission he met with repeated disappointments; and his schemes, along with other abolitionists, to demonstrate the fitness of the negro race for civilization by the organization of the Sierra Leone Company (1791), for the extension of lawful commerce in Africa, and the promotion of the useful arts among the negroes, lamentably failed. The abolition of the slave-trade legally accomplished, Wilberforce turned his attention to the enforcement of the law and the emancipation of the slave himself. For the rest of his life he keenly watched the interests of the negro race, and toiled for the abolition of slavery in every land. Three days before his death he had the satisfaction of learning that slavery itself was abolished.

The decided religious convictions of this remarkable man find their expression in his book, *A Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes in this Country Contrasted with Real Christianity*, London, 1797. Five editions (7,500 copies) were sold in its first half-year; and it has been translated into French, German, Italian, Spanish, and Dutch. It is impossible to overestimate its influence in awakening a warm, practical, determined religious life, and in stemming the tide of infidelity and indifferentism, especially in the upper classes of England. The book consists of seven chapters, treating two questions: first, whether morality without belief can be wholesome and sufficient; second, whether Christianity satisfactorily meets all the demands of life. But not only by this book did he proclaim his Christianity. In 1801, with a few friends, he established *The Christian Observer*, a religious newspaper, and in 1804 took a prominent part in the formation of the British and Foreign Bible Society. 

WILBERFORCE was not, of course, unaided. Burke, Pitt, Fox, the Quakers, and especially Thomas Clarkson, gave him powerful support. But Wilberforce was the leader of the abolitionists, and to him the major part of the credit is due. In the prosecution of his mission he met with repeated disappointments; and his schemes, along with other abolitionists, to demonstrate the fitness of the negro race for civilization by the organization of the Sierra Leone Company (1791), for the extension of lawful commerce in Africa, and the promotion of the useful arts among the negroes, lamentably failed. The abolition of the slave-trade legally accomplished, Wilberforce turned his attention to the enforcement of the law and the emancipation of the slave himself. For the rest of his life he keenly watched the interests of the negro race, and toiled for the abolition of slavery in every land. Three days before his death he had the satisfaction of learning that slavery itself was abolished.


WILBRORD, or WILIBRORD, the apostle of the Frisians; b. in Northumbria about 657; d. in the monastery of Epternach, near Treves, 730. He came to Friesland towards the close of the seventh century; settled at Utrecht, and preached with success among the wild Pagan inhabitants of the country, powerfully supported, however, by the victories of Pepin and Charles Martel. He also visited the Danish Frisians settled on the western coast of Sleswick. See also: *Hist. Eccles.*, v.; and *Mabillon* : *Ann. Ord. S. B. lib. xviii.

WILDERNESS. The Bible word means, not a mere waste, but rather a tract of country, plain or mountainous, which is not under cultivation, although it may be capable of it, and actually afford rich pasturage. Several such wildernesses are mentioned in the Bible. I. Chief in importance is the "Wilderness of Sinai" (see SINAI). II. "Wilderness of Moab" (Deut. ii. 8), the east boundary of the territory Israel conquered. III. "Wilderness of Beerseba" (Gen. xxii. 14), upon the extreme south-west border. IV. The largest in Palestine is the "Wilderness of Judah," which comprehends the easterly and southerly slopes of the mountain of Judah, and is bounded on the north by the "Wilderness of Jericho" (between the north end of the Dead Sea and Jerusalem), on the east by the Dead Sea, on the west by the mountains of Judah, and on the south runs out into the "Wilderness of Zin" (Josh. xv. 1, 3) and of "Edom" (2 Kings iii. 8), between the mountains of Seir and the southern point of the Dead Sea. Into this wilderness David fled from Saul. As component parts of it are mentioned the wilderness of (a) "Tabor" (1 Sam. xii. 12), (b) "Moab" (1 Sam. xiii. 24 sqq.), (c) "Ziph" (1 Sam. xxxiii. 14), (d) "Teba" (2 Chron. xx. 20), (e) "Jeruel" (2 Chron. xx. 16). V. The northern continuation of the Wilderness of Judah is "the wilderness that goeth up from Jericho throughout Mount Bethel" (Josh. xvi. 1), i.e., the whole stretch along the western slopes of the mountains of Judah, from the neighborhood of Jericho-north to Bethel. Into this wilderness fled David from Absalom (2 Sam. xv. 23), and so did Zedekiah on the capture of Jerusalem (2 Kings xxv. 4). It was the scene of our Lord's temptation (Matt. iv. 1), and the place of the miracle of the Good Samaritan (Luke x. 30). Tradition points out the exact spot of Satan's exhibition to our Lord of "all the kingdoms of the world," the so-called Mount Quarautaua (Jebel Kerentel), and also the exact location of the inn to which the good Samaritan brought the wounded Jew. In the "Wilderness by Jordan" (Mark i. 4) John preached, and the place of Christ's baptism is pointed out to-day. Tradition, however, puts the Wilderness of John six miles south-west of...
Jerusalem; but here is no wilderness at all. VI. "Wilderness of Beth-aven," a northerly part of the Wilderness of Jericho (Josh. xviii. 12). VII. "Wilderness of Gibeon" east of Gibeon. VIII. "Wilderness of Dothan" (Gen. xxxvii. 22).

ARNOLED.

WILDERNESS OF THE WANDERING. The so-called forty-two journeys of the Israelites from Egypt to Canaan are enumerated in Num. xxxiii. On leaving Egypt they bent their steps to Sinai (see EXODUS, SINAI). The general direction was south-east along the Gulf of Suez, until the Wady Feiran was struck, which was followed to Mount Sinai. The stations are not yet fully and unanimously identified. The first was probably Aytn Musa ("the wells of Moses"), seven to eight miles from the Gulf of Suez, where the triumphal song of Moses was sung. Thence the host went three days' journey through the Wilderness of Shur ("fort-wall," derived, according to E. H. Palmer, from the long wall-like range which is the feature of this part of the wilderness), and came to Marah ("bitterness"), generally identified with Ain Hasara ("fountain of destruction"), and after it is interpreted by E. H. Palmer, from the long wall-like range which is the feature of this part of the wilderness), and interpreted it "a small pool"). Here the water was miraculously sweetened (Exod. xv. 25). Thence they journeyed to Elim ("trees"), identified either with Wady Ghurundal or Wady Useit. The next station was upon the shore of the Red Sea, from Wady Taiyibeh; and thence they "encamped in the Wilderness of Sin," now the Plain of Elimarkha. It extends twenty-five miles along the east shore of the Red Sea, from Wady Taiyibeh to Wady Feiran. There the Israelites were first fed with manna and quails (Exod. xvi.). Entering the Wady Feiran, they came, by way of Dophkah and Alush, to Rephidim, usually located in this wady, at the base of Serbal, although some would put it in Wady es-Sheikh. At Rephidim there was "no water for the people to drink," so Moses was instructed to get water by smiting a rock in Horeb (Exod. xvii.). From Rephidim they journeyed to Elim and thence to Sinai. It was the original expectation of Moses to lead the Israelites directly out of Egypt into the Promised Land. But the enormous host, cumbered with flocks and herds, could not travel rapidly; and it was in the third month after leaving Egypt that they arrived at Sinai. By Sinai they tarried until the twentieth day of the second month in the second year, when the cloud above the tabernacle lifted, and went ahead of them. They came, in fourteen stations, to Kadesh (see art.), and sent out the spies, whose almost unanimous report as to the promiscuity of the inhabitants of the Promised Land so disheartened the people, that they rebelled against the Lord's leadership, and in punishment the murmurers were condemned to die in the wilderness.

For some thirty-eight years were the Israelites scattered upon the wilderness, the present Badet el Dabend, the great central limestone plateau between the granite region of Sinai on the south, the sandy desert on the north, and the valley of the Arabah on the east. There are abundant evidences that the country was formerly much more fertile than at present. The host probably lived a nomad life, like the present Bedouin, staying for a while in a place, and then going elsewhere, according as they could find pasture for their flocks. God's object was finally accomplished: the murmurers had all died, and their children were strong for battle. They gathered at Kadesh, whence they had departed fifty centuries before. There Moses and Aaron offended, and were told that they should not enter the Promised Land (Num. xx. 12). The succeeding events may be thus summarized: application for passage through Edom was refused; Aaron died upon Mount Hor; the Israelites suffering from the plague of serpents were healed by the sight of the brazen serpent; Sihon, king of the Amorites, and Og, king of Bashan, were overcome; Balak, king of Moab, in vain used enchantments against Israel, but instead, heard from Balaam the glorious future of that people; the census of Israel was taken on the plains of Moab; the Midianites were slaughtered and spoiled; the Reubenites and Gadites received their inheritance on the east side of Jordan; finally, the host made their last journey prior to the Conquest, and reached the east shore of the Jordan. Moses delivered the Promised Land of the Israelites, and ascended Mount Nebo, and died. Thus ended the Wandering. The Israelites were now on the borders of the Promised Land. See SMITH: Dictionary of the Bible, s. v. "Wilderness of the Wandering;" E. H. PALMER: Desert of the Exodus; GEIKIE: Hours with the Bible, vol. ii., chap. vii., viii., xi., xii.

WILFRID, Bishop of York, b. in Northumbria, 634; d. at York, Oct. 12, 709. He was educated in the monastary of Lindisfarne, but having found out that the way to virtue taught by the Scotch monks was not the perfect one, he set out for Rome, where he arrived in 654. After his return from Rome, he was, by King Aswy of Northumbria, appointed tutor to his son Alchfred, 664; and having, at the synod of Strenseshale (Whitby in Yorkshire), persuaded the king to allow the clergy that the Roman computation of Easter, and the Roman shape of the tombs were the only right ones, he received the episcopal see of York as a reward (665), and held it for forty years. He was one of the most prominent champions of the Church of Rome in England. Several times he was deposed or expelled from his see by the kings; and each time he repaired to Rome, where he was sure to find support. On one of his journeys to Rome he suffered shipwreck on the Frisian coast, and began that missionary work among them which afterwards was so successfully continued by Wilbrord. See HENDBYS: Vita Wlfridi; and Bede: Hist. Eccl., i., iii.—v.

THEODOR CHRISTLIEB.

WILL, THE. A theme of endless debate, and one respecting which there is, apparently, an inconceivable difference of opinion. It illustrates better than almost any other subject the close relation subsisting between philosophy and theology; for it belongs to both departments. Hence it would be better if the psychological and theological aspects of this question were more sharply distinguished than is sometimes done. Difficult as the problem of the will confessedly is, there can be no doubt that much of the confusion that exists regarding it arises from a want of precis-
WILL.

Psychologists of a former day usually distributed mental phenomena under two heads,—understanding and will. In this way the moral and active powers, the desires and affections, as well as the volitions, came under the latter designation. To say that the will was in bondage was only saying that a man's desires and affections are not determined by his volitions. So understood, few would deny the bondage of the will. For whatever power there may be to control appetite, or restrain desire, no one claims that a man may have or not have an appetite or desire at his pleasure. It is common now to distribute the phenomena of the mind under a triple division,—intellect, feeling, will. According to this classification, the emotions are treated separately, and are not embraced in discussions pertaining to the will. Yet even here there is a wider and a narrower sense of the word 'will;' for, as the third term of this triple division, it stands for both desire and volition. Locke's distinction between these two forms of causation is a good one, and the attempt of Edwards to overthrow it is not successful. There is a clear difference between a desire to act that may be vague, spontaneous, and motiveless, and a volition or determination to act that is direct, definite, and deliberate. Indeed, the two may be opposed to each other, as when we so often see desire struggling in the strong grip of volition.

It should be understood, that, when the will is spoken of under the limitations of the freewill controversy, reference is made to volitions, and not to desires. It is not easy, however, to substitute volitions for 'will' at all times; for it is convenient to speak of the will abstractly as the power of choice, in distinction from volitions as the concrete manifestations of choice. But, when the word 'will' is so used, care must be taken not to hypostatize the will,—not to conceive of it as something different from the man, or of the man as divided into three parts, of which the will is a part; the will, as the intellect means the man knowing. It must be remembered, moreover, that no mental state belongs exclusively to any one of these three divisions just referred to. An act of will is likewise an act of the intellect. An act of will may be also very closely related to an emotion. So closely related, in fact, are the feelings and the will, that Bain's attempt to explain the genesis of the will in some respects the most plausible defence of empiricism in print. At the other extreme, but still illustrating the close relation between intellect, feeling, and will, stand those who hold, with Schopenhauer, that the will is the prior of all mental phenomena. We cannot stop to inquire whether the will begat the emotions, or whether the emotions begat the will, or whether (though this is what we believe) intellect, feeling, and will are coordinate elements in man's nature, there being no right of priority in favor of either first. So also, it is evident that the problem of the will occupies to-day, and must continue to occupy, a large place in religious philosophy. It is not necessary to hold, on the one hand, that will is generated out of emotion, or, on the other, that all objective reality is the manifestation of the causal activity of will in order to see that the problem of the will is one that concerns matters of far more importance than the doctrinal differences of Calvinists and Arminians. For however much men may differ in regard to the questions referred to above, it nevertheless, seems to be true: (1) That though there can be no will without intelligence, the manifestation of will is the first sign of intelligence—purposive action is not reflex action; (2) That the will, both in man and in the brutes, is the great barrier to automatism; (3) That physical determinism cannot explain the phenomena of the will, and that in the consciousness of power revealed to us in the exercise of will we have a type of causation to which physical causes furnish no analogy, if, indeed, physical causes be, in the true sense of the word, causes at all.

II. FREEDOM OF THE WILL. — It is impossible in the short space allowed for this article to enter fully into the history of the freewill controversy. It holds such an important place, however, both in philosophy and theology, that some notice must be taken of those who have been the most conspicuous participants in it. Some knowledge of the history of the controversy may greatly help in the consideration of the particular points which it involved.

1. History of the Freewill Controversy. — At first this was altogether a theological question. It was not treated metaphysically. Sharp distinctions between ability and liberty were not known. The question was not, How are individual volitions explained? but, How has sin affected man's ability to do what God commands? Tertullian distinguishes between the will before and the will after the fall. Augustine does the same thing, and says that by the fall Adam lost himself and his freewill. In opposition to Pelagius, he taught that since the fall man is totally depraved, that he can do no spiritual good, and that efficacious grace is a sovereign gift of God. This is what he meant by denying freewill. This is what Luther meant in his controversy with Erasmus, what Calvin meant in his controversy with Pighius, for what the Reformers preached in opposition to the Council of Trent. This, too, is the Calvinistic position in opposition to Arminianism. Total depravity, inability, efficacious grace,—these doctrines are closely related; and they stand opposed to Pelagian or semi-Pelagian error. But the servitude of the will, which Augustinian theologians have always contended for on scriptural grounds, must be distinguished from the doctrine of philosophical necessity that was advocated in the period that follows the one of which we have been speaking.

In the next period the discussion assumed a philosophical form; Hobbes, Collins, Priestley, and Leibnitz defending the necessitarian, while Price and Clarke advocated the libertarian position. Hobbes anticipated Edwards in resolving the doctrine of the self-determination of the will into an infinite series of choices, where the freedom of an act was considered to be independent choice. Leibnitz, in his doctrine of the sufficient reason, furnished the argument that has been made use of ever since in support of determinism.
And it is safe to say that the argument has not advanced much beyond the position it occupied when Clarke urged on the one hand the self-determining power of the will, and Hobbes, on the other hand, claimed that volitions, like all other events, come under the law of causality. Spinoza was a determinist, of course. Descartes argues against Hobbes, but admits all that a determinist could ask. So does Locke, whose discussion of this subject is admirably clear and discriminative.

Jonathan Edwards stands apart and above all others in the discussion of this problem. He is the first, in a long succession of able men in America who have dealt with this and kindred anthropological questions according to a metaphysico-theological method, and who have contributed a most important chapter to the history of opinion. The treatise on The Will was intended as a polemic defence of, or in opposition to, its teaching. Its literary of literature has grown up around it in whatever: but the "self-determining power of the will" has not come back from the trip up the shelf. Edwards holds, that the will is determined by the strongest motive, and the strongest motive is the greatest apparent good. His arguments are, for the most part, philosophical; but the doctrine advocated in his treatise follows also, in his judgment, from the divine foreknowledge. Here he is wrong; for while foreknowledge may insure the certain futurity of a volition, it does not determine the question how it shall be brought about. It would have been better had he followed Locke's example, and, refusing to consider "consequences," confined himself to the psychological study of the will.

The Edwardean doctrine of the will, besides meeting with opposition at the hands of Tappan, Hazard, Upham, Bledsoe, and Whedon, who have all written especially upon the subject, has been strongly objected to by the Scottish philosophers, Reid, Stuart, and Sir William Hamilton. Empirical philosophers are naturally determinists, so are all those who deny the separate personal existence of the individual self. Determinism follows as naturally from the scheme of Hegel as from that of Comte. Kant postulated freedom under the practical reason, when he could not find it by means of the speculative reason. Sir William Hamilton, following the suggestions of Kant's antinomies, found freedom and necessity both inconceivable, but believed in freedom, since, being contradictions, one or the other must be true. This is one form of his doctrine of the conditioned. And a great many who do not follow him may yet be compelled to take comparable agnostic position regarding the whole matter, believing that there is no answer to the question, Why this rather than that volition? but believing, nevertheless, that they are free, and convinced beyond all peradventure that the reign of physical determinism would be the blight of humanity.

2. Points in the Freewill Controversy. — If it were asked what is meant by saying that a man is free, the reply would be, 'He can do as he wills.' Will being the norm of freedom, there seems to be something incongruous in the inquiry whether the will is free. How can we predicate freedom of the will when our only idea of freedom is through the will? How can will be measured and measured at the same time? It would not settle the freewill controversy to discontinue the use of the word 'free' in connection with the will, but it would make it capable of more intelligible statement. If, however, it must be used, let it be said that the man is free in willing. But then what does this mean? 'I will.' That is a simple psychological fact. I at pleasure determine a certain mental state which is attended with a certain expenditure of energy. The mental state is a volition: the muscular change is action. What is meant by calling this volition a free volition? Does it mean that nothing outside of me forced it upon me? that it is free, inasmuch as it is my own? that I am all believer in freewill? To this fact, that I am self-determined, that I am the cause of my volitions, consciousness bears witness; and in this sense the freedom of the will is irrespective altogether of the relation of the volitions to antecedent mental states. But it is commonly maintained, that, in order to believe in freewill, one must hold a particular view of the relation of a given volition to the past. This, however, must not be conceded. The difference among men regarding the will relates to the question how a given volition came to pass, and not to the question whether the will is free. That the problem may be understood, let us take the case of a single volition. When the question arises, What is the cause of a given mental state? there is no doubt that I am the cause; I am the agent, the efficient cause. But while the volition is accounted for by saying, 'I am the cause of it,' the question also arises, Why did I choose this rather than that? the problem is changed. I was forced the west? Is it true that the volition is an effect produced by me, but is it not also an effect produced in me? That I am an agent explains the coming about of a volition, but how does it happen to be such a volition? If this question could be answered, the problem of the will would be solved. There are two generic answers to this question, and it seems impossible that there should be a third. Some hold that each volition is conditioned by antecedents, and in this sense, before it comes into existence, is contingent. Others hold that each volition was anteecedently determined, and therefore certain. Indeterminism and determinism are therefore the two rival theories of the will.

(a) Indeterminism. — Without entering into the discussions suggested by such familiar phrases as "power of contrary choices," "liberty of indifference," etc., "self-determining power of the will," we may say that irrefutability has been presented in two forms. It either means, that, in every free volition, 'I not only do as I choose, but choose as I choose,' or else it means that the whole philosophy of the will is expressed in the
WILL.

two words, 'I choose.' If the free choice is one conditioned on an antecedent choice, then we have the old difficulty of the "infinite series" over again. But if, with Whedon, we cut off the infinite series by saying that each choice is a separate and distinct creation by the soul out of nothing; if to the question, What reason is entail upon us the absurdities that have so often pained at the resent day. Indeed, it is not too phasis at the resent day. Indeed, it is not too

The mind simply "projects volitions" blindly, without motive, without reference to past or future: so that, according to the tenets of indeterminism, there is no way of having a free choice, except through an infinite series of choices, or else through a theory that makes all choices purely fortuitous. These difficulties are very serious, and they are not removed by pointing to the evils that are connected with determinism; nay, on the contrary, they are the arguments that are urged in support of indeterminism: so strong, that these difficulties may be safely overlooked. Indeterminism is supported, (1) By appeals to consciousness. But it may be doubted whether consciousness testifies to anything beyond the fact that the Ego is the sole agent in each volition, and is undetermined by any thing out without warrant. We are more accountable, whatever be the true doctrine of the will. The question under discussion is a psychological question, and should be discussed on its proper grounds. The advocates of indeterminism have done great service in magnifying the testimony of consciousness respecting self-determination in all acts of will. This is not only an important, but a vitally important truth, and one that needs special emphasis at the present day. Indeed, it is too much to say, that many who oppose determinism mean only to express their abhorrence of physical determinism, and their belief in the true causal efficiency of the Ego. On these points there is no room for any difference of opinion among those who believe in one personal God and in the separate and perdurable personality of man. But the advocacy of these great truths does not entail upon us the absurdities that have so often been shown to inhere in the theories of indeterminism.

(b) Determinism. — There are two forms of this theory that should be carefully distinguished. It is altogether unfair to represent Spinoza, Priestley, and Huxley as holding the same view of the will as that advocated by Edwards, Chalmers, and Hodge. It is true that these men are all determinists, that they all hold the antecedent certainty of every volition; but they are the poles apart regard to the explanation of that certainty. Physical determinism is simply the application of the doctrine of physical causation to psychical phenomena. According to that doctrine, the phenomenal world of to-day is the necessary result of all the past. Given the world at any one period, and its condition at any subsequent period is mathematically and alterely certain. The craving for unity accounts for the attempt to place mind and matter under one generalization. The law of uniformity, indeed, cannot be true regarding matter, unless it be true regarding mind. To bring mental phenomena under the law of physical causation is simply to blot out mind, and teach materialism in fact, however much materialism in name may be denied. This physical determinism, which is now advocated by so many scientific men, is something which every theist must look upon with abhorrence; and we protest against the unfair attempts of some of its advocates to secure a hearing for itself by pleading in its behalf the support of Jonathan Edwards. Physical determinism is a very different thing from psychical determinism. Physical determinism bloots the soul, the separate personality. It makes man an automaton, and interprets history in the terms of matter and motion. Psychical determinism, as taught by Edwards and others, is simply the determinism of character. It is allowed, that, in defending his position, Edwards is often at fault in the use of such words as "cause," "motive," and "will:" and those who accept his theory would not always employ his phraseology. Taking, then, any given volition for illustration, the advocate of psychical determinism would say that the cause of the volition is the Ego. A great deal can be said for limiting the meaning of cause to agent; and in volition certainly the agent is the Ego. But now the question is, why the agent put forth this and not that volition. And to this the answer must be, "There is no reason," it will be replied, (1) This is inconceivable; (2) This destroys responsibility, for actions are moral as expressing will, and will is moral as expressing character. If volitions are simply "projected" without reason,—if they are separate units, sustaining no relation to the man, other than that the man having the power to shoot out volitions does so, it is hard to see what is to be the subject of moral accountability;—not the volition, certainly; and not the man, for these volitions are not related to him in any other way than that he projected them. If character does not determine conduct, how can we know that it is not the bad man who exhibits good behavior, and the good man who is filling the world with all the bad volitions? (3) Why, then, do the volitions of the same man manifest a general similarity? Why are the mean man's volitions unlike the generous man's volitions? Indeterminism has no answer to this question. (4) We must choose, then, between the theory that affirms that uniformities of conduct which we suppose to reveal character are simply fortuitous, and that which says that character determines conduct. We may express this latter belief by saying that the strongest motive influences the will, or that the will is the greatest apparent good or that the will follows the last dictate of the understanding, or
that character determines volitions, or that the mental state in the indivisible moment prior to volition determines the volition. These expressions all mean practically the same thing; and those who hold the view embodied in these words are determinists of the second class above named, as distinguished from those who advocate the doctrine of physical determinism.

1. Difference between Determinism and Inability.

— Without free agency there can be no moral accountability. A man forced to do a bad action is not blamed for it. A man who cannot do as he chooses, or who is forced to do contrary to his choice, is not free, and therefore not responsible. But it is wrong to say that power of contrary choice is essential to moral responsibility, or that volitions that are certain are not free. God cannot will contrary to his holy nature. The volitions of Christ were certainly holy: so are the volitions of the redeemed in heaven. And, more than that, all Christians pray that the Holy Spirit will exert a controlling influence upon their minds so that they may have wise and holy choices. No one feels that a Christian is less holy or less moral because his choices are influenced by the Holy Ghost. The certain connection between a man's nature and his volitions does not deprive the volitions of moral quality. It would be difficult to see how they could have moral quality without such certain connection. The question is not, how a man shall be held accountable whose will is determined by an unholy nature, that the objection to the deterministic theory of the will cannot be met. But on the theory of the determinism does not affect the question raised by the Westminster Confession of Faith, for there the distinction between the will before and the will after the fall is made emphatic. If, however, the distinction between determinism and inability be kept in mind, it will be seen that there is no foundation for this criticism of the deterministic theory. Determinism is simply a theory that affirms of all men, fallen or unfallen, that their volitions stand in necessary relation to antecedent states of mind. The Confession of Faith, on the other hand, teaches, that, so far as holy choices are concerned, there is a great difference between the will before and the will after the fall. Determinism is applicable to all volitions without exception; whereas it is only in respect to any thing spiritually good that the Confession of Faith and the Reformed theology predicate of men, since the fall, an inability of will. The word 'inability' itself expresses an important point of difference. It states, concerning a certain class of volitions, that they are beyond the power of a certain class of men. Determinism, on the other hand, affirms nothing as to the ability or inability of men as to volitions. It is, of course, very natural for those who believe in inability to be determinists: for if all volitions are determined by antecedent mental states, then, assuming that the nature of man since the fall has been corrupt, there is no difficulty in supposing that the volitions correspond to the nature. Determinism will account for inability, but whether we are obliged to adopt determinism in order to account for inability is another question. Principal Cunningham thinks we are not. But, however this may be, determinism does not affect the question raised by the Westminster Confession of Faith; and to the will before and after the fall. And it may be said, that whatever conflict may be supposed to exist between freewill and determinism exists likewise between freewill and inability. There is really no conflict in either case; for we are free in choosing, whatever may be the underlying reason that determines choice; and we are self-determined in every volition, although a certain class of volitions may be out of the power of unregenerate men. But if, on the one hand, determinism be not contrary to the Westminster Confession of Faith, neither, on the other hand, does it necessarily involve the doctrine of a fourfold state of will, which is taught in that Confession; that doctrine belonging altogether to the theological side of the freewill debate.


— To the question, How did the sin of Adam affect his posterity? three generic answers have been given. The Pelagian says that mankind have been practically unaffected, and that men have plenary ability to do all that is required; the semi-Pelagian says that man's moral powers have been weakened, and that there is need of divine grace; the Augustinian says that man is dead in trespasses and sins, and that he is unable to do anything spiritually good before regeneration. Augustine taught, and it has been repeated by Peter Lombard and
also by the Reformed theologians, that there is a fourfold state of the human will,—before the fall, when Adam the freedom of sin or evil; after the fall and before regeneration, when there is freedom in sin only, and an inability of will to any thing spiritually good; after regeneration, when there is ability to do both good and evil; and after glorification, when the will is unalterably determined to holy choices. If we are to include, as the freedom of sin or evil; and the will, who reject Pelagian and semi-Pelagian error, we must comprehend under this designation some who cannot be called Augustinians in the strictest sense of the term. That is to say, we must include some, who, while they reject Pelagianism and semi-Pelagianism, would not say that fallen man is "indisposed, disposed, and made opposite to all good," or would not accept the full Augustinian theology on other points of doctrine. The Augustinian (using the word in the broad sense just stated) doctrine of inability is represented in several forms. (a) The Roman-Catholic. The doctrine of the Church of Rome, as taught by representative theologians and the Council of Trent, is substantially Augustinian in regard to original sin, though the full Augustinian doctrine of inability is denied in denying the passivity of the soul in regeneration. (6) The Arminian. Augustinians as to their views regarding total depravity and consequent inability, Arminians nevertheless deny the Augustinian forms of the doctrine of efficacious grace. This denial was one of the "five points" in the "Remonstrance." Wesleyan Arminians hold that a "gracious ability" is given to all men, whereby they may co-operate with the Spirit of God. (c) Lutheran Doctrine of Inability. Lutheran theology is thoroughly Augustinian upon this point. (See Aug. Conf., art. xviii.; Form. Concord., art. ii.) (d) Modified Calvinism. The anthropological discussions among the New England divines turned largely upon the distinction between natural and moral ability. Edwards held that men have "natural ability to repent, and turn to God: they have all the qualifications for doing so, and there is nothing to hinder them if they will. "There are faculties of mind, and a capacity of nature, and every thing else sufficient, but a disposition: nothing is wanting but a will." Moral ability means, then, inability through unwillingness. Edwards will not allow us to ask whether a man can will; for he says that could only be answered by saying, that, if he wills, he can will, or, if he wills to will, he can will. In other words, we must take our choice between an identical proposition and the infinite series. Dr. Taylor, however, pressed the question, Can a man choose God for his portion? and answered it by saying that he was able to do so, but it was certain he would not do so. He had natural ability to will, but moral inability. This he generalized in this formula: "Certainty, with power to the contrary." Moral inability in the theology of Edwards and moral ability in the theology of Calvin is substantially the same thing, as Dr. Taylor, were two different things. In the first case it meant, 'I cannot act, since I am unwilling: in the latter case it meant, 'I shall not will, though I am able to will.' According to this view, inability consists in the certainty, that, without divine grace, man will not make the generic choice of God as his chief good. (e) Symbolical
WILLEHAD.

2528 WILLIAM OF CHAMPEAUX.


WILLEHAD, St., b. in Northumbria about 750; d. at Blexen on the mouth of the Weser, Nov. 8, 789. He was educated at York under Alcuin, and went in 770 to Friesland as a missionary. He began his work with great success at Dockum, where Christianity had never been preached before. At Blexen on the mouth of the Weser, where the Frisians and the Saxons met together. Willehad accepted the invitation; but his labor was interrupted, and his work destroyed the vestiture between Abelard, and Bernard of Clairvaux. But for centuries July 13 and Nov. 8, the dates of his consecration and death, were celebrated in the churches of Bremen. See ANGAR: Vita S. Willehadi; PHIL. CORSAER: Tractatus Septentrionis, Cologne, 1649; also found in Act. Sanct. Ben., iii., and in Pertz: Mon. Hist. Ger., ii.; ADAM OF BREMEN: Gesta H. Ecl. Pontifecum. G. H. KLIPPEL.

WILLERAM, or WILTRAMUS, was first teacher in the cloister school of Bomberg, the favorite establishment of Henry I., then monk at Elna, and finally abbot of Elsberg in Bavaria, where he died Jan. 5, 1085. He was very busy in promoting the material welfare of his monastery, exchanging devotional books for good vineyards (Oeefe: Iter Boiar. Script., ii. p. 46). But he won his great reputation as a scholar and poet. His famous translation of the Song of Songs into Latin hexameters and Old-High-German stanzas, accompanied with commentaries extracted from the Fathers, was highly appreciated and often copied. The Latin translation was published by Merula, Liege, 1590; the German, by Hoffman, Breslau, 1827. His life is found in the above collection by Oeefe.

WILLIAM OF AUVERGNE, Archbishop of Paris from 1228; b. at Aurillac about the close of the thirteenth century; d. March 30, 1249; sided with the court and the monks in the contest between the university of Paris and the queen regent, Blanche of Castile. He was a Platonist, having derived his Platonic views from Arabic sources, and opposed realism in philosophy, and mysticism in theology, to the reigning Aristotelian scholasticisms. His works (Cur Deus homo? De Fide et Legibus, De Virtutibus, De Anima, etc.) were praised by Rayn. Review, Berner, and See Valois: Guillaume d’Aurigny, Paris, 1880.

WILLIAM OF CHAMPEAUX, b. at Champa- peaux about 1070; d. at Châlons-sur-Marne, Feb. 15, 1122. He was a pupil of Anselm of Laon, a realist; and, having defeated the nominalist Roselin, he began a brilliant career as a teacher in Paris, until he himself was defeated by Abelard. Tormented by the invectives and sarcasms of Abelard, he retired (1108) to St. Victor (Celia Vitæ); and there he founded a celebrated school, which afterwards became the seat of French mysticism in its opposition to scholasticism. In 1113 he was elected bishop of Châlons-sur-Marne, and as such he took part in the controversies concerning investiture between Abelard, and Bernard of Clairvaux, etc. He was a friend of Bernard, often visited him, and was buried at Clairvaux. Of his works, only fragments, though large fragments, have come down to us: Sententiae, in two main parts; and De anima, and De anima-sur-Marne; De anima, in Martène, v. 879; De eucharistia, etc. From the last-mentioned work it is evident that at that time the Lord’s Supper...
WILLIAM OF MALMESBURY, b. in Somersetshire, probably in 1096; d. at Malmesbury after 1142. He was the son of a Norman father and a Saxon mother; was educated in the monastery of Malines, where he spent his whole life as a monk, and entered on the cantor, and gained a lasting reputation as one of the foremost of the early English historians. His principal works are, De gestis regum, containing the history of England from the Anglo-Saxon Conquest to the end of the reign of Henry I., 1129; Historia novella, a continuation of the preceding; and De gesta pontificum Anglorum, containing the history of the Christian Church in England from the introduction of Christianity to 1123. These three works were first edited by Savile, in his Rerum Anglicarum Scriptores, London, 1596, but after a poor manuscript: the best edition is that of the English Historical Society, 1856, 3 vols. Among his other works are, De vita Aldhelmii and De antiquitate Glastoniem ecclesiae, both in Wharton’s Anglia Sacra, ii.; Vita S. Patricii, of which extracts are found in Leland’s Collectanea, iii.; and several books, Itinerarium Joannis, De miraculis divae Mariae, etc., which seem to have perished. He was a cautious, careful, and accurate writer, using the materials which he drew from other chronicles with discrimination, and showing great impartiality and love of truth in the treatment of his own time. There is an English translation of the Gesta rerum and the Historia nova by J. Sharpe, edited by Dr. Giles, in Bohn’s Antiquarian Library, William of Malines’s Chronicle of the Kings of England, London, 1847. TH. CHRISTLIEB.

WILLIAM OF NASSAU, commonly called William the Silent, b. at Dillenburg, Nassau, April 16, 1533; d. at Delft, Holland, July 10, 1584. As heir of the large possessions of the house of Nassau in the Netherlands, he was educated at the court of the queen-regent, Mary of Hungary, in Brussels; that is to say, he was educated in the Roman-Catholic faith, though both his parents were Lutherans. In his eleventh year he became page to Charles V.; and the emperor soon showed him the extraordinary confidence, employing him in the most difficult positions, diplomatic and military. Philip II. also seemed inclined to use him; but when, after the conclusion of the peace of Cateau-Cambrésis (1559), he, together with the Duke of Alva, was sent to Paris as hostage for the fulfilment of the treaty, the French king, Henry II., one day told him that there existed a treaty between himself and the king of Spain for the extermination by fire and sword of all Protestants in Spain, France, and Netherlands; and from that moment, though the man of silence betrayed no emotion, the policy of his life was completed. Baldwin, the governor of the provinces of Holland and Zeeland, a member of the council at Brussels, he steadily opposed the policy of Philip II., though without declaring openly in favor of the Protestants. But when, in 1566, Philip II. decided to send the Duke of Alva to the Netherlands at the head of a large Spanish army, William resigned all his government offices, retired to his possessions in Nassau, and publicly embraced Calvinism. During the war which ensued, he twice raised an army at his own expense; and, though he achieved no signal military success against the Spaniards, he succeeded in gradually rousing the whole Protestant population of the Netherlands to throw off the Spanish yoke. On Jan. 23, 1579, the Union of Utrecht was signed, by which the northern provinces established themselves as an independent state, intending to admit no prince but some foreign prince. Philip II. answered by putting a prize of twenty-five thousand crowns on the head of William, March 15, 1580; and July 10, 1584, Balthazar Gerard shot him in his house in Delft. Besides his Correspondance, collected and published by Gachard (Brussels, 1847–56, 5 vols.), he wrote an Apologie de Guillaume de Nassau, a most remarkable document, of which there is a recent edition, Brussels and Leipzig, 1858. See Motley: The Rise of the Dutch Republic, New York, 1856, 3 vols.

WILLIAM OF ST. AMOUR, b. in the first decade of the thirteenth century, probably at St. Amour in Burgundy; d. in Paris, probably in 1272. He was professor at the Sorbonne, and became famous on account of his spirited opposition to the Mendicant orders. In 1225 the Dominicans succeeded in penetrating into the university of Paris, and obtaining possession of a chair of theology. And hardly had twenty years elapsed before they claimed to control the whole institution, refusing to obey the laws of the corporation. Their most dangerous opponent was William. He preached against people who taught that labor was a shame, and beggary a glory; that prayer was sufficient to make the corn grow in the field, etc.; and his sarcasms bit. In 1254 he was summoned before the archbishop of Paris; but, as his accusers dared not confront him publicly, he was acquitted. In 1256 he published his De periculis novissimorum temporum, which, put into French verse, became very popular, and consequently very dangerous. Thomas Aquinas and Bonaventura wrote against it. The Pope condemned the book to be burnt, and the author was banished from Paris. He returned, however, in 1258, was received with enthusiasm by the students, and continued his activity till his death, unmolested by the Dominicans. See BULZIES: Hist. Univers. Parsi, iii.; CORNILLE ST. MARC: Etude sur Guillaume de St. Amour, Lons-le-Saunier, 1895.

W. HOLLENBERG.

WILLIAM OF TYRE, b. in Syria in 1130; was educated in Antioch or Jerusalem, but went in 1150 to the Occident, and studied for several years in Italy and France. After his return to Jerusalem he gained the favor of King Amalric, who made him archdeacon of Tyre in 1167, sent him to Constantinople as ambassador in 1168, and in 1169 appointed him tutor to his son Baldwin, the heir-apparent. Baldwin ascended the throne in 1173, and in 1174 made his former tutor archbishop of Tyre. In this quality William was present at the third Lateran synod; but of the last years of his life the accounts are very contradictory, and the date of his death is unknown. Of his two great historical works, Gesta principum orientalium and Belli sacri historiarum, the former has perished. The
latter, containing the history of the Crusades from 1100 to 1184, is one of the finest specimens of mediæval historiography, full, accurate, and impartial. It was first printed at Basel, 1549, and then by Bongarsius, in his Gesta dei papes Francos, 1, 1594, reprinted by Migne. The best editions are that in the Recueil des historiens des croisades, etc., vol. 5, ed. by L. Brunet, Paris, Paris, 1879—80, 2 vols. There is an old French translation, Estoire de Eracles (1573), and a modern German, by Kauler, Stuttgart, 1844, 2d edition, 1848. O. H. KLIPPEL.

WILLIAM OF WYKEHAM. 2530

WILLIAMS, Daniel, D.D., Presbyterian; b. at Wrexham in Denbighshire, in North Wales, about 1644; d. in London, Jan. 26, 1716. His education was defective; yet he began to preach at an early age, and, having been consecrated a priest, became a prebendary's stall at Lichfield. At this time he was a thorough moralist, and did much good. In 1679 he was made keeper of the privy seal; secretary of state, 1686; and bishop of Winchester the same year. He was lord-chancellor from 1687 to 1717, when he resigned. He founded New College at Oxford, 1679. In 1705 he was accused of malfeasance in office, and deprived of the temporalities of his see. But the rectitude of the bishop was subsequently established (for the charge was shown to have arisen from his having forgiven half of a fine of eighty pounds); and Richard II. restored him to his offices and dignities, 1739. He was again lord-chancellor from 1890 to 1391. He rebuilt Winchester Cathedral, 1395—1405. See CAMPBELL: Lives of the Lord-Chancellors.

WILLIAMS, John, Archbishop of York; b. at Aberconway, March 25, 1582; d. at Glaston, March 25, 1650. He was graduated at Cambridge, 1603; ordained priest, 1609; dean of Salisbury, 1619; and of Westminster, 1620. From July 10, 1621 (succeeding Lord Bacon) to Oct. 25, 1626, he was lord-keeper of the great seal of England. In 1621 he was elected bishop of Lincoln. He discharged his multifarious and laborious duties as chancellor, statesman, and bishop, with diligence. He lost his chancellorship on the accession of Charles I., and won the enmity of Laud, who instituted three prosecutions against him prior to the Star Chamber; (1) for revealing the king's secrets; (2) for tampering with the king's witnesses; (3) for divulging scandalous libels against the king's privy councilors. He was sentenced to pay fines to the amount of eighteen thousand pounds, to be suspended from his bishopric, and to be kept in the Tower during the king's pleasure. He was in prison from 1638 to 1640. The Long Parliament released him. The king raised him to the archbishopric of York, 1641, and had all records of his trial cancelled. He is said to have died of grief over the king's execution. He was a man of learning and ability, although not equal to the demands of those stormy times. He won the favor of the Puritans by his conduct toward them. In 1641 he was chairman of the parliamentary committee "for innovations," i.e., "to examine all innovations of doctrine and dis-
WILLIAMS.

2531

WILLIAMS.


WILLIAMS, John, "The Apostle of Polynesia," missionary; b. at Tottenham, June 29, 1796; removed to Kew, 1802; entered a tutor's college, 1808, and entered King's College, Cambridge. Tradition has it that he studied law; but it is certain that he soon gave up his attention to theology, was admitted to orders held a benefice in Lincolnshire. His birthplace, whether Wales or Ireland, is uncertain; d. April, 1683, at Providence, R.I. His birthplace, whether Wales or Cornwall, is also in dispute. Pious parentage may be inferred from his remark, "From my childhood, the Father of lights and mercies touched my soul with a love to himself." In London, while he was still a youth, his skill in reporting sermons and also speeches in the Star Chamber attracted the notice of Sir Edward Coke, who sent him to Sutton's Hospital (now Charterhouse) School; and Williams afterwards writes to Sir Edward's daughter, "Your dear father was often pleased to call me his son." His university course, said by some to have been used in Oxford, was probably taken at Pembroke College, Cambridge. Tradition has it that he studied law; but it is certain that he soon gave his attention to theology, was admitted to orders in the Established Church, and, it has been said, held a benefice in Lincolnshire.

But his conscience was persuaded against the national church and ceremonies and bishops." His statement, "Bishop Laud pursued me out of this land," may not refer to any direct persecution; but it is evident that so radical a reformer as he was could find safety and freedom only in exile. Accordingly, he sailed for America, arriving in Boston in February, 1631.

Here he is spoken of by Winthrop as "a godly minister;" and the church in Boston immediately asked for his services. But not even the men of law could find safety and freedom only in exile. Accordingly, he sailed for America, arriving in Boston in February, 1631.

But certain of his opinions brought upon him the displeasure of the authorities of the Colony. He was repeatedly cited to appear before the General Court; and in October, 1635, it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." Permission was afterwards given him to remain at Salem until spring; but as it
was soon reported, that, at gatherings in his own house, he had continued to utter the objectionable teachings: an officer was sent to Salem in January, 1638, to apprehend him, in order to put him on board ship, and send him back to England. On the officer's arrival at Salem, it was found that Williams had departed three days before, whither could not be learned.

The most noted of the proscribed opinions of Williams was that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that: "If any person or persons within this jurisdiction shall deny their [the magistrates'] lawful right or authority to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone. Certain others of Williams's opinions were condemned, e.g., those regarding the royal patent, the administration of certain oaths, etc.; and it is declared by some that these doctrines threatened the civil peace, and thus rendered him justly liable to exile. But in Rhode Island, where the teachings of Williams and of all others were freely permitted, life and property and civil order were as secure as in Massachusetts. In other words, the Rhode-Island experiment showed that Williams's teachings were not dangerous to civil order, and that therefore his banishment from Massachusetts was unnecessary, and consequently unjust.

Departing from Salem, Williams, with four companions, made his way to Seekonk, where he began to build and plant. But in a few weeks, finding that this spot was within the jurisdiction of Plymouth Colony, he went on and made a new settlement, to which he gave the name of "Providence."

Three years after Williams's settlement at Providence came a change in his ecclesiastical relations. It should be remarked that the doctrine of religious liberty was not first set forth by Williams, but had been preached for a long time by the Baptists. It is found in their Confession of Faith, put forth in Amsterdam in 1611, when Williams was but a lad; and he must have been familiar with the teachings of the Baptists on this point. Possibly a leaning, on his part, to Baptist views, is revealed in the fear of Brewster at Plymouth, that Williams might "run the course of rigid separation and anabaptistry, which Mr. John Smith, the Se-Baptist at Amsterdam, had done." At any rate, in 1639, Williams, with others, renounced his baptism in infancy, and was baptized again, Ezekiel Holliman baptizing Williams, and Williams in return baptizing Holliman and several others. This reciprocal baptism is generally given as the origin of the First Baptist Church of Providence. Williams, however, remained connected with the new society only some four months; for, becoming dissatisfied with his baptism as not coming down from the apostles, he withdrew, and henceforth renounced all connection with churches.

In 1643 Williams went to England to procure a charter for the Providence and Rhode Island colonists; in which mission he succeeded, returning the following year. In 1651, in company with John Clarke of Newport, he sailed again for England to secure the interests of the Colony, returning in 1654. He lived to advanced years, dying in 1683. Williams's character as a man and a Christian was above reproach. Though he was much engaged in sharp discussion, and the age was one in which disputants indulged in bitter invective, opponents spoke of him personally in terms of high respect. He was an especial friend of the Indians. He studied their language, respected and defended their title to their lands, and, when the Massachusetts Colony and other white settlements were threatened with Indian hostilities, he was able, by his acquaintance and friendship with leading chiefs, to avert the impending dangers.

He was a somewhat copious and a vigorous author. His writings contain many striking passages, and can still be read with interest. He had the intimate friendship of Cromwell, Milton, Vane, and others of the noblest Englishmen of his day.

Williams's extant writings (all published in London except when otherwise designated) are:

— A key into the Language of America, or a help to the language of the Natives, etc., 1645, 12mo, pp. 216; Mr. Cotton's letter examined, etc., 1644, 4to, pp. 87; The Bloody Tenent of Persecution, etc., 1644, 4to, pp. 271; Queries, etc., 1645, pp. 13; Christenings make not Christians, a tract, 1645; The Bloody Tenent yet more Bloody, etc., 1652, 4to, pp. 373; The Hireling Ministry, etc., 1652, 4to, pp. 44; Experiments, etc., 1652, 4to, pp. 69; George Fox Digged out of his Burrowes, Boston, 1676, 4to, pp. 365. Many of his letters are also published, edited by J. Russell Bartlett, Providence, 1882. His works, except one or two of the shorter writings, were republished by the Narraganset Club, in 6 vols., Providence, 1866-74. A seventh volume will complete the set.

Lit.—James D. Knowles: Memoir of Roger Williams, the Founder of the State of Rhode Island, Boston, 1834; William Gammell: Life of Roger Williams, Boston, 1845 (Sparks's American Biography, 2d series, vol. iv.); Romeo Elton: Life of Roger Williams, the Earliest Legislator, and the True Champion for a Full and Absolute Liberty of Conscience, Providence, 1853; Reuben Aldridge: Guild: A Biographical Introduction to the Writings of Roger Williams, Providence, 1886 (publications of the Narraganset Club, vol. 1.); Z. A. Mudge: Footprints of Roger Williams, a Biography, New York, 1871 (for the young); Henry M. Dearborn: As to the Settlers at the Rate, in 1639. Williams, with others, renounced his baptism in infancy, and was baptized again, Ezekiel Holliman baptizing Williams, and Williams in return baptizing Holliman and several others. This reciprocal baptism is generally given as the origin of the First Baptist Church of Providence. Williams, however, remained connected with the new society only some four months; for, becoming dissatisfied with his baptism as not coming down from the apostles, he withdrew, and henceforth renounced all connection with churches.

In 1643 Williams went to England to procure a charter for the Providence and Rhode Island colonists; in which mission he succeeded, returning the following year. In 1651, in company with John Clarke of Newport, he sailed again for England to secure the interests of the Colony, returning in 1654. He lived to advanced years, dying in 1683. Williams's character as a man and a Christian was above reproach. Though he was much engaged in sharp discussion, and the age was one in which disputants indulged in bitter invective, opponents spoke of him personally in terms of high respect. He was an especial friend of the Indians. He studied their language, respected and defended their title to their lands, and, when the Massachusetts Colony and other white settlements were threatened with Indian hostilities, he was able, by his acquaintance and friendship with leading chiefs, to avert the impending dangers.

He was a somewhat copious and a vigorous author. His writings contain many striking passages, and can still be read with interest. He had the intimate friendship of Cromwell, Milton, Vane, and others of the noblest Englishmen of his day.

Williams's extant writings (all published in London except when otherwise designated) are:

— A key into the Language of America, or a help to the language of the Natives, etc., 1645, 12mo, pp. 216; Mr. Cotton's letter examined, etc., 1644, 4to, pp. 87; The Bloody Tenent of Persecution, etc., 1644, 4to, pp. 271; Queries, etc., 1645, pp. 13; Christenings make not Christians, a tract, 1645; The Bloody Tenent yet more Bloody, etc., 1652, 4to, pp. 373; The Hireling Ministry, etc., 1652, 4to, pp. 44; Experiments, etc., 1652, 4to, pp. 69; George Fox Digged out of his Burrowes, Boston, 1676, 4to, pp. 365. Many of his letters are also published, edited by J. Russell Bartlett, Providence, 1882. His works, except one or two of the shorter writings, were republished by the Narraganset Club, in 6 vols., Providence, 1866-74. A seventh volume will complete the set.

Lit.—James D. Knowles: Memoir of Roger Williams, the Founder of the State of Rhode Island, Boston, 1834; William Gammell: Life of Roger Williams, Boston, 1845 (Sparks's American Biography, 2d series, vol. iv.); Romeo Elton: Life of Roger Williams, the Earliest Legislator, and the True Champion for a Full and Absolute Liberty of Conscience, Providence, 1853; Reuben Aldridge: Guild: A Biographical Introduction to the Writings of Roger Williams, Providence, 1886 (publications of the Narraganset Club, vol. 1.); Z. A. Mudge: Footprints of Roger Williams, a Biography, New York, 1871 (for the young); Henry M. Dearborn: As to the Settlers at the Rate, in 1639. Williams, with others, renounced his baptism in infancy, and was baptized again, Ezekiel Holliman baptizing Williams, and Williams in return baptizing Holliman and several others. This reciprocal baptism is generally given as the origin of the First Baptist Church of Providence. Williams, however, remained connected with the new society only some four months; for, becoming dissatisfied with his baptism as not coming down from the apostles, he withdrew, and henceforth renounced all connection with churches.

In 1643 Williams went to England to procure a charter for the Providence and Rhode Island colonists; in which mission he succeeded, returning the following year. In 1651, in company with John Clarke of Newport, he sailed again for England to secure the interests of the Colony, returning in 1654. He lived to advanced years, dying in 1683. Williams's character as a man and a Christian was above reproach. Though he was much engaged in sharp discussion, and the age was one in which disputants indulged in bitter invective, opponents spoke of him personally in terms of high respect. He was an especial friend of the Indians. He studied their language, respected and defended their title to their lands, and, when the Massachusetts Colony and other white settlements were threatened with Indian hostilities, he was able, by his acquaintance and friendship with leading chiefs, to avert the impending dangers. He was a somewhat copious and a vigorous author. His writings contain many striking passages, and can still be read with interest. He had the intimate friendship of Cromwell, Milton, Vane, and others of the noblest Englishmen of his day.
and the articles upon Roger Williams, by REUBEN A. GUILD, in the Biographical Cyclopedia of Rhode Island (Providence, 1881), and in CATHCART’S Baptist Encyclopedia. NORMAN FOX.

WILLIAMS, Rowland, D.D., English divine; b. at Alkyn, Flintshire, Wales, Aug. 16, 1817; d. at Broadchalke, near Salisbury, Wilts, Jan. 18, 1870. He was graduated at King’s College, Cambridge, and chosen fellow of his college, 1839; travelled from August, 1840, till the autumn of 1841, upon the Continent; B.A., 1841; ordained deacon, October, 1842, and priest the next year; classical tutor of King’s College, 1843; M.A., 1844; was elected vice-principal, and professor of Hebrew, in the Welsh theological college of St. David’s, Lampeter, 1849; resigned his tutorship; began his new duties in the spring of 1850; B.D., 1851; appointed select preacher at the University of Cambridge, December, 1854; D.D., 1857; became vicar of Broadchalke, 1859; resigned his of Cambridge, December, 1854; D.D., 1857; became vicar of Broadchalke, 1859; resigned his

WILLIAMSON, Isaac Dowd, D.D., Universalist; b. at Pomfret, Vt., April 4, 1807; d. in Cincinnati, Nov. 26, 1876. He began preaching when twenty years old, and was pastor in different parts of the Union. He also edited several religious denominational papers, and published an Exposition and Defence of Universalism, New York, 1840; Examination of the Doctrine of Endless Punishment, Cincinnati, 1854; The Philosophy of Universalism, Cincinnati, 1866.

WILLIBALD, St., the first bishop of Eichstadt, Bavaria; was b. in England, 700; a relative of Boniface, and was educated by Abbot Egibald in the monastery of Waltheim. In 720 he made a pilgrimage to Rome, and thence to the Holy Land; and after his return to Italy he spent ten years in the monastery of Monte Cassino, 729-730. In 740 he met Boniface in Rome, and accompanied him to Germany, where in 741 he was consecrated bishop of the newly founded see of Eichstadt. He built the monastery of Heidenheim, over which his brother Wunnebald presided till 763, and then his sister Walpurgia till 778. The year of his death is given as 751 and as 786 or 787, and the latter is the most probable. His life (‘ Vita Willibaldi, also called Hodoeporiarum) was written by a nun of Heidenheim, and is found in CANISIUS: Lect. Ant., iii.; and MABILLON: Act. S. B., iii.

WILLIBROD. See WILBBROD.

WILLIAMSON, Isaac, D.D., Universalist; b. at Carlisle, Penn., April 11, 1777; d. in New York, April 14, 1859. He was graduated at Pennsylvania College, 1792; studied law, rose to emi-
perseverance of the scholar to the laborious diligence of the missionary. He went out to India in the service of the Scottish missionary Society, a body of Christian friends that had been formed for the promotion of missions before the Church of Scotland; but, when that church became earnest in the cause, the society was merged, and Dr. Wilson became a missionary of his own church. He was the head of the mission college of Bombay, in which city he spent his whole public life. In 1848, along with all the other missionaries of the Church of Scotland, he adhered to the Free Church. At Bombay he occupied a kind of patriarchal position. Ultimately all missionaries looked on him as a father. He was greatly respected by the natives, and on many important questions of government his advice was eagerly sought by the highest of the British authorities. He was vice-chancellor of Bombay university, and president of the Bombay branch of the Royal Asiatic Society. His chief work was on caste, but lesser publications from his pen were numerous. An important treatise on the Lands of the Bible appeared in 1845. In 1870 he was called to the chair of systematic divinity in the general assembly of the Free Church of Scotland. The record of his laborious and honored life will be found in a volume entitled The Life of John Wilson, D.D., F.R.S., by George Smith, LL.D., London, 1878. W. G. Blairtie.

WILSON, Thomas, D.D., Bishop of Sodor and Man; b. at Burton, Cheshire, Sunday, Dec. 20, 1803; d. on the Isle of Man, March 7, 1876. He was graduated B.A. at Trinity College, Dublin, 1826; and became curate of Newchurch, Kent, Eng., 1828, where he remained until August, 1829, when he was appointed chaplain to the Earl of Derby, who, on Nov. 27, 1829, appointed him bishop of Sodor and Man; the benefice being in his gift as Lord of the Isle of Man. Wilson was consecrated at the Savoy Church, London, Jan. 16, 1829, and thus entered upon fifty-eight years of faithful labor. He accomplished two great reforms in his diocese,—the first (1708) relating to the tenures of landed property, which had been very uncertain; and the second, to the rules and discipline of the church there. He had, indeed, remarkable qualities as an administrator, and was, from his position, compelled to take a great share in secular affairs. He wrote comparatively little. In 1707 he issued his Principles and Duties of Christianity, commonly called the "Manx Catechism," in English and Manx; being the first book ever printed in Manx. In 1708 he shows his interest in the missionary cause by writing his Essay towards an Instruction for the Indians, explaining the most essential Doctrines of Christianity, in several short and plain Dialogues, with Directions and Prayers. The Essay was not published until 1740, and then not by the bishop, but by his son, who, it is noteworthy, subjected both the manuscript and the proofs to the perusal and alteration of the famous Dr. Watts. But Dr. Watts made few changes, since, in large measure, distinctive Church of England teaching had been omitted. The success of the Essay was great; five editions being called for in four years, and eight editions being printed before Bishop Wilson's death. In the fifth edition (1744) the greater part of the bishop's Principles and Duties of Christianity (the English of the Manx Catechism) was incorporated with the Essay, and in 1753 the title was changed to The Knowledge and Practice of Christianity made easy to the Meanest Capacities. It was translated into French, 1744, and into Italian before 1757. In 1749 he accepted from the United Brethren the office of Honorary President of the Reformed Section of the Moravian Church, or, as it was also called, Antistes of the Reformed Tropus in the Unity of the Brethren. His age at the time debarred him from active service, but he was glad of the opportunity of publicly testifying to his interest in that noble people. Keble says of him,—

"As far as man can judge of man, few persons ever went out of this world more thoroughly prepared for the change than Bishop Wilson, not only in heart and conscience, but in comparatively trifling arrangements. He had even provided his coffin long beforehand."

His death occasioned a great outburst of sorrow. He was a model bishop; and, wherever he is now known by his writings, he receives the involuntary tribute, "surely he was a saintly man." The best known of these writings, besides those already mentioned, are, Short and Plain Instructions for the Better Understanding of the Lord's Supper, London, 1736, 32d ed., 1807, repeatedly republished, e.g., New York, 1838; Parochialia,
or Instructions for the Clergy, Bath, 1788, several editions and reprints; Maxims of Piety and Christianity, 1788, several reprints, e.g., London, 1889; Sacra privata, Private Meditations, Devotions, and Prayers, London, 1800, new ed., 1873. A translation of the Bible into Maux was begun at his request; but he only lived to see the translation of the Gospels and the printing of Matthew (London, 1748). The Maux Bible was published at Whitehaven, 1772-75, 5 vols. 8vo. His Works were first published in a collected edition, with his Life, by Rev. C. Cruittwell, Bath, 1781, quarto, several times reprinted in different sizes and numbers of volumes; but the best edition is by Rev. John Keble, as part of the Library of Anglo-Catholic Theology, Oxford, 1847-52, 7 vols. in 8 parts, of which vol. i. in 2 parts is the Life,—an elaborate, not to say prolix, account of Bishop Wilson and his surroundings. Keble's Life of Wilson appeared in a new edition, 1863, 2 vols. For a literary judgment upon Wilson, see Matthew Arnold's Culture and Anarchy, London, 1869, Preface.

WIMPHELING, Jakob, b. at Schlletstadt, in Alsace, July 26, 1450; d. there Nov. 17, 1528. The school in which he was educated was controlled by the Brethren of Common Life,—a circumstance which seems to have exercised a decisive influence on his whole life. He studied at Freiburg (1484-71) and at Heidelberg, where he took his degree, and began to lecture. In 1483 he was ordained priest, and appointed preacher at the Cathedral of Spire; but in 1498 he was called to Heidelberg as professor in the facultas artium. That position, however, he gave up in 1500, and joined Geller von Kaisersberg at Strassburg, where for some time he was occupied with the editing of Gerson's works. In 1515 he finally retired to his native city, where he spent the rest of his life in his sister's house. He was one of the best known men of his time, and had a great influence on the religious movement of the day. He was a powerful preacher, a debater of decided ability, and a clear thinker and reasoner. His writings, such as the De integrilata, the De providentia, etc., are remarkable for clearness of analysis and vigor of style, and for a masterly treatment of the individual themes, a depth and compass of thought rarely, if ever, surpassed in sermonic literature. W. F. Tillett.

WINCHESTER, the seat of an English bishopric since 602; is the capital of Hampshire, and is situated on the right bank of the Itchen. It was called by the ancient Britons Caer Gwreut ("The White City"); by the Romans, Venta Belgarum, and by the Anglo-Saxons, Wintunecaster. The Romans are supposed to have built its walls. It has witnessed a number of important events in former times; such as the dedication of the city by the Romans, the marriage of Queen Mary with Philip II., 1554. It was the capital of England from its capture by the Danes till after Henry II., 1104-09. The Danes, after their defeat by Cnut, 1016-18, never returned, but have rebuilt and enlarged several times. The present structure is 545 feet long, with transepts 168 wide, and a tower 139 feet high, but only 26 feet above the roof. The stipend of the bishop is £2,500. See Benham: Winchester, Lond., 1864.

WINCHESTER, Elhanan, Universalist; b. in Brookline, Mass., Sept. 30, 1751; d. in Hartford, Conn., April 18, 1797. In 1765 he joined a Separate Church in his native town, and became a preacher; but the next year he went over to the Ojen-Communion Baptists in Canterbury, Conn.; later, became a close-communionist, and in consequence was excommunicated; but from 1771 to 1780 he preached in various parts of the country. In 1780 he was settled in Philadelphia, and there avowed his belief in Restorationism, and, followed by most of his congregation, established a Universalist Church. From 1797 to 1794 he preached in England. His number upwards of forty volumes. See list (imperfect) in Allibone. His Life has been written by William Vidler (London, 1797) and by E. M. Stone (Boston, 1839).

WINCKLER, Johann, b. at Gößlern in Saxony, July 13, 1842; d. at Hamburg; April 5, 1803. He
WINDESHEIM, or WINDESEN, a convent of regular canons, founded in 1386 by the Brethren of Common Life, and situated in the diocese of Utrecht. It was a very prosperous institution. In 1402 it had founded, or entered into connection with, six other convents; towards the end of the sixteenth century, with eighty. In 1435 it was closed towards the end of the sixteenth century, with eighty. In 1435 it was closed towards the end of the sixteenth century, with eighty. In 1435 it was closed towards the end of the sixteenth century, with eighty. It was closed towards the end of the sixteenth century, with eighty. See BUSCH: Chronicon Windeisenense (Antwerp, 1621), and De Reformacione Monasteriorum quorundam Saxonic, in LEIBNITZ: Scriptores Brunsvicensi.

WINE-MAKING AMONG THE HEBREWS.

The vine was brought from Armenia to Palestine at the end of the sixteenth century. See Boson; Chronology.

The grapes were then crushed by treading; and the treading vessels or vats, which were buried up to their necks in the ground. When wine was to be transported, the Persians sometimes decanted it into flasks or bottles; but skins were used in ancient times, just as they are now. But when skins were used to hold new wine, must, care had to be taken that the skin was not new, lest it should be burst asunder by the fermentation (Matt. ix. 17).

WINE, Bible. There are in the Old Testament distinct terms for grape-juice in all states into which it can pass. Among the Hebrews the juice of the grape was expressed by the feet. Hence the word 'asis, which means literally trodden (see the root, Mal. iii. 21, Heb.), is used to denote must, or the newly expressed juice of the grape. A more common term for must is tirosh. For grape-juice when it has undergone the vinous fermentation, the proper word is yasheh. The acetous fermentation converts it into chum, or vinegar. So in Latin, rinum ("wine") stands intermediate between mustum ("must") and aceto ("vinegar"). In Greek we have the same gradation, gleukos ("must"), oinos ("wine"; cf. the definition in Passow, or in Liddell and Scott), and oxos ("vinegar"). The references to wine-making in the Bible let us see that no effort was made to preserve the expressed juice of the grape from exposure to the air; and it was, of course, ferment. But long before it was matured, so as to be proper yagin, it could intoxicating: hence we find an inebriating power ascribed to 'asis (Isa. xlix. 26) and to tirosh (Hos. ii. 11) and to gleukos (Acts ii. 13). Dagkan ("corn") is regularly joined with tirosh ("must"), e.g., Gen. xxvii. 28; while lechem ("bread") is found in conjunction with yagin (e.g., Gen. iv. 18, and not with tirosh. But corn is not eaten in its crude state: it must be prepared in order to be fit for food. So tirosh needs to mature into yagin to be a proper drink. In all wine-producing countries this is acknowledged. Our Lord (Luke v. 38) attests the universal preference for old wine to new (cf. Columella, iii. 4; Ecclus. ix. 10; Pirke Abot, iv. 21). But intemperate Jews of old would not wait till the juice of the grape had fully matured. They could get drunk on it a few days after it had been expressed. So Dr. J. H. Sheed makes"
of the drunken Armenians and Nestorians of the present day: "The drinking is usually done up before the wine is exhausted at Easter. Till then drunkenness is too common to excite remark" (Missions and Science, p. 433). If tirosh were, as a few modern writers contend, "the fruit of the vineyard," it would not be "found in the cluster" (Isa. lxxv. 8), but would be the cluster. That it is a fluid is clear from Joel xxvi. 7. To write the use of which was free from peril. In fact, the fact of two kinds of wine—the one fermented and intoxicating and unlawful, and the other unfermented, unintoxicating, and lawful—is a modern hypothesis, devised during the present century, and has no foundation in the Bible, or in Hebrew or classical antiquity. Examples of unfermented wines are, indeed, adduced from Latin and Greek authors; but they do not bear examination. Those who take the pains to study the authorities appealed to must be amazed at the purpose for which they are brought forward. That must pass into wine by fermentation, see Varro, De Re Rustica, i. 65; Columella, De Re Rustica, xii. 25; Pliny, H. N., xiv. 11. These writers mention only one way of trying to hinder must from becoming wine; viz., by keeping the casks containing it in cold water. But no instance of this preserved must be being drunk as a beverage alone, or simply mixed with water, has been pointed out. To complete the evidence against the unfermented wine theory, no trace of such a wine can now be discovered in the lands of the Bible. Missionaries of the highest character and attainments, and long resident in Syria, such as Drs. W. M. Thomson, C. V. A. Van Dyck, H. H. Jessup, and W. Wright, have united with some of the most intelligent natives of Syria in testifying that they have never seen or heard of an unfermented wine in Syria or the Holy Land, nor have found, among Jews, Christians, or Mohammedans, any tradition of such a wine ever having existed in the country. We need not here inquire how certain travellers were led to make mistakes and misstatements on this subject. It is enough to refer to what is written in Dr. T. Laurie's work on Missions and Science, pp. 430-441. No one who duly weighs the evidence there presented can believe that such a thing as unfermented wine is known in the country in which our Saviour lived in the days of his flesh. Diba, which is sometimes referred to as a specimen of an unfermented wine, is simply honey of grapes, the Hebrew debsh. It is not drunk diluted with water, but is used as molasses or jelly. The expression "the fruit of the vine" is employed by our Saviour in the synoptical Gospels to denote the element contained in the cup of the Holy Supper. The fruit of the vine is literally the grape. But the Jews from time immemorial have used this phrase to designate the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath. The Mishnah (De Bened. cap. 8, pars 1.) expressly states, that, in pronouncing blessings, "the fruit of the vine" is the consecrated expression for yavin. For further proof of this usage the Jewish Prayer-Book may be consulted. How naturally the phrase "the fruit of the vine" is put for wine is seen from Herodotus (book i. 212), where Tomyria, the
WINE.

Queen of the Massageotae, is made to employ the
three synonyms ("the fruit of the vine"), phariskon ("a
drug"), and ainoes ("wine"), to denote the wine by which a part of
her army was so intoxicated as to fall an easy
prey to Cyrus. Wine is not whiskey, but com-
pare the phrase "old rye" for the latter. The
Christian Fathers, as well as the Jewish rabbis,
have understood "the fruit of the vine" to mean
wine in the proper sense. Our Lord, in instituting
the Supper after the Passover, availed himself of the
expression invariably employed by his coun-
trymen in speaking of the wine of the Passover.
On other occasions, when employing the language
of common life, he calls wine by its ordinary
name. We have seen, that, according to Old
Testament usage, the product of the vine which
accompanies bread is not titrath, but proper wine.
The New-Testament corroboration of this usage
is found in Luke vii. 33. Hence, when we have
bread in the Communion, wine is its fitting scrip-
tural accompaniment. What we read in 1 Cor.
xi. 21, 27, testifies unmistakably to the nature
of the wine of the Supper. Those in the Corinthian
church who were "drunkent at the Communion
partook of the cup of the Lord," though "un-
worthily." It is right to state, that, during the
Passover, Jews will not taste or touch fermented
drinks into which grain has entered (cf. Mishna,
Peasakh, part ii). But the fermented juice of
the grape prepared by Jews, and kept carefully
free from leaven, is the proper Paschal wine.
The truth on this subject can be learned from any
intelligent Jew. The wine of the Supper is not
different from the wine made by our Lord at
Cana. The character of the latter is clear from the
remark of the governor of the feast recorded
in John ii. 10. It is classed by him with the
good wine, which was always served at the begin-
ing of a feast, and which could so affect those
who partook of it too freely as to blunt their taste,
and render them incapable of distinguishing
between good wine and bad. It was to the gov-
ner, whose judgment is reported, that Christ
instructed the servants to bear the wine.
Shekhar (Greek, sikera, Luke i. 15) is rightly
translated "strong drink" in the English Version.
The attempt to connect shekhar with Sanskrit
ashkrat, saccharum ("sugar"), is inadmissible, as
sugar was unknown to the ancient Hebrews.
Numerous are the words of censure and warn-
ing uttered in connection with shekhar, the use of
it is expressly sanctioned (Deut. xiv. 26; Prov.
xxxi. 6). It could be poured out to the Lord as
a drink-offering (Num. xxviii. 7). As joyin was the
natural, shekhar was the artificial wine. It
was prepared from grain, apples, honey, or dates
(Jerome, Epist. ad Nepalianum), and included
zothos, or beer.
Chemer is in Hebrew a poetic term for wine,
and is derived from a verb signifying both "to
ferment" and "to be red." Whichever meaning
is ascribed to its root, the import of chemer is the
same, as the red color of natural wine supposes
fermentation. Chemer in its Chaldee form de-
notes the wine drunk by Belshazzar (Dan. v. 1);
yet it appears as a blessing (Isa. xxvii. 2; Deut.
xxxi. 14). In the latter place it explains the
expression, "the blood of the grape."
Shemardrim (Isa. xxv. 6) is translated in the
English Version "wines on the lees." It denotes
strictly the lees of wine, which, if left undisturbed,
keep long on the lees, and therefore old, and of
superior quality (Alexander). It forms, along
with "fat things," the provision of a feast (Heb.,
miskheit, literally "a drinking"). A feast without
wine could not be called a mishkhe. It is absurd,
therefore, to make shemardrim designate preserves
or jellies.
Sobe, in Isa. i. 22, denotes the wine of Jerusalem
in its best days, but in Nah. i. 10 the Ninevites
appear drunken with their sobe.
Meshek (Isa. lxv. 9, Hebrew text), mimsek
(Prov. xxiii. 30), and mezeq (Cant. vii. 3, Hebrew
text), all denote literally a mixture, then wine
mixed with spices to increase its strength, and
render it more agreeable. Some scholars dispute
the acquaintance of the Hebrews with spiced
wines; but see Cant. viii. 2, and the note on
Isa. v. 21, in Lange's Commentary.
Mishraath andonis (Num. vi. 3), rendered in the
English "liquor of grapes," is defined by
Genesius "drink made of steeped grapes.
Ashkakah, translated "flagon" in the English
Version, is now commonly regarded by scholars
as a cake of dried grapes pressed together.

LIT. — Critici Sacri, vol. viii. pp. 45-58; Smith:
Dictionary of Greek and Roman Antiquities, art.
"Vinos;" the arts, in Winer, Herzog, Smith
and especially Kittro's Biblical Cyclopedia, edited
by Alexander. That unfermented grape-juice is
the approved wine of Scripture is maintained in
Buschius by R. B. Grindrod, and in Anti-Buschius
by Rev. B. Parsons; in the Temperance Bible
Commentary, by Lees and Burns; Dr. Samson's
Divine Law as to Wines, and a multitude of pam-
phlets and essays. Dr. John Maclean criticised
Buschius and Anti-Buschius in the April and Octo-
ber issues of the Princeton Review for 1841. The
Rev. A. M. Wilson wrote The Wines of the Bible
(London, Hamilton Adams & Co.), principally
against Drs. Samson and Lees, and especially discussed by
Dr. T. Laurie, in Bib. Sac. for January, 1871; by
Dr. Atwater, in Princeton Review for October,
1871; by Professor Bumstead, in Bib. Sac.
for January, 1881, and by the writer of the fore-
going article, in the Presb. Review for January,
1881, and January, 1882.

WINEBRENNERS, the popular designation of a Baptist denomination officially called "The
Church of God." The founder, the Rev. John
Winebrenner, was a minister of the German Re-
formed Church; b. March 25, 1797, in Frederick
County, Md.; d. Sept. 12, 1860, in Harrisburg,
Penn. He was settled in 1820, in Harrisburg, over
four congregations of the German Reformed
Church,—one in town, and three in the country.
Soon after his settlement a revival began in his
churches, on account of which, as he wrote, he
encountered much opposition from members and
ministers of the synod. "This state of things,"
according to his own account, "lasted for the
space of almost five years, and then resulted in a
separation from the German Reformed Church." "This separation, which must have been in 1825,
did not interrupt the revival. On the contrary,
it spread, and there were "multitudes happily
converted to God." These converts were organ-
ized into churches; and, as Mr. Winebrenner's
views as to the nature of a scriptural ecclesiast-
co-operated with Mr. Vinebrenner, without any definite practical system. The first congregation called "The Church of God" was organized in 1829; and in the following year the ministers met together, and agreed upon the principles upon which the new denomination should be based. Vinebrenner was elected speaker (president) of the conference, and preached a sermon, in which he gave an outline of the faith and practice of New Testament churches. Such churches should be formed, (1) of "believers only;" (2) "without sectarian or human name;" (3) "with no creed and discipline but the Bible;" (4) subject to no foreign jurisdiction; (5) "they should be governed by their own officers, chosen by a majority of the members of each individual church."

Thus originated the Annual Eldership, or Conference. There are now, chiefly in Pennsylvania and the West, fifteen annual elderships, besides a General Eldership (triennial), which adopts general legislation for the conference, and controls its denominational activities and benevolences. The ministers, of whom there are four hundred and fifty, are called elders, and occupy stations, or itinerate in given districts under the control of their respective elderships, or travel as missionaries at large. The number of members is estimated at forty-five thousand. The church was organized by Germans, and the German element enters largely into the membership. One eldership is wholly German. The church holds in biblical language to the general doctrines of evangelical Christianity, but emphasizes the ordinances of baptism, the Lord's Supper, and foot-washing. These are "positive ordinances of perpetual standing in the church." Without faith and immersion, baptism is not valid. Foot-washing is "obligatory upon all Christians."

The Lord's Supper should be administered to Christians only, in a sitting posture, and always in the evening." The Church of God claims that, as distinguished from other Protestant churches, it has a "special, precious, and glorious plea: it is the restoration of primitive Christianity in letter and spirit, in faith and practice." At Harrisburg, the church has a publishing-house. The Church Advocate is the weekly organ of the body, which has no colleges. Its relations with the Free Baptists have been very cordial, and its students have patronized Free-Baptist institutions. It has an academy at Basheyville, Penn., and a college-building is in process of erection in Findlay, O.

There are few denominational publications. Elder Winebrenner wrote a sketch of the denominations for Rupp's Religious Denominations, Philadelphia, 1844; but no denominational history has been written. Elder Winebrenner's Doctrinal and Practical Sermons are published by the Board of Published Works, in volumes of upwards of four hundred pages, together with his treatise on Regeneration, a Revival Hymn-Book, the Reference and Pronouncing Testament. He was several times speaker of the General Eldership, and was for some years editor of The Church Advocate. W. E. CARROLL.
unending arbitrariness of an exposition, which, through decades of use, had become a system, and, claiming to be scientific, had brought this great victory about by proving the truly Greek usage in the New Testament, both in grammatical forms and in style. His work had apparently only a scientific end, but in reality Winer was influenced by moral and religious considerations. He had a great reverence for the Bible; and his labors accomplished much for the end for which he intended the student to get at the truth. In consequence, it may be claimed for him, that he led the way to reform in biblical interpretation, making it less subjective and individual, and more in accordance with the real facts. It is greatly to be regretted, that Winer was not permitted to do for the lexicon of the New Testament a work corresponding to that he had done for the grammar. He did, it is true, prepare a Beitrag zur Verbesserung der neuestamentlichen Lexikographie, 1833, and collect rich materials for such a lexicon; but he did not live to put his work in shape. In 1838 he issued a Specimen lexici hebraici, and in 1839 a revision of the Simon-Eichhorn Dictionary of the Hebrew and Chaldee languages. G. LECHLER.

WINES, Enoch Cobb, D.D., LL.D., Presbyterian, b. at Hanover, N.J., Feb. 17, 1806; d. at Cambridge, Mass., Dec. 10, 1879. He was graduated at Middlebury College, 1827; from 1828 till 1831 was chaplain and teacher in the navy, and subsequently taught and preached in various places, until in 1854 he was appointed professor of ancient languages in Washington College, Pennsylvania, and in 1859 president of the City University, St. Louis. In 1862 he entered publicly upon the great work of prison-reform, with which his name is indissolubly connected. In that year he became corresponding secretary of the New-York Prison Association, and in 1870 the secretary of the National Prison Association, which was formed through his exertions. In 1871 he went to Europe, as a representative of the United-States Government, to make arrangements for an international penitentiary congress, which met in London, July 4, 1872, and through his personal efforts embraced representatives of twenty-six governments. He was on this occasion chosen chairman of the permanent international commission, which met at Brussels, 1874, and at Bruchsal, 1875. He was also the leading spirit in the second congress, called by the commission at Stockholm, 1877. Besides his official reports, which contain much valuable information, and reveal his indefatigable energy and tireless enthusiasm, he was the author of Two Years and a Half in the Navy, Phila., 1832, 2 vols.; Commentaries on the Laws of the Ancient Hebrews, New York, 1852, 6th ed., Phila., 1869; Adam and Christ, or, the Doctrine of Representation stated and explained, Phila., 1855; and The State of Prisons and Child-saving Institutions throughout the World, Cambridge, 1880 (he finished revising for it the last sentence before his death). See In Memoriam, in 35th Annual Report of the Prison Association of New York.

WINFRID. See Boniface.

WINFRED, Miron (often spelled Myron), D.D., LL.D., Congregational missionary, b. at Williamston, N.C., Dec. 11, 1773; died at the Cape of Good Hope, on his way home, Oct. 22, 1824. He was graduated at Middlebury College, 1815, and at Andover Theological Seminary, 1818. In June, 1818, he sailed for New York, and after residence in India, and for seventeen years labored at Jaffna and Oodoville in Ceylon, then, 1836, was transferred to Madras; which mission founded a mission, and in 1840 a college, of which he was president. He was the author of Sketch of the Missions, Andover, 1819; Memoir of Harriet Wadsworth, North-Western Mission, New York, 1835 (a very widely read memoir); Hints on Missions to India, New York, 1856. A Comprehensive Tamil and English Dictionary of High and Low Tamil, Madras, 1862 (based partly upon manuscript materials left by Rev. Joseph Knight: upon it he spent from three to four hours a day for thirty years. He was assisted by native scholars. It contains 67,000 Tamil words). Dr. Winslow also translated the Bible into Tamil (Madras, 1855). He was married five times.

WINTERTHUR, Johann of, or Vitoduranus, b. at Winterthur, in the canton of Zurich, towards the close of the thirteenth century; entered the order of the Minorita about 1320, and lived in the various convents of the order, at Basel, Schaffhausen, Lindau, and Zurich. The date and place of his death are unknown. He is the author of a chronicle, reaching from the death of Friedrich II. to 1348, which is of great interest, especially for the history of Switzerland, but also for history in general. The book was first published in Eccard's Corpus hist. mediiævi, 1723: the latest edition is that by Jaffe, in Monumenta Germanica.

WISDOM OF SOLOMON. See APOCRYPHA, p. 105.

WISEMAN, Nicholas Patrick Stephen, S.T.D., Cardinal, and Archbishop of Westminster; b. in Seville, Spain, Aug. 2, 1802; d. in London, Feb. 15, 1865. He was educated in England, then in English College at Rome, where he was graduated S.T.D. in 1824. He was ordained priest, 1826, and made professor of Oriental languages at the Roman University, and vice-rector of the English College, 1837, rector, 1828. In 1835 he returned to England, and won fame as a preacher; in 1840 he was made bishop of Melipotamus, and president of St. Mary's College, Oscott; in 1849, vicar-apostolic of the London district; and on the restoration of the Roman-Catholic hierarchy in England, Sept. 29, 1850, archbishop of Westminster, and cardinal. He was the author of Horæ Syciaca, Rome, 1828, vol. i. (all pub.); Twelve Lectures on the Connection between Science and Revealed Religion, delivered in Rome, London, 1838, 2 vols., 5th ed., 1855, reprinted Andover, 1837, St. Louis, 1878 (a masterly work, although now behind the times); Lectures on the Principal Doctrines and Practices of the Catholic Church, London, 1836, 6th Amer. ed., Baltimore, 1862; Fabiola, a Tale of the Catacombs, London, 1855, 3d ed., 1870, New York, 1855; Recollections of the Last Four Popes, and of Rome in their Times, on the restoration of the Roman-Catholic hierarchy in England, Sept. 29, 1850, archbishop of Westminster, and cardinal. He was the author of Horæ Syciaca, Rome, 1828, vol. i. (all pub.); Twelve Lectures on the Connection between Science and Revealed Religion, delivered in Rome, London, 1838, 2 vols., 5th ed., 1855, reprinted Andover, 1837, St. Louis, 1878 (a masterly work, although now behind the times); Lectures on the Principal Doctrines and Practices of the Catholic Church, London, 1836, 6th Amer. ed., Baltimore, 1862; Fabiola, a Tale of the Catacombs, London, 1855, 3d ed., 1870, New York, 1855; Recollections of the Last Four Popes, and of Rome in their Times, London and Boston, 1858; Daily Meditation, Dublin, 1868. His Works have been published in 14 vols. (New York), including his dramas, one of which, The Hidden Gem, was produced at Liverpool in 1859, and well received.

WISHEART, George, a celebrated Scottish martyr; b. in the early part of the sixteenth century; d. at the stake, March 1, 1546. According
WISHART.

WISHART.

to the date on a fine old portrait which is supposed to represent him, and purports to have been painted in 1539, which is dated as having been "at stat. 30." Wishart's birth must have taken place in the year 1513. Calderwood describes him as "a gentleman of the house of Pittarrow" (Hist. i., 185). He is believed to have been a younger son of James Wishart of Pittarow (Knox's Hist. ed. Laing, i. 594); but little or nothing is known with certainty as to his early history.

In 1538 we find him employed as master of the grammar-school, Montrose, — a school which appears to have taken an exceptionally high place in the educational institutions of Scotland at that period. In the year in question Wishart was summoned by John Hepburn, bishop of Brechin, to teach in his school the Greek New Testament (the Greek language being at this period, as appears from James Melville's Diary, and from other sources, practically unknown in Scotland, even in the universities), and to save his life was obliged to flee to England. In 1539 he was in Bristol, while he and his lord got into trouble, — on this occasion for preaching against the worship and mediation of the Virgin Mary, — and where he submitted to the humiliation of making a public recantation by burning his hat at the Church of St. Nicholas in that city. He seems to have lived abroad, and chiefly in Germany and Switzerland, from 1539 to 1542. In 1543 he is again found in England. He spent that year in Cambridge as a member of Corpus Christi College. The next year, or possibly not till the year 1545, he ventured back to his native country, and down to the period of his apprehension by the emissaries of Cardinal Beaton, followed by his martyrdom, occupied himself in preaching, in various parts of Scotland, what he regarded as the fundamental doctrines of Christianity. We find him thus engaged in Montrose, Dundee, Ayrshire, and elsewhere. East Lothian was the scene of his last labors as a preacher; and the crowning result of his evangelistic work was the conversion of John Knox, who (at the time, still a Roman priest, but already strongly prepossessed in favor of the new doctrines) was pedagogue or tutor to the families of two of the landed gentlemen of that county. It was here that Wishart was betrayed into the hands of the cardinal, and not withstanding the manly but futile interposition of Knox, who defended him at great personal danger, was carried off to his doom.

The irresolution of his natural temperament, which betrayed him at Bristol into a denial of the faith, disappeared at this supreme crisis. He suffered martyrdom in the fullness of his days, and at St. Andrew's. He appears to have faced the cruel death by which he perished, without flinching; and, the cardinal showing himself at the castle-window when the martyr was at the stake and amidst the flames, he, with a courage unquenched by the agonies of dissolution, warned his persecutors of the fate which he foresees approached Beaton himself: "He who in such state, from that high place, feedeth his eyes with my torments, within a few days shall be hanged out at the same window, to be seen with as much ignominy as he now leaneth there in pride."

The character of Wishart, as estimated by his contemporaries, appears to have been much higher than at the present day, in the deficiency of information, can easily be understood. He appears to have been one of the most learned and accomplished of the Scotsmen of a period which abounded in instances of the highest scholastic attainments among his countrymen. He had, perhaps, more daring than firmness in the faith which was in him. But he died with true courage. Judging of him on very imperfect data, it seems to have been, upon the whole, little suited for the rough life and the hard fate which became his actual lot in life. A very interesting account of his person and habits will be found in the account of him published in Fox's Book of Martyrs, given in a letter from one of his Cambridge pupils, Emery Tytney, written in 1543.

Tytney writes, about the year of our Lord 1543: —

"There was in the Universitie of Cambrige, one Maister George Wischart, commonly called Maister George of Bennets College, who was a man of tall stature, pemite headed, and on the same a ronde French Cap of the same colour with his black complexion by his physiognome; black haired, long bearded, comely of personage, well spoken after his manner of the countrey of Scotland; courteous, duteous, punch to teach, desirous to learn, and was well travelled; having on him for his habit or clothing never but a Mantell frienze gowne to the shoes, a black Milan fustian doublet, and plain black hosen, coarse new canvasse for his shirts, and white falling bands and cuasses at his hands. All the which apparell he gave to the poor, some to the beggie, some monthly, some quarterly, as hee liked, saving his French Cappe, which he kept the whole years of my being with him. He was a man modest, temperate, fearing God, hating coveteousness ... His learning no lesser sufficient than his desire ... to do good."

Mr. Tytney (History of Scotland, v. 343) brings a charge against Wishart, of some concern with a scheme for the assassination of Cardinal Beaton, and appears to conclude that his execution was justifiable on this ground; but Mr. David Laing has given sufficient grounds for dismissing an imputation against his character which is at variance with all that we know of the martyr. See Laing's edition of Knox, vol. i. p. 536.


WILLIAM LEE.

WISHART, or WISEHEART, George, one of the best known of the Scottish bishops of the Restoration period; was b. in 1609, and d. in 1671. He belonged to the ancient family of the Wisharts of Logie in Forfarshire. He was educated at the University of Edinburgh for the Scottish Church, at that time in a state of transition, or rather of oscillation between presbyterianism and episcopacy, to which last party Wishart, as well from family connection as personal predilection, most inclined. He was a minister of St. Andrew's (not as Keith says, erroneously, of North Leith: see Sir James Balfour, Annals, iii. 261) down to the year 1638, when he was deposed for refusing to sign the covenant, and subjected himself otherwise to his own share of the troubles of the times. He tells us, that, for his attachment to Charles I. and episcopacy, he thrice suffered expulsion, imprisonment, and exile, before the
WITCHCRAFT. 2542 WITHER.

In 1645, having been sent to the Marquis of Montrose, then everywhere victorious, with his adherents, the terrified citizens of Edinburgh, to plead for the royal clemency, he appears to have joined the family of Montrose as his chaplain. He continued with him till the close of the campaign, and afterwards, in the same capacity, accompanied him as the deputation from the bulwark of the unfortunate rising, much in his favor. The time appears to have interested himself to obtain mercy for the captive insurgents; and, "having been a prisoner himself," it is added, "he was always careful at each dinner to send away the first mess to the prisoners."

He was an elegant Latinist, and a man of general literary ability. He wrote in two parts a history of the great campaign in Scotland, and the other transactions of the life of his great patron, the Marquis of Montrose. The title of the first part is J. G. De Rebus auspiciis Serenissimae et Potentissimae Caroli, D. G. Mag. Brit. regis, etc., sub imperio illustrissimi Montisrosarum illarchionis, etc., Anno 1644, et duobus sequentibus, praecipue gesta, Commentarius, etc.; and of the second, Pars Secunda, De Ejusdem Marchionis, ab Anno 1647 ad 1650. This work was frequently translated and reprinted.


WITCHCRAFT means the production of an effect by means of spirit-powers, supernatural and yet subordinate, and presupposes belief in the existence of such powers and in the existence of a science (magic) by which they can be controlled. The Mosaic law condemned witchcraft (Deut. xvii. 26); but the very condemnation proves that it recognized its possibility. A similar attitude the Christian Church assumed with respect to the question; and when, in the thirteenth century, the Inquisition was instituted, witchcraft, as a kind of heresy, was laid under its dominion. In the sixteenth century, the major-general for Surrey by Cromwell; was entered the military service of Charles I., and imprisoned for three years, at the Restoration, 1667, for his Abuses Stritibus, 1632, which bore the patent or privilege of the University of Magdalen College, Oxford, 1604-07; went to London, 1608, and read law at Lincoln's Inn; was imprisoned 1613 for his Abuses Stript and Whipt; plunged into the controversies of the time; entered the military service of Charles I., 1638, and that of the Parliament, 1642; was made major-general for punishing it. As a practice, it continued till the Protectorate, but impoverished, and imprisoned for three years, at the Restoration.

He wrote Shepherds Hunting and sundry other poems, but is now chiefly remembered and honored for his Hymns and Songs of the Church (1655), which bore the patronage of the widow of James I., and was published by Jacob Storer, a Dominican inquisitor of Cologne. The first book of this work (the standard text-book of witchcraft) gives the evidences of its existence; the second, the rules for finding it out; and the third, the proceedings in the case of it. It continued to confirm the bull of Innocent VIII., and Protestant princes also showed great zeal in hunting up witches, a perfect mania of witchcraft broke out in the fifteenth and sixteenth centuries, and continued through the seventeenth and eighteenth centuries. A specimen of the reigning view of the subject, wrote, among Roman Catholics, Jean Bodin (Magorum Daemonomania, 1570), Peter Binsfeld (De Confesisonibus maleficarum et sagarum, 1559), and Martin Delrio (Disquisitiones magicæ, 1599); among Protestants, Thomas Erast (De lamiis seu stripigibus, Basel, 1578), James I. of England (Daemonologia), and Benedict Carppzov (Practica nova, 1635). The first who attacked it with any degree of effect were Balthasar Becker (Bezauberter Welt, 1691; Ger. trana., edited by Semler, Leipzig, 1781, 3 vols.), and Thomasius (Theses de crimine magico, 1701); but Becker lost his office, and Thomasius also was actually persecuted. [The great witch process of Salem, Mass., took place in 1692. Nineteen persons were hanged for witchcraft. But a re-action set in; so that, although in 1693 three condemnations took place, there was no execution. Mr. Parris, the chief prosecutor, was dismissed by his church in 1696, although he confessed that he had done wrong. (For history of this event see Lit. below.) The English laws against witchcraft were repealed in 1736. The last witch was officially tried and executed in Prussia, 1796. In 1881 a peasant community in the interior of Russia tried and burnt a witch.]


HENKE. (G. PLITT.)

WITHER, George, b. at Brentworth, Hampshire, June 11, 1588; d. in London, May 2, 1647, studied at Magdalen College, Oxford, 1604-07; went to London, 1608, and read law at Lincoln's Inn; was imprisoned 1613 for his Abuses Stript and Whipt; plunged into the controversies of the time; entered the military service of Charles I., 1638, and that of the Parliament, 1642; was made major-general for punishing it. As a practice, it continued till the Protectorate, but impoverished, and imprisoned for three years, at the Restoration. He wrote Shepherds Hunting and sundry other poems, but is now chiefly remembered and honored for his Hymns and Songs of the Church (1629), which bore the patronage of the widow of James I., and was published by Jacob Storer, a Dominican inquisitor of Cologne. The first book of this work (the standard text-book of witchcraft) gives the evidences of its existence; the second, the rules for finding it out; and the third, the proceedings in the case of it. It continued to confirm the bull of Innocent VIII., and Protestant princes also showed great zeal in hunting up witches, a perfect mania of witchcraft broke out in the fifteenth and sixteenth centuries, and continued through the seventeenth and eighteenth centuries. A specimen of the reigning view of the subject, wrote, among Roman Catholics, Jean Bodin (Magorum Daemonomania, 1570), Peter Binsfeld (De Confesisonibus maleficarum et sagarum, 1559), and Martin Delrio (Disquisitiones magicæ, 1599); among Protestants, Thomas Erast (De lamiis seu stripigibus, Basel, 1578), James I. of England (Daemonologia), and Benedict Carppzov (Practica nova, 1635). The first who attacked it with any degree of effect were Balthasar Becker (Bezauberter Welt, 1691; Ger. trana., edited by Semler, Leipzig, 1781, 3 vols.), and Thomasius (Theses de crimine magico, 1701); but Becker lost his office, and Thomasius also was actually persecuted. [The great witch process of Salem, Mass., took place in 1692. Nineteen persons were hanged for witchcraft. But a re-action set in; so that, although in 1693 three condemnations took place, there was no execution. Mr. Parris, the chief prosecutor, was dismissed by his church in 1696, although he confessed that he had done wrong. (For history of this event see Lit. below.) The English laws against witchcraft were repealed in 1736. The last witch was officially tried and executed in Prussia, 1796. In 1881 a peasant community in the interior of Russia tried and burnt a witch.]
by succeeding generations, these have been rescued from obscurity by comparatively recent compilers and editors, and shown to possess a worth which no less than poetry as well as piety. See Mr. Farr's reprint of them, London, 1856-57.

WITHERSPOON, John, D.D., L.L.D., Presbyterian divine, and signer of the Declaration of Independence; b. in the parish of Yester, Haddingtonshire, near Edinburgh, Scotland, Feb. 5, 1721. d. near Princeton, N. J., Nov. 15, 1794. He was graduated from the University of Edinburgh, licensed in the Church of Scotland, 1743, and settled at Beith (1744) and at Paisley (1757), whence he was called to the presidency of the College of New Jersey, 1768. In his new position he was eminently useful. He introduced a number of improvements, particularly the lecture-system, previously unknown in American colleges (lecturing himself upon rhetoric, moral philosophy, and divinity), the study of French and Hebrew, the latter of which he taught, philosophical instruments, among them the first orrery made by Rittenhouse, and additions to the library. His reputation and ability as a teacher, a large number of students. He was pastor of the church at Princeton during his presidency, a New-Jersey representative to the Continental Congress, 1776-82 (with the exception of 1779, when he declined the election), in which body he wrote several important state papers. During the war the college was suspended. In 1780 he became totally blind. He was a versatile man and a voluminous writer. His works were edited by Rev. Dr. Green, Philadelphia, 1803, 3 vols., also Edinburgh, 1815, 9 vols. They include Ecclesiastical Characteristics, 1753 (a satire upon the moderate party in the Church of Scotland); Essay on Justification, 1756 (which has always been regarded as one of the ablest Calvinistic expositions of that doctrine in any language); A Serious Enquiry into the Nature and Effects of the Stage, 1757 (occasioned by the performance of the drama Douglas); Treatise on Regeneration, 1764. For his life, see the editions of his works; also Sprague: Annals American Pulpit, iii. 288-300.

WITNESS-BEARING AMONG THE HEBRIVES. In criminal cases, where life was involved, at least two witnesses were necessary to prove the crime (Deut. xxii. 6, xix. 15). Where there was only one witness, but he was one whose reputation for probity made his testimony weighty, the case must be tried before the priests and the judges (Deut. xix. 17). Witnesses were usually cited in civil cases, even when the matter was purely amicable (Ruth iv. 9 sqq.; Isa. viii. 2; Jer. xxxix. 10 sqq.). Bearing false witness is often mentioned with aversion in the Bible (1 Kings xxi. 10; Ps. xcii. 12, xxxv. 11; Prov. vi. 19, xiv. 5; Matt. xxvi. 59; Acts vii. 13).

The rabbis laid down special enactments respecting witnesses. In criminal cases the testimony of one witness was not sufficient, and indeed, such a person was even considered a slanderer, and one rabbi would have him corporally punished. In civil cases, where movable property was involved, if there was one witness to prove a levy on the same, the person denying it would be obliged to clear himself by a solemn oath. In order to establish the fact of a murder which no one had seen done, and avoid the ceremonies prescribed in Deut. xxii. 1-9, the testimony of only one person was necessary, if he bore a good name, and was able to justify a suspicion of unfaithfulness which would bring the woman before the judges for trial by the waters of jealousy. In both these cases the otherwise inadmissible testimony of slaves, children, and women, was accepted. If any one, asked to testify in regard to a certain fact within his knowledge, declined from any cause whatever of it, where his testimony would have possible weight, he was required to bring an offering according to his ability (Lev. v. 1 sqq.). Each witness must give his testimony by himself, in a language intelligible to the judge (for interpreters were forbidden), and limit himself to what he actually saw or heard. If, upon any considerable point, two witnesses contradict one another, the testimony of both is worthless. The witness must not have any bias, and therefore near relatives could not testify; nor must he belong to any of ten criminal classes, such as robbers, thieves, and usurers; nor must he have any serious bodily defect, such as blindness or dumbness. In civil cases the testimony of otherwise incapacable witnesses could be accepted if the party against whom the testimony was directed had no objection. The king, on account of his exalted rank, could not be cited as a witness; and the high priest was not bound to give evidence in any case, except one affecting the king. If, for any reason, a witness appeared suspicious to a judge, and yet he could not, on examination, find out any good grounds for his suspicion, he must give the case over to some other unprejudiced judge. Witnesses must testify without recompense: if paid, their testimony is inadmissible. Cf. Saalschütz: Mos. Recht., pp. 604 sqq.; O. Bxhr: Das Gesetz über falsche Zeugen nach Bibel und Talmud, Berlin, 1882.

WITSIUS (WITS), Hermann, Dutch theologian of the Cocceian school; b. at Enkhuysen, 1625; d. at Leyden, Oct. 22, 1708. He studied at the universities Gröningen, Leyden, and Utrecht. In the latter university he applied himself to Hebrew, under Leusden's direction, so assiduously, that at the age of eighteen he delivered a learned lecture in Hebrew upon Messianic Prophecy. From 1656 to 1681 he was pastor at Weertvuod; to 1686, at Wormeren; to 1683, at Goezen; to 1675, at Leeuwarden. In 1675 he was called to Franeker University, and in 1680 to Utrecht. In 1685 he visited England as chaplain of the Netherland embassy. In 1698 he left Utrecht for Leyden, induced to leave his beloved city by the release from preaching which he would have in his new professorships; and there he died, after a retirement of eighteen months on account of sickness. Witsius' great work is De aeconomia Fudem Dei cum hominibus, libri iv., Leeuwarden, 1685; 2d ed., Utrecht, 1693; later ed., Basel, 1739 (Eng. trans., The Economy of the Covenants Between God and Man, 3 vols., London, 1837, 2 vols.). It was an earnest effort to still the conflict between the orthodox and the federalists, but as usual pleased neither party, least of all the federalists (to whom he belonged), who accused him of having sinned against the Holy Ghost. As a matter of fact, the book is not strong.
WITTEBERG. 2544

WITTENBERG. The Concord of, signed May 29, 1536, denotes one of the most interesting, as also one of the most important, stages in that long series of negotiations, which, during the first period of the Reformation, was carried on in order to bring about an agreement between the Swiss and the Saxon Reformers. Politically, landgrave Philip of Hesse was the motive power of those negotiations; theologically, Butzer, and the personal meeting which the former brought about in 1534 between the latter and Melanchthon at Cassel, formed the introduction to the larger assembly at Wittenberg one year and a half later. The hard words which Luther let drop in his letter to Albrecht of Brandenburg, immediately after the death of Zwingli, showed the aversion he nourished to him; and it was well known how anxiously he watched that no one who in the Saxon camp. With Melanchthon, however, a change had taken place. He learned from Ecolampadius that many of those passages from the Fathers which he had quoted in his Sententiae veterum aliquot Scriptorum de Cena Domini, were mere interpolations; and, under the influence of Butzer's expositions, he gradually lost all interest in Luther's peculiar conception of the Lord's Supper, and became more and more anxious for the elimination of all elements of discord between the two evangelical churches. The Swiss had also become more susceptible to the idea of a concord. Butzer had succeeded in gaining over to the side of reconciliation Myconius in Basel, Bullinger in Zürich, his colleague Capito, etc.; and in the summer of 1534 an attempt at practical union was made, and proved successful, in Württemberg. Under such circumstances, Butzer and Melanchthon met at Cassel in December, 1534; and, in spite of the very stringent instructions which Luther had given Melanchthon, they succeeded in drawing up a formula of concord which satisfied Luther. He sent it to Urbanus Rhægius, Brenz, Amssdorf, Agricola, etc.; and in October, 1535, he wrote to Strassburg, Augsburg, Ulm, Esslingen, to Gerion Seiler, Huberinus, etc., inviting them to a general discussion of it.

Eisenach was decided upon as the place of rendezvous. In April Butzer left Constance, accompanied by nine preaching. As they progressed, they were joined by Capito, Melanchthon, and many others. Meanwhile Luther had fallen sick, and requested the visitors to come as far as Grimma: they determined to go directly to Wittenberg. May 22, at seven o'clock in the morning, they met in Luther's study, but not under the best auspices, as it would seem. Luther was suffering, irritable, harsh: Butzer became confused. The subject of the debate was the doctrine of the Lord's Supper. Luther demanded that the Swiss should make a formal recantation of what they had hitherto believed and taught, and their refusal made him excited. The next day, however, every thing was changed. Butzer was clear and adroit: Luther was mild and kind. After some debate, the Saxon theologians retired to another room to deliberate in private; and the result was, that the formula proposed by the Swiss was substantially accepted. May 24 the assembly met in the house of Melanchthon. The subjects of the discussion were baptism, absolution, the school, etc.; and the agreement which was arrived at was chiefly due to the tact and resolution of Bugenhagen. On Sunday Butzer preached in the morning, Luther in the afternoon; and all the members of the assembly took the Lord's Supper together. The stubborn Lutheraus, such as Amssdorf, Osiander, etc., were, of course, not satisfied with the result: they continued to demand that Butzer and the other Reformed preachers should recant before they confessed. But Luther himself spoke for a long time with great contentment and confidence of the affair. In Switzerland there were also some difficulties in getting the formulas of the concord accepted; but Butzer succeeded in overcoming them, and hoped that he had really achieved the great work of his life. See BUTZER.

WODROW, Robert, a well-known Scottish ecclesiastical historian; b. in Glasgow, some time in the year 1679; d. at Eastwood, March 21, 1734. He was the son of James Wodrow, professor of divinity in Glasgow University, and the great-grandson of Patrick Wodrow, vicar of Eaglesham, a convert from the Roman-Catholic Church. R. Wodrow was educated in the University of Glasgow; and on the completion of his course — having acted for a time, first as tutor in the family of his relative, Sir J. Maxwell of Pollock, one of the senators of the College of Justice, and afterwards as librarian of the University of Glasgow — was, in October, 1703, called to the pastoral charge of the parish of Eastwood, in the vicinity of the same city, a parish in which he continued to exercise the ministerial office till his death.

He early gave all his leisure hours to the collection of materials for Scottish church history. But he did not confine himself to English institutions which Luther had given Melanchthon, they continued in drawing up a formula of concord which satisfied Luther. He sent it to Urbanus Rhægius, Brenz, Amssdorf, Agricola, etc.; and in October, 1535, he wrote to Strassburg, Augsburg, Ulm, Esslingen, to Gerion Seiler, Huberinus, etc., inviting them to a general discussion of it.
one of the publications of the Maitland Club. —
Wodrow's correspondence shows the high estima
tion in which he was held by many of the most
distinguished men of his day. It likewise fur
nishes abundant proof of the extraordinary ac
tivity of his mind, of the interest which he took
in every subject connected with science or gen
eral literature, and of the zeal and fidelity with
which he devoted himself to the discharge of the
more immediate duties of his sacred profession.
As a historian, he was, if not free from preju
dice and credulity, trustworthy, upon the whole.
Charles James Fox, in his History of James 11.,
refers to Wodrow as a writer "whose veracity
is above suspicion;" and speaking especially of
the troubles in Scotland, after the restoration of
Charles II., and during the reign of James II.,
says that "no historical facts are better ascer
tained than the accounts . . . to be found in
Wodrow." His writings, most of them unpub
lished, are very numerous, and have earned for
him the name of "the indefatigable Wodrow."
The larger portion of his manuscripts are depo
sitied in the library of the faculty of Advocates
in Edinburgh. A number of others, chiefly bio
graphical, form part of the manuscript collect
ions of the library of the University of Glasgow.
Wodrow's most important published works are
his History of the Sufferings of the Church of Scot
tland, from the Restoration to the Revolution (4 vols.,
Glasgow, 1829), his Analecta (printed for the
Maitland Club, 1843, in 4 vols.), and his Collections
upon the Lives of the Reformers and most
Eminent Ministers of the Church of Scotland (Glas
gow, 1834).
LIT. — Analecta (Prefatory Notice), Glasgow,
1843; Sufferings of the Church of Scotland (Mem
oir of the author), Glasgow, 1829; Life of James
Wodrow, by his son (edited by Rev. Dr. Camp
bell), Edinburgh, 1829.
WILLIAM LEE.
WOLF, Johann Christoph, eminent Lutheran
bibliographer of Judaism; b. at Wernigerode,
Germany, Feb. 21, 1683; d. at Hamburg, July 25,
1739. He was made doctor of theology at Witt
tenberg, 1704; in 1712 professor of Oriental lan
guages at the Hamburg gymnasium; in 1716 pa
tor of St. Catharine's. His greatest work is
Bibliotheca hebraea (Hamburg, 1715–33, 4 vols.),
which is an inexhaustible mine of bibliographi
cal information. The first volume contains no
tices of Jewish authors and their works; the second
volume is the bibliography proper; the third and fourth supplement and correct the first two.
WOLFBÜTTEL FRAGMENTS is the name of a
work written from the deistic point of view,
to contest the truth of the gospel history, of
which Lessing began to publish fragments in
1774. As early as 1771, during a visit to Berlin,
he tried to find a publisher for the work, in
spite of the advice of Nicolai and Mendelssohn
to the contrary; but, as the royal censor (though
he promised not to interfere with the publication)
refused to authorize it, he gave up the plan for
the time. In 1773, however, he began to issue
a kind of periodical publication, Zur Geschichte
und Literatur, aus dem Nachlaß der herzoglichen
Bibliothek zu Wolfenbüttel, which was exempted
from the control of the ducal censor; and in the
third number of that publication appeared in
1774 the first instalment of the work, Von Dal
zung der Deisten, Fragment eines Ungenannten,
accompanied with a few cautious remarks by the
editor, but very adroitly introduced by the pre
ceding article. The fragment attracted no par
ticular attention; but when, in 1777, the whole
fourth number was occupied by "fragments," of
which some, "Durchgang der Israeliten durch das
rothe Meer, Uber die Auferstehungsgeschichte, etc.,
were of a rather pronounced character, quite a
sensation was produced; and Lessing did not fail
to deepen the impression by publishing in 1778,
in the form of an independent book, a new frag
ment, —Von dem Zwecke Jesu und seiner Jünger.
He immediately lost his privilege of publishing
anything without the permit of the censor, and
a violent controversy with the orthodox party be
gan (see the article on Goethe). After the death of
Lessing, the seven fragments which he had pub
lished appeared in Berlin, 1784, in a collected
edition, which was several times reprinted, the
last time in 1835. Some more fragments which
Lessing had had in his possession, but not pub
lished, appeared in Berlin, 1787, edited by C. A. E.
Schmidt, a pseudonym. The anonymous author
of the work, which forms one of the most re
markable productions of German deism, was
Reimarus; which article see. Lessing tried to
lead public curiosity on a wrong track by hinting
that the author probably was Johann Lorenz
Schmidt of the Wertheim Bible fame. But
already Hamann mentions Reimarus as author
in a letter to Herder, of Oct. 13, 1777; and the
authorship was afterwards established beyond
any doubt by the declaration of the son of
Reimarus, published in the Leipzig Litteratur
Zeitschrift, 1827, No. 55, and by numerous pas
sages in the correspondence of Lessing and the
son and daughter of Reimarus.
LIT. — D. F. STRAUSS: Hermann S. Reimaru
und seine Schutzschriftr für die vernünftigen Verehrer
Gottes, Leipzig, 1862; CARL MÜNCKEBERG: Herm
mann S. Reimarus u. J. C. Edelmann, Hamburg,
1867; KUNKO FISCHER: Geschichte der neueren
758–772.
CARL BRETHAUS.
WOLF, Bernard C., D.D., German Reformed
theologian; b. at Martinsburg, Va., Dec. 11,
1794; d. at Lancaster, Penn., Nov. 1, 1870. He
was graduated from the theological seminary at
York, Penn., 1822; was associate (English) pastor
in Easton, Penn., 1832–44; pastor in Baltimore,
Md., 1844–64; professor of didactic and practical
theology in the theological seminary at Mercers
burg, 1854–64; when he resigned, and removed
to Lancaster, Penn. He was a pure man, a
model pastor, and a wise counsellor. He played
a prominent part in the development of the
Mercersburg Theology (which art. see). "He
was," says the late Dr. J. T. Berg, his friend and
opponent in the scriptural controversy, "a man of rare tact, of winning manners, and great
kindness of heart; and few men exerted a more
marked influence on the policy of the German
Reformed Church than himself, before years and
growing infirmities had weakened his strength."
WOLFF, Caspar, b. in the Electorate of Branden
burg, Jan. 14, 1679; d. at Halle, April 9, 1754. He studied
theology and mathematics at Jena, and was ap
pointed professor at Halle, the chief seat of piest
ism, in 1706. He lectured on metaphysics, logic, and ethics; and his lectures attracted most extraordinary attention. Not only the audiences of the theological professors began to grow thinner, but the students took the liberty to speak slightly on their unscientific method. In 1719 appeared Wolff's great theological work, *Vernünftige Gedanken von Gott, der Welt, und der Seele.* In 1720 his ethics, *Vernünftige Gedanken von den Menschen Thun und Lassen,* in 1721, his politics, *Vernünftige Gedanken von dem gesellschaftlichen Leben der Menschen.* The pietists now became thoroughly alarmed. They felt that a great danger was upon them. Franke prayed; Lange harangued; finally the faculty made a formal complaint of Wolff to the king, stating, that, among other vicious doctrines, he also taught a kind of modern fatalism under the name of pre-established harmony. "What does that mean?" asked the king in his tobacco-congress. "It means," explained the court-fool, Paul Gundling, "that, if your tallest grenadier runs away, he can, properly speaking, not be justly punished, because his running away is, indeed, merely a piece of the pre-established harmony." By a cabinet decree of Nov. 8, 1723, Wolff was ordered to leave the Prussian dominion within forty-eight hours, under penalty of the gibbet; by another, the Prussian people were forbidden to read his books, under a penalty of a hundred ducats for each transgression.

In the same year, however, Wolff was appointed professor at Marburg, and his fame rose rapidly. Acquaintance with his philosophy became an indispensable element of intellectual culture: dictionaries were gotten up to familiarize the public with the technical terms of his system. His method and principles were applied, not only to philosophy and theology, but also to aesthetics, jurisprudence, grammar, etc. His style was introduced in the translation of the Bible, the so-called Wertheim Bible, 1735–37; and before 1739 no less than a hundred and seven German writers of more or less note had declared in his favor, and were working in the same line. Under such circumstances we cannot wonder that it was one of the first acts of Friedrich II., after his accession to the throne, to recall Wolff; and Dec. 6, 1740, he made his triumphal entrance into the city, preceded by trumpet-blasts and a procession of students on horseback, received at the gates by the town-council, waited on by the whole body of professors, etc. The university elected him its perpetual rector, the king made him a baron, etc.

Though a philosopher rather than a theologian, it is Wolff who has given to the rationalistic school of theology its fundamental principle and a great number of its watchwords. The Cartesian dualism between the res cogitans and the res extensa was happily overcome by Spinoza; but the pantheism of Spinoza, in which the two substances of Cartesius were reduced into mere attributes of the one single substance, had no room for true individuality. Spinoza knew only accidental and transitory forms; and it was Leibnitz, who, by splitting up the one compact substance of Spinoza into a harmonious world of monads, made possible a satisfactory explanation of the phenomenon of individuality. But Leibnitz was somewhat desultory and unystematic, and the flights of his mind were too high for the general public. In Wolff, however, he found a perfect exponent of his ideas; for in philosophy he is a systematizer only, not a creative genius. He drew his materials from Leibnitz, and his method he derived from mathematics. To make philosophical truth, by means of its peculiar exposition, as binding to reason as mathematical truth, was the great object of his life; and the toil he bestowed on that task—often ridiculous on account of its pedantry when applied to futile trivialities, often amazing on account of its superficiality when applied to things of great moment—was rewarded with complete success: even Kant considered him the greatest among dogmatic philosophers. Of course, he could not forbear to try his method also on theology; and though the attempts at first encountered much opposition, it finally came out victorious. To give a mathematical demonstration of the mysteries of Christianity—the miracles, the Holy Trinity, etc.—was the problem. But why should such a problem be considered unsolvable? A divine revelation could not possibly contain any thing which was against the principium rationis sufficiens; and how could a more effective barrier be raised against the inflex of English deism and French atheism than by fortifying the Christian doctrines themselves, according to the latest and most approved logic? By many of Wolff's followers the application of his method to theology was, no doubt, considered an excellent safeguard against the irreligious agencies of the time; and the danger was wholly overlooked, that reason, when once admitted into the field, might some day undertake to clear it of any thing for which no "sufficient reason" could be found. People went to work with great enthusiasm and perfect confidence. None of the Christian doctrines caused any anxiety: one by one they were taken forth from the armory, treated with the new polish, and exhibited to admiring spectators on the new pedestals.

Natural theology was the department most zealously cultivated by Wolff's disciples. Tired of pondering the symbolical books, and hunting up heresies in each other's sermons, the Protestant ministers threw themselves upon nature, and began to study the Creator in the creation. The pulpit and the lecture-room resounded with devotional meditations on rain and storm, mountains and rocks, snails and mice; and a ichthyos-, testaeco-, insecto-, a litho-, hydro-, pyro-theology arose. But as high as natural religion rose, so low sunk revealed religion. Some of the most prominent among Wolff's theological disciples were: Jacob Carpov (d. 1750), who recognized reason as the judge only of the falsa theologiae, but not of their veritas; Joachim Georg Darjes (d. 1791), who demonstrated that the doctrine of the Holy Trinity contained no mystery, but only a psychological problem; Johann Peter Reusch (d. 1758), who proved that revealed religion was not necessary to the foundations of religious faith; and last of all revealed religions, Christianity was the only sufficient one; Israel Gottlieb Canz (d. 1753), who made the suggestive remark, that natural religion stood in the same relation to revealed religion as well-water dug up from the ground, cool and
clear, by means of philosophy, to rain-water fall lukewarm down from the sky, and gathered up in dirty cisterns; Johann Gustav Reinbeck (d. 1741), whose Betrachtungen über die in der augsburger Confession enthaltenen göttlichen Wahrheiten, 9 vols., were bought, at the expense of the royal treasury, for every church in Prussia; Hermann Samuel Reimarus, the author of the Wolfenbüttel Fragments, etc. All these men were Lutherans. To the Reformed Church belonged: Johann Friedrich Stapfer (d. 1775), who gave an algebraic demonstration of the doctrine of the Holy Trinity, and protested that there was no essential divergence between Lutheranism and Calvinism; Daniel Wytenbach (d. 1779), who used the mathematical method, not only against scepticism, but also against the doctrine of predestination. Jacob Christoph Beck (d. 1785), who emphatically gave natural religion the precedence of revealed religion, etc.

LIT.—Wolff's books are tremendously bulky, and he wrote a book a year, except 1714, the year in which he married. His autobiography was published by Wuttko, Leipzig, 1846. See LUDOVICI: Historie der W. Philosophie, Leipzig, 1787, 3 vols.; Neueste Merkwürdigkeiten d. Leib. W. Philosophie, 1738; Streitschriften wegen d. W. Philosophie, Leipzig, 1737. G. FRANK.

WOLFF, Joseph, D.D., L.L.D., a famous missionary and traveller; b. of Jewish parentage, at Weilersbach, near Bamberg, Germany, 1705; d. at Isle Brewers, Somersetshire, Eng., May 2, 1862. His father was a rabbi. In 1812 he was baptized at Prague by a Benedictine monk; in 1819 he went to Rome; but falling under the suspicion of Inquisition, because of his "heretical" views, he had to leave the city, 1818. He went to England, 1819; joined the Church of England; studied for two years Oriental languages at Cambridge; was sent out as missionary to the Jews, April, 1821, and for the next two years travelled extensively in the East, and again, from 1827 to 1834, and 1838 to 1839, ending up his last journey with a trip through the United States, upon which he was ordained deacon in the Episcopal Church, by Bishop Doane of New Jersey. On his return he was ordained priest, and settled at Linthwaite, near Halifax, 1843. He made a daring journey to Bokhara, to learn the fate of two British officers, and, if possible, to rescue them, and barely escaped being held, but returned safely in 1845, and lived the rest of his days as vicar in Isle Brewers. He has been justly styled "a comet in the missionary heaven." His journeys were essentially missionary in their character. He had a marvellous facility in the acquisition of language, and great coolness and self-possession in the presence of danger. He had abundant need to summon every resource to his aid, for his journeys were full of difficulties and alarms. He has left recitals of them in his Missionary Journal and Memoir, London, 1824–29, 3 vols.; Researches and Missionary Labours among Jews, Mohammedans, and Other Sects, Malta, 1855; Journal of his Missionary Labours, 1827–38, 1839; Narrative of a Mission to Bokhara, 1845–46; New Letters; 5th ed., 1848; Travels and Adventures of J. W., 1860, 2 vols., 2d ed., 1861.

WOLLASTON, William, b. at Coton Clanford, Staffordshire, March 26, 1659; d. in London, Oct. 22, 1724. He took the degree of M.A. at Cambridge, 1681; entered into orders, and from 1681 to 1688 taught school. In the latter year he fell heir to a large estate, moved to London, and passed the rest of his days in learned leisure. He was the author of a famous work, The Religion of Nature Delineated, London, privately printed 1722, anonymously published 1724, 8th ed., 1759. His fundamental principle was, that every action is good which expresses in act a true proposition. He maintained that truth is the supreme good, and the source of all pure morality. In the 6th ed. (1758), and subsequently, will be found a general account of his life and writings by Dean Clarke. In the 7th ed. (1760), for the first time is the author's name given.

WOLLEB, Johannes, b. at Basel, Nov. 30, 1566; d. there Nov. 24, 1628. He was educated in his native city; studied theology, and was appointed pastor of the Church of St. Elizabeth in 1611, and professor of theology in 1618. Besides some sermons, he published only one book (Compendium Theologiae Christianae, 1628); but it procured to him a conspicuous place in the history of Reformed theology, not only on account of its clearness and precision and the perfect order of its arrangement, but also on account of the broad and healthy judgment by which every thing of merely scholastic, formal interest, is left out, and only that is retained which has a living, intrinsic importance. A. EBRAUD.

WOLSEY, Thomas, English prelate and statesman; b. in Ipswich, 1471; d. in Leicester, Nov. 29, 1530. He was graduated at Magdalen College, Oxford, of which he was elected fellow, and where he met Erasmus; entered holy orders, and was successively rector of Lymington, Somersetshire, 1500; chaplain of Henry VII., 1505; rector of Redgrave, 1506; ambassador to the court of Maximilian, 1507; dean of Lincoln, 1508; almoner of Henry VIII., 1509; rector of Torrington, canon of Windsor, and registrar of the Garter, 1510; prebendary, 1511; and, 1512, dean of York, abbot of St. Albans, dean of Hereford, precentor of St. Paul's, London; bishop of Tournay, 1513; bishop of Lincoln, 1514; eight months afterwards, archbishop of York, 1514; cardinal on the nomination of Leo X., and lord-chancellor on the nomination of Henry VIII., 1515; legatus a latere, 1516; bishop of Bath, 1518; ambassador to Charles V., 1521; bishop of Durham, 1523; ambassador to Francis I., 1527; bishop of Winchester, 1529. In his day of glory he lived in great splendor, having once as many as five hundred persons in his train, among them nine or ten lords, fifteen knights, and forty squires. [But in 1529 he was accused of having transgressed, while legate, the statute præsumire, which forbade the introduction of papal influence into England. He pleaded guilty, resigned his chancellorship, transferred all his property to the king, and retired to Esher, in the bishopric of Winchester. The king allowed him to retain his archbishopric, gave him a general pardon, and an annuity of a thousand marks. On Nov. 4, 1530, he was arrested on a charge of heresy, and put in the monastery of Leicester while on his way to London to answer the charge. He is reported to have
said during his fatal sickness, “If I had served God as diligently as I have done the king, he would not have given me over in my gray hairs. But this is the just reward that I must receive for my diligent pains and studies that I have had to do him service, not regarding my service to God as sufficient to satisfy him. Let it be the same with me now. He was very proud and ambitious, skilful in diplomacy, a friend and patron of learning, as is attested by his endowment of Christ College, Oxford. He was a theologian of the scholastic pattern, a student of Aquinas, and at the same time a jurist. He was the literary executor of Thomas Woltersdorff, and later his biographer. Woltersdorff published the works of Thomas Wolsey, the Great Cardinal of England, London, 1641; reprinted in 1667 and 1706 under the title The Life and Death of Thomas Wolsey, but for the first time fully and correctly from the manuscripts by Wordsworth in the first volume of his Ecclesiastical Biography, 1810; 4th ed., 1839. The best editions of the Life are by S. W. Singer, Chiwick, 1825, 2 vols., and by John Holmes, London, 1832. Besides it are to be mentioned the biographies by Richard Fiddees, London, 1724, 3d ed., 1726 (valuable for its collection of materials); John Galt, 1812, 3d ed. by Hazlitt, 1849 (dependent upon Fiddees, but containing some new and valuable matter); George Howard (pseud. of F. C. Laird), 1824; Charles Martin, Oxford, 1862 (the Stanhope Prize Essay, interesting and well worked up, but nothing new); C. A. Froude: History of England from the Fall of Wolsey to the Death of Anne Boleyn, vol. i., London, 1856; Williams: Lives of the English Cardinals, 1868; and Calendar of Letters, and Papers, Foreign and Domestic, of the Reign of Henry VIII., preserved in Her Majesty's Public Record Office, etc., edited by J. S. Brewer, vols. i.-iv., 1862-75. Joseph Overbeck.

Woltersdorff, Ernst Gottlieb, b. at Friedrichsfelde, near Berlin, May 31, 1725; d. at Breslau, near Breslau, Dec. 17, 1761. He studied at Halle, and was appointed pastor of Breslau in 1748, and, later on, also director of the Orphan Asylum, an institution modeled after the French institution in Halle. Though not without merit as a preacher and pedagogue, it was principally as hymn-writer Woltersdorff acquired his reputation. The first collected edition of his hymns appeared in 1750; the last, in 1849. Many of his hymns have been translated by Miss Catharine Windisch, and others, and will be found in the Lyra Germanica and elsewhere.

Woman. There is no more striking contrast between the nations which are under the influence of Christianity, and the nations which are not, than the difference in the position of woman.

This article will give a brief statement of the status assigned to her among Pagan nations and Mohammedans, in the Old Testament and under the Christian system.

1. Pagan Nations. In the great ancient monarchies of the Orient the condition of woman was debased and debased only was the status of woman. Polygamy prevailed, and divorce was easy. The penal code of Ashur brings out the inferiority of woman in its statement of the rule of divorce: ‘If a husband say unto his wife, ‘Thou art not my wife,’ he shall pay half a mina, and be free. But, if a woman repudiate her husband, she shall be drowned in the river’ (George Smith: Assyrian Discoveries). In Europe, among the Greeks and the Romans, woman was held in higher respect. Homer casts a halo around the early Greek woman; but, at the period when art and literature were achieving their highest triumphs, the type of woman was the courtesan Aspasia, whom Socrates invited “to talk on the question, how she might ply her occupation with most profit.” Later Roman historians and poets give an attractive picture of the Roman matron of the days of the republic. From the earliest ages, women and females were, at any rate, subject to divorce, and were divorced in order to be married to another. The Teutonic tribes, from the beginning seem to have respected womanhood. Tacitus speaks especially of this fact. But, even among the Teutonic tribes, wives were articles of purchase and sale. Amongst the heathen nations which have survived to the present day, the condition of woman is a degraded one. From the Indian tribes of America, who make their wives do all the slavish work, and the Fiji-Islanders, whose princes were accustomed to lay the four corners of their residences upon the bodies of four women buried alive, to the East Indies, where the practice of the suttee (burning the wives on the funeral-pyre of their husbands) prevailed till English law abolished it, women are still relegated to the languor and inanity of the zenana, and widows (of whom there is estimated to be twenty millions), at however tender an age they are left in that condition, are condemned to perpetual widowhood. Mohammedanism is no better than Paganism in its treatment of woman, practises polygamy, treats woman as an inferior creature, and erects the harem.
portions at the palace under David, especially
Solomon and his successors. But monogamy was
the rule; and the laws of the Pentateuch, while
they do not prohibit polygamy, at least mitigate
and discourage it (Exod. xxi. 8; Lev. xv. 18).
The laws designed to alleviate the evil of the
practice of forcing female prisoners of war into a
state of concubinage witnessed to the Hebrew re-
gard for the rights of woman (Deut. xxi. 11-14).
Divorce was regulated, and the only ground upon
which it is granted is indicated in Deut. xiviv. 1.
Marriage evidently came to be regarded as a
sacred relation, as is evident from the fact that
some of the prophets depict God as occupying the
marriage-relation to the theocratic people, as well
as from single passages (e.g., Mal. ii. 16). The
esteem of the Hebrew people for women isfurther
shown in the important part accorded to some
of them in their history, and the prominence with
which they are mentioned in the patriarchal and
Mosaic periods. Sarah's history is not only given
at some length, but at her death Abraham, so it
is reported, "came to mourn for Sarah, and to
weep for her" (Gen. xxiii. 2). The account of
the meeting of Isaac and Rebekah still affords lan-
guage suitable to the marriage-service. Miriam,
Deborah, Hannah, Huldah, and others, are illus-
trations of the freedom which was accorded to
women, and the esteem in which they were held.
The picture which is given in Prov. xxxi. of a
faithful housewife was only possible where the
ideal of womanhood was a high one. There
seems to have been comparative freedom of inter-
course between the sexes in the early periods of
Jewish history (comp. the account of the women
meeting Saul and David after victory, 1 Sam.
viii. 6, 7, etc.); but in the later periods it was
restricted (2 Macc. iii. 19; 3 Mace. i. 18 sqq.).
The apocryphal Book of Ecclesiasticus implies a
waning esteem for woman in such statements as
"the unfaithfulness of men is better than the goodness
of women."

3. In the New Testament.—It has been under
Christianity alone that woman has been able to
occupy the position assigned to her at the crea-
tion,—of social equality with man. Our Lord,
in his intercourse with women, gave back to the
institutions of monogamic marriage in Genesis. The spirit of the New Testament is
unfavorable to woman's degradation or inferiority,
as it is to the cruelties of slavery. The gospel
offers to woman an equal right with man to its
promises and rewards, and declares that in Christ
there is no distinction of male and female (Gal.
iii. 28). The Lord found some of his intimate
friends among women (Mary, Martha, etc.), over-
came the barriers of prejudice in holding with a
woman of Samaria one of the most refreshing
conversations ever recorded (John iv.), allowed
mothers to bring their children to him, performed
works of mercy upon them (Matt. xv. 21—28, etc.),
and pronounced upon the act of one woman the
most splendid encomium that ever passed human
lips (Mark xiv. 9). Women stood over against the
cross (Luke xxiii. 49), were the first to visit the
sepulchre, and the first to receive the revela-
tion of the risen Lord (John xx. 1 sqq.). In the
history of the early church they took an active
part. Women were present at the first meeting
of the disciples after the ascension (Acts i. 14).

They were among the early converts of the apos-
tles' preaching (v. 14), received baptism (viii. 12),
and were steadfast under persecution (viii. 3).
Paul's first convert in Europe was a woman; and
her name (Lydia) is given, while that of the
jailer of Philippæ was witheld (xvi.). She is a
model of womanly reserve and hospitality (xvi.-
15, 40). Dorcas is a representative of woman's
work of charity among the sick and poor (ix. 36—
39); and Priscilla, who expounded the way of God
more perfectly to Apollos (xviii. 26), is a repre-
sentative of another kind of labor, recognized in
the New Testament as proper to woman,—that
of instruction, at least in private; for Paul seems
to refuse to woman the right of speaking in the
public meetings of the congregation (1 Cor. xiv.
34 sq.; 1 Tim. ii. 9 sqq.). Paul distinctly refers
in Rom. xvi. to Phœbe, Persis, and other women
as efficient fellow-workers in the spread of the
gospel. The annals of the first several centuries
include the names of women (Blandina, Perpetua,
etc.) among the Christian martyrs, and depict
their history and influence (Monica, Paula, etc.).
Pagan society was startled at the freedom with
which Christian women went about on errands
of charity. "What heathen will suffer his wife
to go about from one street to another, to the
houses of strangers, to the meanest hovels in
indeed, to visit the heathen? What heathen will
allow her to steal away to the dungeon to kiss
the chain of the martyr?" (Tertullian.) Coun-
cils like that of Arles, 314 A.D., emphasized the
sacredness of the marriage-tie. The influence of Christianity in producing the conception of
the dignity of womanhood in the human mind is
attested at a later period by the Madonnas of art
and the false honor put upon Mary in the Roman-
Catholic system. The Mormon revival of the in-
stitution of polygamy is a return (under the cover
of the practices of some Old-Testament charac-
ters) to Paganism.

See Guizot: History of Civilization; Fried-
länder: Sittengeschichte, Roma, Leipzig, 1862,
6th ed., 1881; Mannesen: Het Christendom en de
Vrouwe, Leiden, 1877; Goeler: Les femmes dans
la société chrétienne au IVe siècle, La Flèche, 1878,
pp. 85; K. Stolpe: Geschicht der Männer und der
Frauen in Deutschland, Gütersloh, 1879; W. Wiseuer:
Die Frauen, ihre Geschichte, ihr Beruf u. ihre Bil-
dung in Deutscland, Gütersloh, 1879; L. Backer:
Le droit de la femme dans l'antiquité, Paris, 1880; J. G. Man-
ley: Women outside Christendom, London, 1880;
J. Hübner: Die christliche Frau in ihrem Leben
u. Wirken, Berlin, 1882; Bracke: Gesta Christi,
New York, 1888; Morgan Dix: Lectures on the
Calling of a Christian Woman, and her Training
to Fulfil it, New York, 1888; H. Schnotte: Das
Weib im Alten Testament, Wien, 1883; also arts.
Deaconesses, Divorce, Marriage.
WOODS. 2550

WOODS, Leonard, D.D., Congregationalist; b. at Princeton, Mass., June 19, 1742; d. at Andover, Aug. 24, 1834. He was graduated at Harvard College, 1796, and from 1798 to 1808 was pastor of the church in Newbury, Mass.; and on the formation of Andover Seminary he became professor of theology, and held this position until his retirement in 1846, after which he devoted himself to a history of Andover Seminary, which was published 1854, and to preparing his lectures for the press. He was one of the founders of the American Tract Society, the American Education Society, American Temperance Society, American Board of Commissioners for Foreign Missions (of whose prudential committee he was a member for twenty-five years). He was a champion of orthodox Calvinism against the assaults of Drs. Ware, Buckminster, and Channing. Dr. H. B. Smith said he was "emphatically the 'judicious' divine of later New-England theology." His writings embrace Letters to Unitarians, Andover, 1822; Lectures on The Inspiration of the Scriptures (1829, Glasgow, 1838), on Church Government (New York, 1843), on Socinianism (1846); Memoirs of American Missionaries, Andover, 1833; Doctrine of Perfection, 1841; Reply to Mr. Mohun (upon this subject), 1841; Theological Lectures, Andover, 1849, 1850, 5 vols.; Theology of the Puritans, 1851. See Sprague's Annals, ii. 434 sqq.

WORCESTER. Theseat of an English bishopric since 880, a city on the left bank of the Severn, 102 miles west-north-west of London, with a population of 33,221. Its cathedral is in the form of a double cross. It was originally built by Bishop Oswald, 985, but since twice burnt and rebuilt. It has since 1859 been restored. It has a central tower 193 feet high. See the dioecesan history of Worcester by Rev. I. Gregory Smith and Rev. Phipps Onslow, London, 1883.

WOODS, Leonard, jun., D.D., LL.D., son of the preceding; b. in Newbury, Mass., Nov. 24, 1807; d. in Boston, Tuesday, Dec. 24, 1878. He was graduated at Union College, 1827, and at Andover Seminary, 1830; taught in the latter institution for a year; was ordained by the Third Presbytery of New York, 1833; editor of the New York Literary and Theological Review, 1834-38; professor of sacred literature in Bangor (Me.) Theological Seminary, 1838-39; and president of Bowdoin College (Me.), 1839-1843. During these years he visited Europe, under a commission to secure materials for a documentary history of Maine. He secured a work by Dr. J. G. Kohl of Bremen, On the Discovery of North America, and a copy of an important unpublished work by Richard Hakluyt, A Discourse on Western Planting, written in 1584. These were published in the second series of the Maine Historical Collections (1869 and 1877). The first he edited; and for the second he had collected much valuable illustrative material, when, in January, 1874, a fire destroyed it all. His only independent theological publication was his translation of George C. Knapp's Lectures on Christian Theology (New York and Andover, 1831-33, 2 vols.), which has been widely used, and is still in print. Dr. Woods received the degree of D.D. from Harvard, 1846, and of LL.D. from Bowdoin, 1890. He never married. He was famous for oratory, and exerted by his peculiar style a decided influence. See the Memorial Discourse of Rev. Dr. C. C. Everett, on July 9, 1879, in Collections Maine Historical Society, vol. viii., Portland, 1881; also memorial sermon by Professor E. A. Park, Andover, 1879.

WOOLSTON, Thomas, English deistic writer; b. at Northampton, 1669; d. in London, Jan. 27, 1722-33. He was elected fellow of Sidney Sussex College, Cambridge, and took degree of B.D. He wrote several theological works before his six Discourses on the Miracles of our Saviour, London, 1727-29, in which he very coarsely and offensively assailed the historicity of the miracles, declaring that their records are purely allegorical. For this bold theory he was sentenced to one year's imprisonment, and a hundred pounds fine; and, because he could not pay, he died in prison. There is reason to believe that Woolston was insane. His study of Origen doubtless infected him with a love of allegorizing, and may have disordered his mind. See arts. DEISM, p. 621, and INFIDELITY, p. 1084; and Leslie Stephen: History of English Thought, §§ 45-48, vol. i. pp. 228-233.

WORCESTER, Samuel, D.D., b. in Hollis, N.H., Nov. 1, 1770; d. at Brainerd, a mission station in East Tennessee, June 7, 1821, in the fifty-first year of his age. Several of his ancestors were eminent for their piety; two of them were clergymen. Three of his brothers also were clergymen: one of them was the celebrated Noah Worcester, D.D. Dr. Samuel was graduated at Dartmouth College in the year 1795. He pursued his theological studies mainly with his lifelong friend, Rev. Samuel Austin, D.D., a noted Hopkinsian divine, then pastor at Worcester, Mass., afterwards president of the Vermont University. He was ordained at Fitchburg, Mass., Sept. 27, 1797. Here his sermons bore the impress of high literary tone. He and his brother John visited Europe, under a commission to secure materials for a documentary history of Maine. They were pungent in their appeals to the conscience, were delivered with great solemnity, and at length excited an opposition of uncommon violence. He was dismissed Sept. 8, 1802, after a ministry of four years and eleven months. On the 20th of April, 1808, he was installed pastor of the Tabernacle Church in Salem, Mass. Here he was honored as a man of clear mind, positive convictions, firmness of will, steadfastness of Christian principle. In 1804 he received and declined an appointment to the professorship of theology in Dartmouth College. In 1810 he was elected the first corresponding secretary of the American Board of Commissioners for Foreign Missions. The severe labors of this secretariatship combined with his pastorate shattered his health. In July, 1819, he received the aid of a colleague pastor, Rev. Elias Cornelius. In January, 1821, the state of his health compelled him to seek a southern climate, and he removed to the mission stations among the Cherokee and Chocowin Indians. In a mission family among the Chocowins he died. The eulogies written or spoken in regard
to him by Jeremiah Evarts, Esq., Dr. Leonard Woods, and Dr. Elias Cornelius, were admirable specimens of biography. In 1852 his *Memoir* was published, in two duodecimo volumes, by his son, Rev. Samuel M. Worcester, D.D.

Dr. Worcester was distinguished by the vast amount of labor which he performed in connection with the foreign missionary enterprise. Either he or Dr. Samuel Spring, or both together, originated the idea of forming the American Board of Commissioners for Foreign Missions. The detailed plan of the board was doubtless formed mainly by Dr. Worcester. He wrote the first ten, which are in some respects the most important, Annual Reports of this society.

As an author he was noted for his logical acumen, and vigorous, pointed style. Twenty-seven of his sermons were published during his life, and a volume of additional sermons after his death. Besides his sermons, he published nine pamphlets, some of them controversial; three of them being his remarkable *Letters to Rev. Dr. William E. Channing*. He edited two *Hymn-Books*, — one in 1814, entitled *Christian Psalmody*; another in 1818, entitled *Watts's Entire and Select Hymns*. The latter has been much celebrated. He published many articles in the periodicals of his day. For five years he was editor-in-chief of the *Massachusetts Missionary Magazine*, which was afterward united with the Panoplist, and still later with the *Missionary Herald*, the present organ of the American Board of Commissioners for Foreign Missions. EDWARDS A. PARK.

WORLDWORTH, Christopher, D.D., youngest brother of the poet; b. at Cockermouth, Cumberland, June 9, 1774; d. at Buxted, Sussex, Feb. 2, 1846. He was graduated at Trinity College, Cambridge, of which he was elected fellow, 1795; entered into holy orders, and, after holding various preferments, was master of Trinity College from 1820 till 1841. He then retired to his rectory of Buxted-with-Uckfield, which he had held since 1820. He is best remembered for his *Ecclesiastical Biography*, or, *lives of eminent men connected with the history of religion in England from the commencement of the Reformation to the Revolution* (London, 1810, 6 vols.; 4th ed., 1853, 4 vols.), and for his writings in defence of King Charles's claim to be the author of *Eikon Basilike*.

WORKS, GOOD. The sharp distinction which Paul made between law and gospel, between justification by faith and justification by good works, naturally lost its prominence in Christian teaching with the overthrow of Paganism. From her own experience, and that a dearly-paid-for experience too, the ancient church had gained the double conviction, that nothing but faith is able to keep man in true communion with Christ, and that faith which alone so necessarily must produce a thorough regeneration of practical life. The relation, however, between faith and good works, and between them and salvation, had not yet been made the subject of critical reflection; and was theologically so loosely fixed, that the older Fathers could content themselves with placing the latter in the same family as the former, as equally necessary to salvation; sometimes emphasizing the former, but sometimes also emphasizing the latter.

Meanwhile, Gnosticisms arose, with its dispar-tament of the Old Testament, and its inclination towards an antinomistic libertinism. It became necessary for the church to place the inherent connection between the Old and the New Testament in the right light; but in so doing she happened to adopt a little more of the Old Testament type than was good, and in course of time the gospel itself became a *nova lex*. The more perfectly Christianity was developed as a social and political institution, the more frequently an external legality took the place of that faith which regenerates man from within: the more firmly the church established herself as the representative of God and Christ on earth, the more easily observance of merely ecclesiastical ordinances, rites, and penances, was mistaken for works of true moral worth. At last faith itself became, in the form of obedience to the church, a meritorious and obligatory work. But a faith, which, according to the definition of the schoolmen, simply consisted in assent to the dogmas of the church (fides informis) could not be vindicated as the alone sufficient power of salvation. On the contrary, it became necessary to define the faith which proves itself in works (fides caritate jussa) as the true condition of salvation; and the distinction which was made between *praeceptis* and *consilii* (works) finally brought forth the delusion of a surplus of good works, — *opera supererogationis*.

The doctrine of the Roman-Catholic Church concerning the insufficiency of faith to salvation, and the necessity of good works, was the point at which the Reformers aimed their arrows; and they hit. The strength of the truth, the clear words of Scripture, and the irrefragable testimony of thousands of people, — to whom their faith was their sole hope, but also their sure confidence, — finally gained the victory; and the words of Paul, "Therefore we conclude that a man is justified by faith without the deeds of the law," became the banner around which the evangelical churches rallied their forces. Afterwards Leibnitz and after him several recent theologians have characterized the controversy between the Roman Catholic and Protestant Churches concerning the relation between faith and works, as a mere play of words. But that is certainly a mistake. It is true that both parties agree in the necessity of good works; but the meaningless exaggeration of the principle of the Reformation which appeared in the Majoristic controversy, that good works are detrimental to salvation, found its due rebuke in the *Formula Concordiae*. But they differ widely in their conceptions of justification and good works. As above mentioned, Roman-Catholic theology transforms the practical realization of an inner, ethical ideal into a mere submission to the ordinances of the church, and it is led to do so by confounding justification and sanctification, between which Protestant theology makes a definite distinction. In Protestant theology, justification means the forgiveness of sin by the grace of God for the sake of Christ; but in Roman-Catholic theology it means something altogether different; a *justitia infundendi*, a granting of the divine blessing. J. H. FRANZ BEYER.

WORLD. In itself the idea of the world has no religious character. Nevertheless, as the world is the object of the divine will and the theatre of
human activity, the idea which man forms of it exercises a powerful influence on all his fundamental religious ideas, — those of God and man, of revelation and salvation, etc. We give below a few remarks illustrative of this idea as it occurs in the Bible.

The Old Testament has no particular word corresponding to our universe. When the Hebrews wanted to express that idea, they used the phrase "heaven and earth." Heaven again they considered from a double point of view, — as connected with the earth, and forming part of a grand totality, and as the abode of God in contradistinction to the earth as the abode of man. Considered from the first point of view, heaven appears to be very closely connected with the earth. It is, indeed, a geogony, and not a cosmogony, which is given in the first chapter of Genesis; and every thing which is said of the firmament serves simply to image forth and explain its immediate appari tion. It must be firmly secured on pillars in order not to fall down (Job xxvi. 11; 2 Sam. xx. 8); gates lead into it (Gen. xxviii. 17); the stars are fixed to its vault (Gen. i.14); light and rain and lightning break through it (Job xxxviii. 24 sqq.). From this view of heaven to that as the abode of God, the transition is made through the observation that the great stars rule the earth (Gen. i. 16). The recognition of fixed seasons, of an established order, etc., shows that the Hebrews had a feeling of the existence of natural laws; but neither they nor any other Shemites ever firmly grasped that idea. Natural laws are to them the "ordinances of heaven" (Job xxxviii. 33; Ps. civ. 19); and the ordinances of heaven shall forever be a secret to man, because the exact knowledge of them is subordinate part as mediators; and this conception, in which the heavenly bodies played only a mighty floods of the ocean (Ps. xxiv. 2, lxxv. 3).

The recognition of fixed seasons, of an established order, etc., shows that the Hebrews had a feeling of the existence of natural laws; but neither they nor any other Shemites ever firmly grasped that idea. Natural laws are to them the "ordinances of heaven" (Job xxxviii. 33; Ps. civ. 19); and the ordinances of heaven shall forever be a secret to man, because the exact knowledge of them is subordinate part as mediators; and this conception, in which the heavenly bodies played only a mighty floods of the ocean (Ps. xxiv. 2, lxxv. 3).

Thought, and found expression in the deism of nature and Divine Providence, which, with an inherent, informing order, which man can learn to know, though onl gradually and approxi mately. On the other hand, they escaped the idea of a fate which might prove a barrier even not be considered as fixed popular opinions. They were simply poetical objects, with which the imagination was at liberty to play, in order to produce a more striking and impressive representation of the grandeur, wisdom, and goodness of God. To the Hebrew, man was the only being on earth of absolute interest: the dead and dumb sphere lay far below him, and was simply his (Ps. i. 28). To the Hebrew, the human world was the real world; and the unity of that world, that is, the unity of the human race and of its relation to God, the Creator and the Judge, was an idea which arose with the religion of Jehovah, culminated in the great prophet, and never died completely out, though it was reduced into a mere caricature of itself by the particularism and pride of the Pharisees. See, concerning the Old Testament view of the world in general, C. von Lengerke: Kenan, 1824; H. König: Die Theologie der Psalmen, 1857.

In the New Testament the idea of the world as the human world received a powerful development by being placed in opposition to the idea of a divine world,— the kingdom of heaven. It then came to mean the history of the human race so far as that history lies outside of the influence of Christ, and grows up the mere product of the forces and spirit of nature. Darkness, that is, blindness, is the chief characteristic of the world in this sense of the word; for by its own strength the world is utterly unable to grasp the truth, and see God (John iii. 27, 31; xvii. 25). But by itself the darkness is not sin or guilt; for it is simply the inherent nature of the world, and not an effect of the fall of the human race and of original sin. It becomes sin, however, and leads to guilt, when it rises into a denial of the light; and, just as the mere love of light develops the faculty of acquiring it, so the hatred of light destroys that very faculty, etc. A comparison between the various ideas of the world which have been developed in the course of Christian civilization, and the typical idea as it is contained in the New Testament, would be a most instructive task, but is beyond the compass of this article. One of the principal points of such an investigation would be the idea of Augustine. It exercised great influence on the Reformers, especially in their more especial four side of the earth, they, like the Greeks, and, indeed, like most other people, began by facing east, and placing north to the left, south to the right. Towards the north was the sombre region: the highest mountains were there, especially the holy mountain, the mount of the congregations (Isa. xiv. 13): the chereb, indicating the divine pres ence, stood there (Ezek. xxviii. 14). As a rule Jehovah came from the north (Ps. xlviii. 3; Ezek. i. 4); and there were the beginnings of the human race, the first time at Eden, the second time at Ararat. Below the earth, was the abode of the dead (see art. HADES). This must not be understood, however, as if in the above passages, and in others of similar import, the sacred writers ever proposed to give a lesson in geography, or geology, or any other department of science. On the contrary, the freedom and manifoldness of the similes employed give irref ragable evidence that this whole group of ideas were never treated as articles of faith. They can even not be considered as fixed popular opinions. They were simply poetical objects, with which the imagination was at liberty to play, in order to produce a more striking and impressive representation of the grandeur, wisdom, and goodness of God. To the Hebrew, man was the only being on earth of absolute interest: the dead and dumb sphere lay far below him, and was simply his (Ps. i. 28). To the Hebrew, the human world was the real world; and the unity of that world, that is, the unity of the human race and of its relation to God, the Creator and the Judge, was an idea which arose with the religion of Jehovah, culminated in the great prophet, and never died completely out, though it was reduced into a mere caricature of itself by the particularism and pride of the Pharisees. See, concerning the Old Testament view of the world in general, C. von Lengerke: Kenan, 1824; H. König: Die Theologie der Psalmen, 1857.
WORMS, one of the oldest towns of Germany, situated on the Rhine, with about fifteen thousand inhabitants; played on four different occasions a very prominent part in the history of the Reformation, as once previously in the religious history of Germany.

1. The first of these occasions was on Sept. 23, 1122, when the terms of the Concordat were read before a vast multitude assembled in a meadow near the city. This Concordat ended the contest between emperor and pope, which had been going on for fifty years. According to this document, the emperor, on his part, gave up all investiture by ring and staff; allowed free election and consecration to all churches, according to canon law. The pope, on his part, conceded that the election of German bishops and abbots should take place in the presence of the emperor, but without simony or violence; that, in case an election was disputed, the emperor, on the advice of the archbishop and bishops, should take the side of the right party. The bishop elect should receive the temporalities of his see by the imperial sceptre, and obliged himself to perform the accompanying duties. In other parts of the empire, the bishop, six months after consecration, should receive his temporalities in like manner, on the same conditions, but without any payment. The Concordat was ratified by the first Lateran Council, March, 1123.


2. The Diet of Worms, 1521, before which Luther was summoned to appear, closed the first period of the Reformation, showing to the world that the movement started by Luther was something greater, and likely to take quite another turn, than that started by Hus. Luther arrived Tuesday, April 16, in the forenoon, and was lodged in the house of the Knights of St. John. Great excitement prevailed in the city: thousands of people thronged the streets through which he passed. The next day (Wednesday, April 17), at six o'clock in the afternoon, he appeared before the diet, assembled in the episcopal palace, where the emperor and King Ferdinand staid. Johann Eck, a brother of the disputant of Leipzig fame, and official to the Bishop of Worms, addressed him in the name of the emperor, and demanded that he should recant. Luther answered by a Latin speech, which has been preserved in his own draught. It is short, and clothed throughout in respectful terms; but every sentence is stamped with that decision which characterizes the action of natural forces, and which, when met with in human life, almost inspires with horror. And it was well delivered: in every corner of the hall it was heard that not one word would be retracted. A short dispute followed between Luther and Eck, ending with the famous words by Luther, "Here I stand. I can do no otherwise. So help me God! Amen!" The emperor left in a rage. It had become quite dark in the hall; and the Spaniards filled the room with their hisses and yells, while outside in the streets the crowd growled and threatened. When Luther passed by the seat of Duke Erick of Brunswick, an inveterate Romanist, the duke saw that the man was exhausted almost to fainting, and handed him his big silver mug with Eimbecker beer. When he came home to his lodgings, he threw up his arms, and cried out with joy. "Now I am through." Some further negotiations with a committee took place, though without any result.

April 28, Luther left Worms. See J. Köstlin: Martin Luther, Elberfeld, 1875. On June 25, 1888, a colossal monument of Luther, with figures of the principal Reformers and of the cities of Spire, Magdeburg, and Augsburg, was unveiled in Worms.

3. 4. Later on, two Colloquies took place in Worms, between Protestant and Roman-Catholic theologians, for the purpose of bringing about a reconciliation between the two parties without having recourse to armed force. The first, January, 1541, was presided over by Cardinal Granvella. On the Protestant side were present Melanchthon, Calvin, Cruciger, Gryneus, Menius, etc.; on the Roman-Catholic side, Calvin, Cochlaeus, Eck, Nausea, etc. Though, no doubt, both parties met with the sincere intention of doing their utmost in order to avoid war, it soon became evident that a compromise was possible unless some very strong influence from without could be brought to bear on the negotiations; and by an imperial decree of Jan. 18, 1541, the assembly was transferred to Ratisbon, where the diet was about to meet. The second colloquy, the so-called "Consultation of Worms," took place in 1557 under the presidency of Julius von Pfug, Bishop of Naumburg; but, beside Melanchthon, the president was probably the only one present who took a real interest in the union. The Protestants were represented by Melanchthon, Prenz, Morin, Schneip, etc.; the Roman Catholics, by Sidonius, Bishop of Merseburg, Canisius, Staphylus, Wizelius, etc. It seems to have been the object of the Roman Catholics to break up the compact unity of the Protestant party; and, if so, they succeeded. In the sixth sitting, Sidonius demanded a formal declaration, whether the whole Protestant Church proceeded on the Calvinist doctrine of the Lord's Supper, the Osianidarian doctrine of justification, the Placian doctrine de servo arbitrio, etc.; and immediately the internal discord of the Protestant party broke out in full blaze. The assembly finally dispersed
WORSHIP. The earliest account we have of Christian worship after the close of the canon is from a Pagan source. When Pliny the Younger entered upon his proconsulship of Bithynia in Asia Minor, about A.D. 110, he found the number of Christians already so great, and the heathen worship so seriously undermined, that he was obliged by the popular clamor to exert himself against the new religion. Even under the cruel application of the torture, he could find out nothing worse than that the Christians were accustomed to meet together on a set day, before dawn, and sing responsive hymns to Christ as their God, and to pledge themselves in a sacrament to abstain from every form of evil, to commit no theft, rapine, or adultery, to falsify no word, and betray no trust. At a later period in the day they met together again, and joined in a harmless supper (Pliny to Trajan, Let. 95). No higher testimony could be desired to the purity of the Christian life and worship. The next account is from a Christian source, and, as might be expected, somewhat more particular. Justin Martyr, in his first Apology, says, that on the day called Sunday, all the Christians of a neighborhood meet together in one place, and listen to the reading of the Gospels and the Prophets. The preaching of the sermon, exhorting them to holy living. All stand up, and pray. Bread is then brought in, with wine and water, the sacramental wine being invariably diluted. After further prayers, to which the people respond with audible "Amen!" the body and blood of Christ are distributed. Portions are sent to the sick; and a collection is taken for the poor. Justin adds, "Sunday is the day on which we all meet together; because it is the first creative day, on which God called forth the light out of darkness, and on which also Jesus Christ our Saviour rose from the dead." The first important change in public worship to be noticed after the close of the canon was the division of the service into two parts,—the service (missa) of the catechumens, which was open to all, and consisted of prayer, reading, and preaching; and the service for church-members (missa fidelium). The central part of this was the Lord's Supper, which was celebrated as a Christian mystery. More and more the "Eucharist" came to be the grand feature in Christian worship, about which all the other parts were grouped. A regular order was formed for its administration, which eventually grew into the liturgies of Basil and Chrysostom, and the Latin Sacramentaries of Gelasius, Leo, and Gregory. It was not till the period of long tranquillity that both preceded and followed the Decian persecution, that the Christian house of worship ventured to confront the heathen temple. During the last half of the century many churches were reared in Egypt, Syria, Asia Minor, Italy, Gaul, and Britain. The defect to which this method is liable are pointed out in the Presbyterian Directory for Worship, in which the minister is charged to "prepare himself carefully for the right conduct
of public prayer, that it may be performed with propriety and dignity, as well as to the profit of those who join in it, and that he may not disgrace that important service by mean, irregular, or extravagant effusions." Notwithstanding this admonition, the Presbyterian clergy continued to give so little attention to this part of their duty, that, about the close of the first quarter of the century, the venerable Dr. Miller of Princeton, one of the recognized leaders of that church, pointed out no less than eighteen separate faults into which they were accustomed to fall. This invariable tendency has led, from about the time of the publication of Dr. Miller's treatise, to a reaction in favor of the primitive mode of worship, by means of a partial Liturgy; and various works designed to encourage and assist that movement have been laid before the church.

No marked change, however, in the forms of worship has yet been effected. Among the Scottish Presbyterians, a large and active society, ever bending many resources, lay and clerical, has devoted itself to the improvement of public worship, and has published several excellent liturgical works for that purpose. Their Euchologion, or Book of Common Order, has passed through four editions, and an improved fifth edition is about being issued (1883).

In the Roman-Catholic Church in America a marked change for the better in respect to public worship is to be noticed. Brought into immediate competition with a powerful and vigorous Protestantism, the Roman Church has been obliged to borrow something of its methods in self-defense. Its churches are mostly large, but not too large for the purposes of preaching; and the pews are often upholstered, and rented permanently by the same families. A sermon always makes a part of the service. The children are gathered into Sunday schools, in which the Catechism is taught, and hymns are sung to the popular tunes familiar to Protestant children.

In the department of hymnology a great development of activity has taken place, both in Europe and America, during the last half-century. Many new hymn and tune books have appeared, mostly worthy of high estimation, including from one thousand to fifteen hundred hymns each. A serious fault with some of them is the unauthorized "tinkering" of old and familiar hymns, at the discretion of the individual editor. The intrusion of modern "sentimental" hymns is another fault. The conference of Eisebach (1858) went to the opposite extreme, and adopted the principle of accepting no hymn of a later date than 1750. Many hymns are also objectionable as being too exclusively didactic. A hymn may properly include doctrine, reproof, or warning; but the great function of sacred song is the utterance of the devout emotions in praise to God; preaching hymns, in which the whole object, apparently, is to rouse and terrify the sinner, are illegitimate. The German collections are generally free from these faults. On the whole, the modern church worship must be regarded as more ornate and didactic, appealing more both to the intellect and the taste, than that of the earlier ages, and as having something the same relation to it that modern confessions have to the Apostles' Creed, or a finely constructed and furnished modern church to the bare basilica of the Nicene period. See HOMILETICS, HYMNOLOGY, LITURGY, PRAYER-BOOK, and the literature there given.

Samuel Miles Hopkins.

Wotton, Sir Henry, a traveller, diplomatist, scholar, and poet; b. at Boughton, Malherbe, Kent, March 30, 1658; d. at Eton, December, 1699; was educated at Eton, and Harvard, Mass. He lived mostly abroad; was for a time secretary to the Earl of Essex; knighted by James I. soon after his accession; three times minister to Venice, and in the intervals to Germany, the Netherlands, etc.; provost of Eton, 1625. His tracts, letters, etc., were collected, 1651-72, by Izaak Walton, as Reliquiae Wottonianae, with a memoir. Of his few poems, several, especially How happy is he born or taught, have a place among our sacred classics.

F. M. Bird.

Wotton, William, D.D., English divine; b. at Wrintham, Suffolk, Aug. 15, 1683; d. at Buxted, Sussex, Feb. 13, 1738. He showed remarkable precocity; and when he was twelve years and a half old he was skilled in Hebrew, Chaldee, Syriac, Arabic, Greek, and Latin, besides in logic, philosophy, geography, and the arts and sciences. He entered Catherine Hall, Cambridge, in 1676; was passed B.A., January, 1679; M.A., 1683; and was elected fellow of St. John's College, 1685. He entered holy orders; in 1693 was rector of Middleton Keynes, Buckinghamshire; in 1705 prebendary of Salisbury. Among his learned works may be mentioned, Reflections upon Ancient and Modern Learning, 1694, 3d ed., 1705 (a reply to Sir William Temple's extravagant eulogy of the ancients); Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees in our Blessed Saviour Jesus Christ's Time, 1718, 2 vols. (in vol. 2 are translations of the Mishna's Shabbath and Erwin, two books on the sabbath).

Writing Among the Hebrews. The Hebrew word Kadah denotes originally, to "engrave" in stone (Exod. xxxi. 18, xxxii. 15), metal (Exod. xxxix. 39; Job xix. 24; Is. viii. 6; Hab. ii. 2), wood (Num. xvii. 3); then to "write." The discovery and first use of the art of writing is certainly at least as old as Abraham, yet in the patriarchal age we meet with absolutely certain traces of its employment by the Hebrews. But undoubtedly they made this art their own during their stay in Egypt; for here already we find Israelite officers who derived their name, shohrim, from "writing." All the more we may assume that Moses, brought up as he was in the Egyptian court, and instructed in all the wisdom of the Egyptians (Acts vii. 22), not only was acquainted with it, but was so practised in it that he could set down in writing the laws which were given to his people, and so insure them against that disfiguration which is the case of mere tradition. Nay, in the time of Moses, the art of writing is presupposed, and mentioned as being already known and in common use among the people (Exod. xvii. 14, xxiv. 4, xxxv. 27, 28; Lev. xix. 28; Num. v. 25, xi. 26, xxxii. 2); Deut. xvii. 14, 18, xxx. 9, 18, 22, 24). The Shemitic alphabet, of which the Hebrew is merely a branch, was not invented by the Hebrews, neither was it invented by the Phoenicians. It was certainly invented and used
WRITING AMONG HEBREWS. 2556 WRITING AMONG HEBREWS.

by a Semitic race, because it is adapted to the peculiarities of the Semitic languages, and was developed out of the primitive type independently of Egypt in Babylonia, whence the Phenicians got it, and were the instruments of communicating it to other nations.

The Semitic primitive alphabet presents itself in a threefold stage of development, while it was contributing to the formation of the present Hebrew character. In its oldest (iconographical) state it exists in Phenician monuments, both stones and coins. The letters, characterized generally by stiff, straight down-strokes, without regularity and beauty, were used among the Samaritans, and on coins struck under the Maccabean princes. While the old character thus continued without much change among the Phenicians and Samaritans, it had gradually altered among the Aramaeans, and assumed somewhat of a cursive, or tachygraphical form, by opening the heads or tops of the letters, which were closed before, so that they presented themselves as two projecting points or ears, and by breaking the stiff down-strokes, which were either upright, or but slightly bent into horizontally inclined ones, to serve for union in writing. This character appears in a twofold form on Aramaean monuments. It is seen as an older and more simple one on the Carpentras stone, where it still inclines to the old writing, and is just beginning to deviate from it by opening the heads of the letters. It is also seen as a younger character, in inscriptions found among the ruins of Palmyra, departing very considerably from the primitive alphabet, by the open heads of the letters and by the horizontal strokes of union. The ancient character also underwent a similar process among the Jews. It is probable that the influence of the later Aramaean character (Palmyrene) contributed most to this effect, until the present Hebrew writing, the עיניך יבש [square writing (so called on account of its angular form)] more commonly, called יסוי יבש [the Assyrian writing], was formed. To give the characters more uniformity and symmetry, the calligraphic principle, or effort to write beautifully and ornamentally, came in use. Letters which had been joined together it divided, and attaches various ornamental flourishes to them, agreeably to current taste.

At what time the Hebrew writing thus altered passed from the Aramaeans, or Syrians, to the Jews, it is very difficult to discover. In the Talmud, Origen, and Jerome, the change of the characters is ascribed to Ezra, who, after the captivity, is said to have introduced the square character for the old. [Here it is often called the Assyrian writing, ננמן יבש.] According to a tradition (Euseb., Chron. ad ann. 4720), Ezra is said to have invented the square writing, that the Jews might not become mixed with the Samaritans. This square writing was also called the "holy," in opposition to the more ancient, the עיניך יבש, i.e., the broken, irregular one, or עיניך יבש [Hebrew writing], which was now regarded as "fornication" and only in use among the Samaritans. But the fact that this character was still retained for a considerable time, and on account of its antiquity was used in the Maccabean coinage, and that the Samaritans may have accepted it along with the Pentateuch, while, out of hatred to the Samaritans, the Jews may then have preferred the running hand, and may have perfected it calligraphically into the square character, shows that the square writing must have been introduced later. The name יסוי יבש cannot, indeed, be held absolutely to determine the origin and history of the square character, since the meaning of the word ננמן יבש is greatly disputed. Thus rabbi Jehudah [surnamed the Holy] explains it, "beautified," "sanctified." The same is to be said of the explanations "rectilinear writing" (Michaelis, Orient. Bibl. xxii. p. 133) and "straight, strong, firm writing" (Hupfeld). Although we cannot determine with precision the time at which the square character was perfected, still there is complete evidence that it cannot have taken place so late as the fourth century of the Christian era (as Kopp, Bilder-Schriften der Vorzeit, ii. 87 sq.). In the New Testament (Matt. v. 18) we find that the yod is referred to as the smallest letter, which suits better the square character. The Talmud and Jerome designate those letters as similar, and exposed to change by mistake, which can only refer to the square character. [Comp. Pick, art. "The Old Testament in the Time of the Talmud," in McClintock and Strong's Cyclopedia, vol. x. p. 187.] During the middle ages we find another kind of cursive writing, the rabbinic, which is also a kind of square writing.

The question whether the Hebrew system of writing was merely a writing of consonants, or not, is still pending. According to Hupfeld, there were from the beginning three vowel-signs for the vowels a, i, and u. Of these, however, the first, the aleph, was used only with a commencing sound, and in a concluding sound it was not written; but every consonant was sounded with the a. Moreover, in the beginning, the a sound was very greatly predominant; and only as the language became developed, the other vowels became more frequent,—i and u, also e, o, ai, and au. Yet the writing was developed less rapidly than the pronunciation; and thus the vowel-marks and i were not applied everywhere, but only in accordance with the sound. In later times, the Old Testament we find a manifest progress in the written symbols for the vowels, as the so-called scriptio plena comes much more frequently into use. At the time of the Alexandrian version the vocalization had not attained to its later perfection, and therefore in many cases it deviates from that which is now adopted. In the Targums it meets us in a much firmer and less variable form; and by the time of the Talmud it is thoroughly fixed, and it agrees essentially with the later vocalization; though it exhibits no traces of vowel-points (Hupfeld: Studien u. Kritiken, 1880, p. 549; Exercit. Ethip. §§ 6 of text in Mar. § 11). The first traces of diacritical signs we find in the marketano, the Samaritan diacritical line, and which is also found on Phenician inscriptions.

The ancient Hebrews, like the ancients generally, had "written words" and only in respect of words, or complete scriptio continua; but they divided the sentences, and, for the most part, the words also, by little spaces, whilst closely connected words were frequently written without any break. But,
when the regular square character was introduced, the separation of the individual words by little spaces also became universal. The Semitic, with the exception of the Ethiopic, is written from right to left. The Hebrew has twenty-two letters, which, after the exile, were also used as numbers. In the old Hebrew writing, abbreviations were also used, as in the Phenician.

The Writing-Material. — The earliest was either wood, metal, or stone. According to Herodotus, the skins of animals were the most ancient materials for writing books in Western Asia. Only at a later period the Egyptian paper, made from the coats of the papyrus, came widely into use among the Jews (comp. Hengstenberg: Beiträge ii. 486), and so did parchment afterwards, on which, no doubt, the original form of the Pentateuch was written in the antique form of a roll, with ink (Num. v. 23). According to Josephus (Ant. xii. 2, 10; Ps. cxxi. 8), parchment was used for writing law; and this is customary up to this day. In the form of a roll the parchment seems to have been used in David's time. (Comp. Ps. xi. 7; Jer. xxxvi. 14 sq.; Ezek. ii. 9, 10; Zech. v. 1-4.)

Writing utensils for hard materials were iron instruments, styles, and chisel (Job xix. 24; Ps. xlv. 1; Jer. viii. 6, xvii. 1; Isa. viii. 1); for parchment or papyrus, a pen of reed, and ink, was used (3 John 13; 3 Macc. iv. 20). A penknife is mentioned, Jer. xxxvi. 23; and the inkhorn, in Ezek. ix. 2.

Lit. — WUTTKE: Entstehung und Beschaffenheit des philos.-hebr. Alphabetes, in Zeitschrift für die orient. Gesch. xi. 78; EWALD: Lehrbuch der hebr. Sprache (6th ed.); GESENSIUS: art. "Paläographie," in Ersch and Gruber's Enzyklopädie; the same: Geographie der Sprache, [RENAIN: Histoire générale des langues sémitiques (Paris, 1858); LEPRIUS: Standard Alphabet for reducing Uncriniten Languages and Foreign Graphic Systems (2d ed., London and Berlin, 1868)]; DE VOUGÉ: Mélanges d'archéologie orientale, l'alphabet araméen et l'alphabet hébraique (Paris, 1868); LÖW: Graphische Requisiten u. Erzeugnisse bei den Juden, Leipzig, 1870; LENORMANT: Essai sur la propagation de l'alphabet philénique dans l'ancien monde (Paris, 1871); and so did archment afterwards, on which, no doubt, the original form of the Pentateuch was written in the antique form of a roll, with ink (Num. v. 23). According to Josephus (Ant. xii. 2, 10; Ps. cxxi. 8), parchment was used for writing law; and this is customary up to this day. In the form of a roll the parchment seems to have been used in David's time. (Comp. Ps. xi. 7; Jer. xxxvi. 14 sq.; Ezek. ii. 9, 10; Zech. v. 1-4.)

WULFRAM, St., b. at Milly in 650; d. in the monastery of Fontenelle, according to some in 683, according to others in 720 or 740. He was a monk in Fontenelle, and afterwards bishop of Sens. He was a well-known writer on subjects among the Frisians, of which a fanciful report, highly ornamented with legendary fictions, is found in Act. Sanct., March 20.

WÜRTEMBERG, The Kingdom of, has, according to the census of 1880, a population of 1,971,255 souls, of whom 1,361,412 are Protestants, 590,405 Roman Catholics, 13,326 Jews, etc. The constitution of the Protestant Church is consis-

E. Kingdon, Karl Friedrich Adolf, b. at Breslau, Nov. 10, 1819; d. at Halle, April 12, 1870. He studied theology in his native city, and was appointed professor at Berlin in 1854, and at Halle in 1861. His principal work is his Handbuch der christlichen Sittenlehre, Leipzig, 1860—62; 3d ed., 1874—75; Eng. trans. by Professor John P. La
croix, New York, 1873, 2 vols. He also wroteDie Geschichte des Heidenthums, 1851—53, and Der Deutsche Volksaberglaube der Gegenwart, 1865; 2d ed., 1866. As a journalist and politician his motto was, "A Christian cannot be a democrat, nor can a democrat be a Christian."

Wylie, Samuel Brown, D.D., LL.D., Reformed Presbyterian; b. at Moylarg, County Antrim, Ireland, May 21, 1773; d. in Philadelphia, Oct. 13, 1852. He was graduated at the university of Glasgow, 1797; emigrated to America the same year; was tutor in the University of Pennsylvania; was ordained 1800; and from 1801 to 1852 he was pastor of the First Reformed Presbyterian Church in Philadelphia. During this time he was likewise professor in the Philadelphia theological seminary of his denomination (1809—51), of ancient languages in the University of Penn-

at Basel, where he had Leo Judæ and Zwingli among his hearers; and was in 1507 made pastor in his native city. He preached openly against indulgences, the mass, the celibacy of priests, etc., and was in reality the first of the Swiss Reformers.

But when, in 1524, he married, he was deposed; and, though a large portion of the inhabitants sided with him, he did not succeed in establishing the Reformation in Biel. See HALLER: Geschicht d. prot. Ref. d. Kantons Bern, Luzern, 1836.
XIMENES DE CISNEROS.  

XIMENES DE CISNEROS, Francisco, b. at Torrelaguna in Castile, in 1436; d. at Ros, Nov. 8, 1517. He belonged to a family of old nobility, but without wealth or any other distinction. He was educated at Alcala; studied at Salamanca; took holy orders; visited Rome, and returned in 1473 with an expectative letter from the Pope on the archpriestship of Uzeda. The archbishop of Toledo felt provoked at the Pope’s arrogance in giving away benefices in his diocese; and, as Ximenes would not yield his claim, he locked him up in a convent prison, and held him there for six years. Having been released, Ximenes was in 1480 appointed vicar-general to the bishop of Siguenza, and in that position he gave evidences of an administrative talent of the highest order. But he suddenly broke off the brilliant career which opened before him, and entered the Franciscan monastery of San Juan de los Reyes in Toledo. The austerity of his ascetic practices, and the fervor of his preachings, soon made him a great name in this new field; but again he astonished the world by being appointed confessor to Queen Isabella. The position was of great political importance, as the queen used to confer with her confessors, not only on her private affairs, but also on public business; and Ximenes so completely gained the confidence of the queen, that in 1495 she made him archbishop of Toledo, and shortly after, also grand-inquisitor of Spain. The archbishopric of Toledo was probably, next to the papacy, the richest and most influential position in the church. Ximenes, however, continued to live like a monk; and, even when a bull from Rome ordered him to keep up a certain style answering to the dignity of his position, he continued in secret his ascetic practices, wearing the hair-shirt under his gorgeous robe, and sleeping on a wooden board. Though the relation between him and King Ferdinand had been very cool while Isabella lived, he did not lose his influence after her death: on the contrary, by his will the king made him regent of Spain during the minority of his heir, Charles V.; and Ximenes had the good fortune to die just as Charles landed in Asturia, probably without learning that his deposition was the first act of the king.

Ximenes was an ultramontanist and a fanatic. He opposed with all his might the translation of the Bible into the vernacular tongue, as a profession and a dangerous measure; since common people (vulgus) respect only what they do not understand, while they despise any thing which becomes easily accessible to them. He also opposed the introduction of publicity in the transactions of the Inquisition. And when the newly converted Jews and Moors offered King Ferdinand, who was always in need of money, a considerable sum for the introduction of such a measure, Ximenes paid the king a still larger sum out of his own pocket in order to prevent the establishment of the reform. Against the conquered Moors he advocated the harshest measures, and it was he who persuaded the king and queen to give them the choice between conversion and banishment. On the other hand, he was perfectly sincere. He carried out the necessary reform of the Franciscan order in Spain, in spite of the interference of the general of the order and the Pope himself, and though more than one thousand monks emigrated in order to escape the severe discipline which he established. For the promotion of education and learning he did very much, though he was not himself a scholar. He founded the university of Alcala. There had for more than two centuries been a flourishing school in the place, which he extended into a complete university, with forty-two professors,—six in theology proper, six in canon law, four in medicine, one in anatomy, one in surgery, eight in philosophy, one in moral philosophy, one in mathematics, four in Greek and Hebrew languages, four in rhetoric, and six in grammar. The erection of the many new and splendid buildings began in 1498, and was completed in 1508. Another magnificent undertaking of his was the publication of the Complutensian Polyglot (see Polyglot). But it was chiefly as a statesman that he earned his great fame. He even won the laurels of a general. In 1509, in his seventy-second year, he equipped at his own expense a brilliant armament, consisting of ten thousand foot, four thousand horse, and a fleet; crossed in person the Mediterranean; conquered Oran; and made forever an end of the Moorish piracy on the southern and south-eastern coasts of Spain.

LIT.—The principal source of his life is Alvaro Gomez de Castro: De rebus gestibus F. X., Alcala, 1659. Other biographies have been written in Spanish, by Robles (1604) and Quintanilla (1883); in French, by Baudrier (1836), Marsollier (1884), Flechier (1894), and Richard (1704); in German, by Heffele (1844, translated into English by Dalton, 1860) and Ulrich (1888); in English, by Barrett (1813).
YALE UNIVERSITY, in New Haven, Conn., owes its origin to the action of a few Congregational ministers, principally of the old New-Haven Colony, who met by agreement in 1700, and gave books in a formal way "for founding a college." The action of these ministers, however, at this time, was only the carrying into execution of a plan which had been conceived by the first settlers of New Haven more than sixty years before,—probably before they had left England, their native land. A charter was obtained from the General Court of Connecticut, Oct. 9, 1701, and the location of the college was fixed temporarily at Saybrook. And Samuel Parsons was elected rector; and in March, 1702, instruction was begun. The first Commencement was held at Saybrook, Sept. 13, 1702. As the college grew in importance, it began to be apparent that it would be worth something as a prize; and an attempt was made to capture it, and remove it to Wethersfield. A great struggle ensued, in which New Haven was at last successful. In 1716 the college was permanently established in the town which was its natural home, and where it had been the object of the hopes and efforts of successive generations. Just at this time, a considerable gift having been received from Elihu Yale of London, governor of the East India Company, a son of one of the original colonists, the trustees were enabled to erect a college building, to which, in 1718, at the first public commencement held in New Haven, they gave the name of their benefactor,—a name which was soon transferred to the institution itself.

According to the original charter of 1701, the government of the college was placed in the hands of a rector and ten fellows, all of whom were ministers. A new charter, more ample in its provisions, was obtained in 1745, in which the presiding officer was styled the president. In 1792, in consideration of pecuniary assistance received from the State, the trustees voted that the governor, lieutenant-governor, and the six senior assistants (in 1818 called senators), should be added to their number. In 1866 the Legislature relinquished the privilege of being represented in the corporation by the six senators in favor of as many graduates, to be elected by their fellow-graduates. The arrangement for the terms of office of these members was so made, that there is every year an election of one graduate, who is to serve six years. All the departments of the college are under the control of this corporation, whose legal title is the "President and Fellows of Yale College in New Haven." The president is ex officio the head of each department, but each is practically independent of the others in the management of its internal affairs. The corporation alone has the power to give degrees, which are conferred on candidates, only after passing a satisfactory examination.

The college is thought to have been remarkably fortunate in its presidents, whose terms of office have been as follows: Abraham Pierson, 1701-07; Samuel Andrew, 1707-19; Timothy Cutler, 1719-22; Elisha Williams, 1725-39; Thomas Clap, 1739-66; Naftali Daggett, 1766-77; Ezra Stiles, 1777-95; Timothy Dwight, 1795-1817; Jeremiah Day, 1817-46; Theodore Dwight Woolsey, 1846-71; Noah Porter, 1871-.

At first there was no permanent instructor besides the rector, who was assisted by tutors temporarily employed. In 1755 (public worship having been shortly before commenced on the college ground, and a church established) a professor of divinity was appointed, who was to be college pastor; and not long after, in 1771, a professor of mathematics, and the course occupies three years was added to the corps of instructors. At the end of the first hundred years of the history of the college, its progress had been all that its founders could have anticipated. There had been a steady increase in the number of students and a marked enlargement in the range of studies required. But after 1860, under the presidency of the Rev. Timothy Dwight, a rapid development of the college began. Through the influence of Dr. Dwight, three recent graduates of the college—Jeremiah Day, Benjamin Silliman, and James L. Kingsley—were appointed professors. These three men, for half a century,—first as his co-adjuctors, and after his death as colleagues,—laborcd together with great zeal and unbroken harmony to advance the interests of learning in the institution. As the prosperity of the country advanced, not only was the number of professors enlarged, but new departments were organized, as follows; medicine in 1812, theology in 1822, law in 1824, philosophy and the arts in 1847, the fine arts in 1884, and a department of original research in astronomy in 1871. At last, in 1871, the corporation, recognizing that the college already comprised all the courses of instruction which are usually found in an institution of the highest rank, organized the university with the departments of theology, medicine, law, and philosophy, and the arts; which last was made to consist of four sections, viz., (1) for graduates, (2) for academical undergraduates, (3) for undergraduates of the Sheffield Scientific School, (4) for students of the fine arts; each section having a separate organization.

In the section for graduates, or those who have already taken a bachelor's degree, there are forty-two instructors, and the course of instruction occupies two years. In the section for academical undergraduates there are thirty-one instructors, and the instruction occupies four years. The Sheffield Scientific School is devoted especially to instruction in the mathematical, physical, and natural sciences. The school was established in 1847; but in 1890, through the liberality of Mr. Joseph E. Sheffield, it was re-organized, and received his name. There are twenty-seven instructors, and the course occupies three years. The Street School of the Fine Arts has for its end the cultivation and promotion of the arts of design; viz., painting, sculpture, and architecture, thorough practice, and criticism. The
YALE UNIVERSITY.

2561

YATES.

course occupies three years, and is open to persons of both sexes.

The Theological School, as a distinct department, was established in 1822; though, from the origin of the college, the instruction had been specially arranged to favor the education of ministers. But from the establishment of the chair of divinity in 1755, and probably from a much earlier period, classes of graduates had been in the habit of continuing their residence for the purpose of pursuing theological studies; so that, out of the large number of the alumni who had entered the ministry during the hundred years before 1822, a considerable portion had been trained for their duties at the college. Among these may be mentioned Jonathan Edwards of Northampton, Samuel Hopkins of Newport, Nathaniel Emmons of Franklin, Joseph Bellamy of Bethlehem, Timothy Dwight of New Haven, Joseph Buckminster of Portsmouth, John Smalley, Stephen West, Abel Backus, Moses Stuart, Nathaniel W. Taylor, Lyman Beecher, Eleazer T. Fitch, Bennet Tyler, Edward Dorr Griffin, and Edward Robinson. The faculty consisted of Nathaniel V. Taylor, Eleazer T. Fitch, and Josiah W. Gibbs. Chauncey A. Goodrich was subsequently added to their number. The faculty at present consists of the president of the university, a professor of Hebrew literature and biblical theology, a professor of systematic theology, a professor of homiletics and the pastoral charge, a professor of ecclesiastical history, and a professor of sacred literature and New-Testament Greek. There are, besides, eight special lecturers and instructors. Students of every Christian denomination, in case they are possessed of the required qualifications, are admitted. The course of instruction occupies three years; but, at the close of the studies of the second year, students may be licensed to preach. In one of the theological buildings is a library of three thousand volumes in various languages, open several hours each day, which takes the place of a well-selected private library for the students in this department. The library was the property of a gentleman who died leaving a bequest for the establishment of a library at the university, which was collected by Dr. Lowell Mason, was, after his death, presented to the university. There is in this department no charge for instruction, room-rent, or the use of the library. Students whose circumstances require it receive a hundred dollars a year from the income of scholarships, and other funds. In special cases there is additional aid. The Hooker Graduate scholarship, with an annual income of seven hundred dollars for two years after graduation, was established in 1876; and there is another graduate scholarship, yielding five hundred dollars for one year. The term begins in September, and the session continues for eight months, without vacation, to near the close of May. The degree of bachelor of divinity is conferred at the end of the course upon those who pass the required examination. Students in this department have the special advantage of being allowed to attend the lectures in the other departments of the university. At the close of the academic year, students may be licensed to preach. In one course of instruction for two years is also arranged for graduates, or those who have already completed a three-year's course in this or any other theological school.

The faculty of the department of medicine consists of eight professors and ten special lecturers and instructors. The system of instruction is arranged in a graded course for three full years. The faculty of the department of law consists of six professors and eight special lecturers and instructors. The course occupies two years. There is also a graduate course of two additional years, for those who have already taken the degree of bachelor of laws. The Peabody Museum of Natural History was endowed in 1806 by Mr. George Peabody of London, for the preservation of the valuable collection already owned by the college, and of those which may be made hereafter, in the departments of zoology, geology, mineralogy, paleontology, and ethnology. In 1871 the department of astronomy was enlarged in its organization, when, to the former facilities for instruction in this science, were added ample means of original investigation and research. At present there is a corps of eight astronomers connected with the observatory.

According to the report of the treasurer in 1882, the invested funds of the university were $1,833,983.47. The annual income from tuition was $138,815.43. The number of the volumes in the several libraries which are open to students is about 135,000. Over 13,000 degrees have been conferred by the corporation, of which about 1,000 have been pro honore causa. There have been, besides, several thousand students in the academical department of the university who received no degree. The students of the law department before 1843, and of the theological department before 1867, are not included in the catalogue of the alumni, as, till those years, degrees were not conferred in law or theology. About 2,200 of the graduates of the academical department have been ordained as ministers.

The number of students in attendance in 1882-83 was as follows; department of theology, 106; department of medicine, 30; department of law, 85; department of philosophy and the arts (graduate instruction, 41; undergraduate academical department, 611; Sheffield Scientific School, 206; School of the Fine Arts, 40), 808; deduct for names inserted twice, 23. Total, 1,096.

Yates, William, D.D., English Baptist missionary; b. at Loughborough, Leicestershire, Dec. 16, 1792; d. on the Red Sea, July 3, 1845. He went to India in 1815, and settled at Serampore, where he devoted himself to literary work.
and produced a translation of the entire Bible into Bengalee, in continuation of Carey's (d. 1834) labors, a translation of the New Testament into Hindee and Hindostanee, besides large parts of the Bible into Sanscrit. He prepared, also, textbooks,—A Grammar of the Sanscrit Language on a New Plan, Calcutta, 1820, 2d ed., 1845; Sanscrit Vocabulary, 1820; Introduction to the Hindostanee Language, in three parts, 1827, new ed., 1843, printed in Roman characters, 1836; Dictionary, Hindostani and English, 1899; and (posthumous) Introduction to the Bengali Language, ed. J. Wenger, 1847, 2 vols. He visited England and the United States in 1827—29, and was on his second visit home when he died. See James Hoby: Memoir of William Yates, London, 1817.

**YEAR, The Church.** does not rest upon a commandment of the New Testament, but was the gradual product of the needs of the church. The periods of its development can be readily traced. In the apostolic age, the Jewish Christians seem to have strictly followed the Jewish cycle of feasts; while the Gentile Christians at first seem to have observed no yearly church festivals. In the middle of the second century the two such festivals meet us,—the Paschal and Pentecostal festivals. The former at first commemorated the passion of our Lord (see Paschal Controversies, Easter), and was prolonged to a period of six days, marked by solemnity and fasting. Pentecost commemorated the resurrection and ascension of Christ and the outpouring of the Holy Spirit, comprehended fifty days, and was a period of joyousness, in which there was no fasting, or kneeling in prayer. The second period in the formation of the church year is marked by the elevation of Ascension Day to the rank of a distinct festival, the closer association of the day of resurrection, Easter, with the Christian Passover, Good Friday, and the addition of the festival of Christ's birth,—Christmas,—and Epiphany. There were then three festival cycles,—Christmas, Easter, and Pentecost; the former two being preceded by preparatory periods,—Quadragesima (forty days) and Advent. The ancient church celebrated the anniversaries of the deaths of martyrs as local festivals. The veneration of martyrs was accompanied by the feeling that their intercession made prayer effective. History, however, in this direction, is vitiated by myths. The oldest festivals of Mary, Annunciation, and Purification, were at first festivals of Christ, and were transferred to Mary at a later period, when her worship became prevalent. The Roman-Catholic Church assigns a saint to every day of the year. The culmination and conclusion of its system of festivals is marked by Corpus Christi, the feast of transubstantiation.

Although the church year would properly begin with the first Sunday in Advent, it was a long time before the church came to this conclusion. The most confusing differences occur late in the middle ages. The older church teachers, following the Jewish mode of reckoning, regarded the Easter month as the first month of the year; and in the West it was made to begin with March. Dionysius Exiguus began the year with January; but, in the middle ages, Germany, Italy, and other lands dated it from Dec. 25; or, as in Florence and Pisa down to 1749, from March 25. The Greek Church begins its year with Sept. 1. The custom of dating the church year from the first Sunday in Advent was first in vogue among the Nestorians. All the Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1529. In other lands Christmas was the only church festival observed on a week day. [The Puritans gave up even Christmas: and until very recently it was not observed at all in any of the Congregational churches of New England, or the Presbyterian churches of Scotland and the United States, as a religious festival. The Puritans, however, appointed and observed, from time to time, special fast and thanksgiving days.] The Lutheran Church preserved not only Christmas and Easter, but the days for each of the twelve apostles, Annunciation Day, Purification Day, and the festival of the Archangels in each of the twelve months. Some of these were either not observed, or is gradually going out of vogue. [The Church of England has retained the church year of the Catholic Church, and preserves the names of many of the saints in her Prayer-Book. The Episcopal Church of the United States, however, has discarded the most of these.] Compare the art. Calendar, and the special articles Easter, Advent, etc. See Gretch: De Festa Christian; Lisco: D. chrishlichen Kirchenjahr, Berlin, 1840; Straus: D. evang. Kirchenjahr in seinem Zusammenhang, etc., Berlin, 1850; Bohertag: D. evangelische Kirchenjahr, Breslau, 1853.

**YEAR, Hebrew.** I. THE YEARS.—The Hebrew word for year, שנה, means "repetition,"—that which runs a circuit. The word countenances the idea that the Hebrews were acquainted with the solar year, which was the year of the Egyptians, who divided it into twelve months of thirty days each, and Advent. The ancient church celebrated the anniversaries of the deaths of martyrs as local festivals. The veneration of martyrs was accompanied by the feeling that their intercession made prayer effective. History, however, in this direction, is vitiated by myths. The oldest festivals of Mary, Annunciation, and Purification, were at first festivals of Christ, and were transferred to Mary at a later period, when her worship became prevalent. The Roman-Catholic Church assigns a saint to every day of the year. The culmination and conclusion of its system of festivals is marked by Corpus Christi, the feast of transubstantiation.

Although the church year would properly begin with the first Sunday in Advent, it was a long time before the church came to this conclusion. The most confusing differences occur late in the middle ages. The older church teachers, following the Jewish mode of reckoning, regarded the Easter month as the first month of the year; and in the West it was made to begin with March. Dionysius Exiguus began the year with January; but, in the middle ages, Germany, Italy, and other lands dated it from Dec. 25; or, as in Florence and Pisa down to 1749, from March 25. The Greek Church begins its year with Sept. 1. The custom of dating the church year from the first Sunday in Advent was first in vogue among the Nestorians. All the Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1529. In other lands Christmas was the only church festival observed on a week day. [The Puritans gave up even Christmas: and until very recently it was not observed at all in any of the Congregational churches of New England, or the Presbyterian churches of Scotland and the United States, as a religious festival. The Puritans, however, appointed and observed, from time to time, special fast and thanksgiving days.] The Lutheran Church preserved not only Christmas and Easter, but the days for each of the twelve apostles, Annunciation Day, Purification Day, and the festival of the Archangels in each of the twelve months. Some of these were either not observed, or is gradually going out of vogue. [The Church of England has retained the church year of the Catholic Church, and preserves the names of many of the saints in her Prayer-Book. The Episcopal Church of the United States, however, has discarded the most of these.] Compare the art. Calendar, and the special articles Easter, Advent, etc. See Gretch: De Festa Christian; Lisco: D. chrishlichen Kirchenjahr, Berlin, 1840; Straus: D. evang. Kirchenjahr in seinem Zusammenhang, etc., Berlin, 1850; Bohertag: D. evangelische Kirchenjahr, Breslau, 1853.

**YEAR, Hebrew.** I. THE YEARS.—The Hebrew word for year, שנה, means "repetition,"—that which runs a circuit. The word countenances the idea that the Hebrews were acquainted with the solar year, which was the year of the Egyptians, who divided it into twelve months of thirty days each, and Advent. The ancient church celebrated the anniversaries of the deaths of martyrs as local festivals. The veneration of martyrs was accompanied by the feeling that their intercession made prayer effective. History, however, in this direction, is vitiated by myths. The oldest festivals of Mary, Annunciation, and Purification, were at first festivals of Christ, and were transferred to Mary at a later period, when her worship became prevalent. The Roman-Catholic Church assigns a saint to every day of the year. The culmination and conclusion of its system of festivals is marked by Corpus Christi, the feast of transubstantiation.

Although the church year would properly begin with the first Sunday in Advent, it was a long time before the church came to this conclusion. The most confusing differences occur late in the middle ages. The older church teachers, following the Jewish mode of reckoning, regarded the Easter month as the first month of the year; and in the West it was made to begin with March. Dionysius Exiguus began the year with January; but, in the middle ages, Germany, Italy, and other lands dated it from Dec. 25; or, as in Florence and Pisa down to 1749, from March 25. The Greek Church begins its year with Sept. 1. The custom of dating the church year from the first Sunday in Advent was first in vogue among the Nestorians. All the Reformers, Luther included, at first questioned whether it was not best to return to the simplicity of the apostolic age in regard to church festivals. The Reformed churches never had any sympathy for the church year. In Calvin's time Sunday only was observed at Geneva. Good Friday was not introduced there till 1529. In other lands Christmas was the only church festival observed on a week day. [The Puritans gave up even Christmas: and until very recently it was not observed at all in any of the Congregational churches of New England, or the Presbyterian churches of Scotland and the United States, as a religious festival. The Puritans, however, appointed and observed, from time to time, special fast and thanksgiving days.] The Lutheran Church preserved not only Christmas and Easter, but the days for each of the twelve apostles, Annunciation Day, Purification Day, and the festival of the Archangels in each of the twelve months. Some of these were either not observed, or is gradually going out of vogue. [The Church of England has retained the church year of the Catholic Church, and preserves the names of many of the saints in her Prayer-Book. The Episcopal Church of the United States, however, has discarded the most of these.] Compare the art. Calendar, and the special articles Easter, Advent, etc. See Gretch: De Festa Christian; Lisco: D. chrishlichen Kirchenjahr, Berlin, 1840; Straus: D. evang. Kirchenjahr in seinem Zusammenhang, etc., Berlin, 1850; Bohertag: D. evangelische Kirchenjahr, Breslau, 1853.
The ancient Hebrews corrected the discrepancy between the lunar year and the solar by the insertion every two or three years of a month before the last month of the year, except in the sabbatical year. It is true that there is no mention in the pre-exilic Scriptures of a year with thirteen months; but since, in this period, there was such a year among the Babylonians, Assyrians, and the Greeks, the omission may be merely accidental. In later times the sanhedrin determined in the month Adar, according to the state of vegetation, whether a month should be intercalated or not. In the fourth Christian century the Jews adopted the Greek astronomer Menon's 19-year cycle, according to which, in every nineteen years there were seven leap-years,—the 3d, 6th, 8th, 11th, 14th, 17th, 19th. There were two important legal enactments to be allowed for: the Feast of Tabernacles must not end before the autumn equinox, and the full moon of Passover must not precede the spring equinox.

II. The Months.—These were, giving them their pre- and post-exilic names, as follows.

1. Abib (Exod. xii. 2; cf. xl. 2, 17; Lev. xxiii. 5; Num. ix. 1, xxviii. 16, xxix. 3). The "ploughing" month, or Nisan, the month of the "breaking-forth." The year was thus dated from spring, because then the exodus took place; but the Feast of the New Moon was in the seventh month.

2. Zif (1 Kings vi. 1). The "bloom" month, or Iyyar. 3. Sivan (Ezr. ii. 1; Bar. ii. 16).

4. Tammuz, the beginning of the summer solstice, the month of mourning for "Tammuz"—Adonis. 5. Ab (The names of 4 and 5 do not occur in the Scriptures.) 6. Elul (Neh. vi. 15). 7. Ethanim (1 Kings vii. 2), the "month of the overflowing waters," or Tishri.

8. Bul (1 Kings vi. 38), the "rain" or "fruit" month, and Marhashvan, abridged to Heshvan.


12. Adar (Ezr. vi. 15; Esth. iii. 7, 13, viii. 12). There are no known pre-exilic names for the last four months, and the origin of this post-exilic nomenclature is in dispute; but probably it is derived from Babylonia. The names are found on Aramean, Syrian, and Babylonian inscriptions, and names closely similar upon the Nineveh tablet. Before, as well as after the exile, it was customary to give the number rather than the name of the month (e.g., Ez. iii. 1, 6, 8; Hag. i. 1, 15), although sometimes both are given (Zech. i. 7; Esth. ii. 16).

III. The Civil and Ecclesiastical Years.—Besides the ecclesiastical, there was apparently, from the earliest times, a civil year, which began in the autumn. The reasons for believing the existence and antiquity of this state of things are:

1. In Exod. xxiii. 16 and xxiv. 22 the Feast of Ingathering is said to have been "in the end of the year." 2. The sabbath- and jubilee-year began upon the tenth day of the seventh month, according to Lev. xxv. 4, 9 sq. This puts the Feast of Tabernacles in the actual beginning of the civil year. 3. The flood began in Bul, the second month, which was in autumn, according to tradition. 4. By the later Jews the years reckoned from the creation of the world, began in autumn. 5. The day of the new moon in the seventh month was by the later Jews celebrated as New-Year's Day.

(6) The Talmud expressly recognizes two beginnings to the year (Rosh hash., i.). (7) Josephus (Antiq., i. iii. 3) says, "Moses appointed Nisan (i.e., Xanthikos) as the first month of their religious festivals, because upon it he had led the Hebrews out of Egypt . . . but he preserved the original order of the months as to . . . ordinary affairs." (8) The Targum to 1 Kings viii. 2 says that the ancients called Tishri the first month.

IV. The Seasons. — Properly speaking, there are only two seasons in the Holy Land,—summer and winter. The former is characterized by cloudless heavens, heavy dews at night (Strack xvii. 16, xliii. 22), great heat by day, and cool evenings and nights (Gen. xxx. 40; Jer. xxxvi. 30). The winter begins with the sowing-time, and lasts until the later rains of March. It is a period of rain and snow. Reference is made in the Bible to various seasons,—barley-harvest, wine-making, etc.,—as was to be expected in the records of an agricultural people.


<table>
<thead>
<tr>
<th>TABLE OF HEBREW MONTHS.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>CIVIL</strong></td>
</tr>
<tr>
<td>VII.</td>
</tr>
<tr>
<td>VIII.</td>
</tr>
<tr>
<td>IX.</td>
</tr>
<tr>
<td>X.</td>
</tr>
<tr>
<td>XI.</td>
</tr>
<tr>
<td>XII.</td>
</tr>
<tr>
<td>I.</td>
</tr>
<tr>
<td>II.</td>
</tr>
<tr>
<td>III.</td>
</tr>
<tr>
<td>IV.</td>
</tr>
<tr>
<td>V.</td>
</tr>
<tr>
<td>VI.</td>
</tr>
</tbody>
</table>

YEOMANS, Edward Dorr, D.D., Presbyterian divine; b. at North Adams, Mass., Sept. 27, 1829; d. at Orange, N.J., Aug. 26, 1868. He entered Lafayette College, Pennsylvania, under the presidency of his father, and passed through the junior year, then continued academic and theological studies under his father's direction until his licensure by the presbytery of Northumberland, Penn., April 21, 1847. He was stated supply at New Columbia, Penn., from 1848 to 1854; pastor at Warrior Run, Penn., Nov. 29, 1854 (the date of his ordination), until November, 1858; at Trenton, N.J., until May, 1863; at Rochester, N.Y., until July 7, 1867, when he was installed over the Central Church, Orange, N.J., and was pastor there at his death. In 1864 he received the degree of D.D. from the College of New Jersey. Dr. Yeomans received high praise for his thoroughly idiomatic and elegant translation of Dr. Schaff's History of the Christian Church (New York, 1853) and the first two volumes of his History of the Christian Church, 1858 and 1867. He prepared a book of worship, and collection of hymns, and began the translation of Lange's
Commentary on John, but was obliged by failing health to desist in the summer of 1868. See Lange on John, p. xii.

YORK (Eboracum), the capital of Yorkshire, Eng., the seat of an archbishopric, situated on both sides of the river Ouse, a hundred and seventy-two miles north-north-west of London. It was the capital of the old kingdom of Northumbria, and the seat of its bishops, 625. Its first minister was built of wood by Edwin of Northumbria, 627, who also began one in stone before 633. The building was completed in 642, repaired in 669, burnt April 23, 741, and rebuilt 767-780. Since then, it has been burnt several times,—wholly in 1069, partly in Feb. 2, 1829, and May 30, 1840. The present building dates its beginning from the twelfth century, but was not consecrated until July 3, 1472.

"It is in the form of a cross, with a central square tower two hundred and thirteen feet high, and two other towers, each a hundred and ninety-six feet high, flanking the west front, which is highly ornamented. The extreme length is five hundred and twenty-four feet; and the extreme breadth across the transepts, two hundred and forty-nine feet. The east window is seventy-eight feet high, and thirty-two feet wide, and filled with stained glass representing about two hundred historical events. An elaborate screen contains statues of all the kings of England from William I. to Henry VI.; and upon this screen is the organ, one of the finest in the kingdom. The cathedral has a peal of twelve bells, one of which weighs eleven tons and a half, and is the largest in Great Britain."

The archbishop's palace, now the library of the dean and chapter, dates from the twelfth century, and is on the north side of the cathedral. The archbishop now lives at Bishopthorpe, near York. See the Diocesan History of York by Canon George Ormsby, London, [1883]...

YOUNG, Brigham. See Mormons, p. 1577.

YOUNG, Edward, b. at Upham, Hampshire, Dec. 15, 1684; d. at Welwyn, Hertfordshire, April 12, 1765; was educated at Winchester and at Corpus Christi, Oxford; fellow of All Souls; LL.D. there 1719; defeated as a candidate for Parliament; ordained, 1727; rector of Welwyn, 1730. He wrote three tragedies, which were acted at Drury Lane, 1719, etc.; The Centaur not Fabulous, A Vindication of Providence, and letters, essays, etc.; a poem on Resignation, with others; and the Night Thoughts, 1742-46, once extremely popular, and still famous. F. M. BIRD.

YOUNG, Patrick (Patricius Junius), Scotch scholar; b. at Seaton, East Lothian, Aug. 29, 1584; d. at Bromfield, Essex, Eng., Sept. 7, 1652. He was educated at the university of St. Andrews, 1603; M.A. at Oxford, 1605; entered holy orders; became librarian to James I. of England, 1620; and afterwards rector of Hayes and of Llanine, but retired to Bromfield, 1649. His reputation was upon his Commentary of St. Romanus, Oxford, 1633; 2d ed., 1637. Walton published, in sixth volume of his Polyglot, Young's Annotationes on the Codex Alexandrinus.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS. These are undenominational societies of young men, organized upon an evangelical basis, for the promotion of the mental, moral, social, and physical welfare of young men. Their actire, voting membership is confined to Christian young men; but large numbers of unconverted young men, without regard to denominational affiliations, become associate members for the sake of social and educational privileges. The work of the associations is carried on through the personal efforts of Christian young men themselves, laboring individually in the sphere of their daily calling, and collectively in connection with committees having charge of the reading-rooms, libraries, gymnasiums, evening educational classes, lecture-courses, prayer-meetings, and Bible-clubs for young men exclusively, board-house and employment bureaus, visitation of sick young men, etc. The associations also, as opportunity offers, hold undenominational religious services in neglected neighborhoods, in public institutions, and in the open air.

The parent English-speaking association was organized at London, by George Williams, June 6, 1844. Societies formed in Germany earlier than this date have since come into affiliation with the English-speaking associations and those of other lands. The society now bearing the name of the Young Men's Christian Association in Glasgow, Scotland, claims an origin, under a different name, prior to that of London. But the brotherhood bearing the distinctive title of the Young Men's Christian Association, which has developed into provincial, state, national, and international organization, can be traced in its origin and name distinctly to the London association, and cannot be traced behind it. And the societies claiming priority under different names belonged, rather, to the multitude of societies of Christian young men which had been formed in every period of the Christian Church, but which have not developed into the permanent and varied organization just referred to. The Montreal Association was organized Dec. 9, 1851; and that of Boston, Dec. 29, 1851. The first International Convention of the United States and British Provinces met in Buffalo, June 7, 1854. The first World's Conference convened in Paris, Aug. 19, 1855. Here the following test of membership, since known as the "Paris Basis," was adopted:—

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be his disciples in their doctrine and in their life, and to associate their efforts for the extension of his kingdom among young men."

In April, 1860, the associations of North America had about twenty-five thousand members. At the breaking-out of the civil war, many members of the associations entered the armies on both sides, and the associations naturally followed them with efforts for their welfare and that of their comrades. At the instance of the New-York Association, a special convention was called, Nov. 14, 1861, to consider the relations of the associations to the army. This resulted in the organization of the United-States Christian Commission (q.v.); and during the civil war the energies of the associations were largely absorbed in army-work. With the close of the war, a new season of growth and
activity began. In 1868 the executive committee of the convention, which had been located from year to year in different cities, was located for a term of years at New-York City (where the working quorum has been continued ever since), and has become known and incorporated as the "International Committee." The convention which met in Detroit, June 24, 1868, adopted the following test and plan of management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical; and that such persons, and none others, should be allowed to vote, or hold office."

At the Portland convention, July 14, 1869, the word "evangelical" was thus defined:—

"We hold those churches to be evangelical, which, maintaining the Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only-begotten of the Father, King of kings, and Lord of lords, in whom dwelleth all the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment."

All associations organized since the passage of the above resolution, in order to be entitled to representation in the International Convention, must limit their active, voting membership to members of evangelical churches. The formal adoption of this test by the American associations has secured for them the active sympathy of churches and Christian communities. It is only since this time, that the associations have received the real estate and buildings which are now valued at over $3,000,000, and which give the societies a fixed and in the communities where they are located. At the World's Conference of 1878, held in Geneva, Switzerland, forty-one American delegates were present; and, under their influence and leadership, a central international committee, on the plan of the American committee, was appointed, with a working quorum resident in Geneva. The number of associations in the world is now 2,671, with a total membership of about 200,000. They are grouped as follows: United States, 824; Dominion of Canada, 56; Bermuda, 1; South America, 1; England, 198; Scotland, 158; Ireland, 18; France, 65; Germany, 422; Holland, 450; Switzerland, 209; Sweden and Norway, 85; Belgium, 24; Denmark, 3; Spain and Portugal, 19; Italy, 20; Turkey, 25; Austria, 4; Russia, 7; Syria, 5; India, 2; China, 2; Japan, 2; Africa, 15; Australasia, 25; Hawaiian Kingdom, 1.

The affiliated associations of North America have organized a admirable system of intercommunication and mutual help. At the suggestion of the International Convention, and with the co-operation of its committee, about thirty State and Provincial conventions are now held annually. Each of these appoints an executive committee on the plan of the International Committee, whose territory is again subdivided into districts, with a district committee looking after the interests and work of each district. Twelve State and Provincial committees now employ, as general secretaries, whose efforts are essential in the development of this work; and the International Committee is seeking to extend it to the entire sisterhood of States. The expenditure of the international and State committees in 1882 was over $45,000; and 350 associations reported their annual current expenses as $400,370; 650 associations reported an aggregate membership of 82,375; 69 reported the ownership of buildings valued at $2,700,473; and 255 persons were employed as general secretaries or agents of the local associations and of the international and State committees. The number of these officers is increasing rapidly, having, in March, 1883, grown to over 300. The chief aim of the general secretary is to enlist and train volunteer workers, using his tact to discover the post of duty for which each member is specially fitted, and his personal influence to induce him to enter upon it. A gratifying result of this policy is the number of these officers is seen in the development of a larger and more efficient force of helpers on the various committees of the associations. Appropriate methods have been wrought out to meet with timely aid the stranger, the unemployed, the destitute, the sick, and the intemperate. The social and literary appliances have been made more effective for good, and the various religious meetings have been largely increased in number and usefulness.

The International Committee has nine secretaries. Some of these are occupied with the work of correspondence and supervision at the office of the committee, which is also a central bureau for securing and testing young men for the office of secretary in the local associations. Others are engaged in the extension and care of the work in the sections of the continent, destitute of associations, or where they are yet feeble. One secretary is employed in the central office for organizing railroad branches of the associations, and enlisting the railroad companies in their support. The contributions of the companies for this purpose now amount to $65,000 annually. Sixty railroad branches are in operation, and preliminary work is done at over twenty other points. Another secretary labors among college students. One hundred and eighty college institutions have been organized. Other secretaries are busy among German-speaking young men, commercial travellers, and colored young men in the Southern States. The magnitude of these several fields is shown by the fact, that there are, in the United States and Dominion of Canada, 1,000,000 railroad-men, 60,000 college students, 700,000 German-speaking young men, 100,000 commercial travellers, and 500,000 colored young men.

The association cause abroad is strongest in Great Britain, where a national organization has recently been effected. The associations of Germany are grouped together in several Bands. Like organizations exist in Holland and Sweden. The associations are few and feeble in Belgium, France, Russia, Spain, and Italy. Several vigorous organizations have been formed in the cities of Australasia.

The principal publications of the American associations are The Watchman, published in
Chicago; the Year-Book and other publications, about fifty in number, of the International Committee, whose office is at 23d Street and Fourth Avenue, New York; and the annual reports of the State and Provincial conventions, and of the local associations.

RICHARD C. MORSE.

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS. Upon the general plan of the Young Men’s Christian Associations, Women’s Christian Associations have been organized in various European and American cities. In America this movement dates from the year 1857, when the first association for distinctive work among young women was organized in New-York City. Ten years later a general interest in this subject resulted in the formation of associations in many of the large cities of the United States. There are now fifty-six associations in the United States and British Provinces, with an aggregate membership of about fifteen thousand. A great variety of work in behalf of young women has been undertaken. Many of the associations use their buildings as lodging or boarding houses for women, and a few have restaurants; but there is a growing tendency to emphasize such methods of educational, social, and religious work for women, as the reading-room, library, educational classes, social receptions, Bible-classes, and prayer-meetings. Employment offices are also a very general feature in this work. An effort to organize associations among young women in schools and colleges is meeting with considerable success.

The American associations hold a Biennial International Conference, which has convened six times. The last conference met in St. Louis, Mo., in October, 1881. Eighteen associations were represented by thirty-four delegates: written reports were received from many others. In twenty-two cities buildings have been secured for the purposes of the associations, amounting in value to $849,000. Monthly newspapers devoted to the interests of this specific work are issued by the associations of Cleveland, O., Philadelphia, Penn., Utica, N.Y., and Memphis, Tenn. Other publications of the society are the Conference Journal and reports of the associations.

J. P. CATTELL.

YULE, the old name for Christmas. Skeat connects the word with the Middle English youlen, yollen ("to cry out"), because it was a time of revelry. December was called the "former yule," and January the "latter yule."

YVONETUS, the supposed Dominican author of Tractatus de haeresi pauperum de Lugduno (printed in Thesaurus novus anecdotorum, edited by Martene and Durand, vol. v. pp. 1777 sqq.). Franz Pfeiffer has, however, conclusively demonstrated, that the author was the Franciscan David of Augsburg, who lived in the beginning of the thirteenth century. Manuscripts of this work are found in Stuttgart and Strassburg. It is one of the authorities in Waldensian history.

C. SCHMIDT
ZABARELLA, or DE ZABARELLIS, b. at Padua, 1539; d. at Constance, Sept. 26, 1417. He studied canon law at Bologna; lectured in his native city; was employed in various diplomatic missions; and was by Boniface IX. called to Rome to take part in the negotiations concerning the schism; but when his De schismatibus was printed at Basel, in 1565, it was put on the Index. Having returned to Padua as arch-prior by at the cathedral, he was again summoned to Rome by John XXIII.; made a cardinal, and archbishop of Florence, and sent as a legate to the Council of Constance, on whose transactions he exercised considerable influence. He was a prolific writer, but many of his works have never been printed. It is doubtful whether he is the author of Capita agendorum in concilio generali Constantiensis de formatione ecclesiae.

ZACHÆUS, Roman chief tax-gatherer in Jericho, and a convert of Christ (Luke xix. 2). He was a Jew, and his name is Hebrew מֶשֶׁר, "righteous" (Ez. ii. 9; Neh. vii. 14). In the Talmud there is mentioned a well-known Zacchæus of Jericho, whose son was the celebrated rabbi Yochanan ben Zachai. According to tradition, Zacchæus of the Gospels became bishop of Cassarea in Palestine by the ordination of Peter (Apost. Const., v. 46; cf. Clement: Homilies, iii. 63, 71, 72; Recognition, iii. 65 sqq.). A half-runned tower in Jericho, now used by a Turkish garrison, is pointed out as the house of Zacchæus. See the Bible dictionaries, s.v., and the commentaries upon Luke xix. 2–10.

ZACHARIA, Gotthilf Traugot, b. at Tauchardt, Thuringia, Nov. 17, 1729; d. at Kiel, Feb. 8, 1777. He studied theology at Kiel, Wittenberg, and Halle; and was appointed professor in 1760 at Bützow in Mecklenburg, in 1765 at Göttingen, and in 1775 at Kiel. His Bibliche Theologie (1771–75, 4 vols.) opened a new line of research. His paraphrases of the Epistles to the Romans, Corinthians, etc., were a great success. His stand-point was the supranaturalism of S. J. Baumgarten, though singularly modified by the rising rationalism.

ZACHARIAS, Pope 741–752; carried forward the aspirations of the Roman see with great adroitness and dignity in his relations with the Lombards, the Greeks, Boniface, and Pepin, whom he raised to the throne of the Merovingians. He translated the Dialogues of Gregory the Great into Greek. His lettersto Boniface are found in his Biblische Theologie—Miscellanea. In 1568 he was appointed professor at Heidelberg, where he lectured on his Summa, and gradually acquired a great reputation as one of the most learned theologians of his time. He took part with great energy in the controversy with the Antitrinitarians, and wrote De tribus Elohim (1572), De natura Dei, De operibus Dei, etc. When the Palatinate became Lutheran, he retired to Neustadt-an-der-Hardt, where he spent the rest of his life. A collected edition of his works appeared at Geneva, 1618, 3 vols. (Eng. trans. of his Spiritual Marriage between Christ and the Church (Cambridge, 1592), and of his Confession of the Christian Religion, 1599).

ZEALOT, the epithet given in Luke vi. 18 and Acts i. 13 to Simon called the Canaanite; as in Authorized Version, Matt. x. 4, Mark iii. 18), to distinguish him from Simon Peter. The Greek Καναανης is a mere transliteration of the Aramaic כנעני ("zeal"). The Zealots were one of the parties or factions in Palestine noted for their advocacy of the Mosaic law. Their founder was Judas the Galilean, also called the "Gaulonite" (Acts v. 37); but they degenerated into the Sicarii (from the Latin sicari, "a
daguerreotype "), and were then guilty of many a dark deed. They were a prominent cause of the Jewish war, and increased its horrors (Joseph. iv. 3-7).

ZEBULUN. See Tribes of Israel.

ZECARIAH (Jehovah remembers), the eleventh of the Minor Prophets. He describes himself as son of Berechiah, and grandson of Iddo, whence it has been inferred that his father died young, and that he was brought up as Iddo's son and successor (see Neh. xii. 1, 4, 16). In that case Zechariah, like Jeremiah and Ezekiel, was a priest as well as a prophet. He appears to have been born in Babylon, and to have come up, while yet young, with the first company of exiles who returned to Palestine.

I. Date. — In 536 B.C. Cyrus issued a decree permitting the captive Jews to return to their own country. More than forty thousand men with their families and slaves availed themselves of this permission, and re-occupied the land of their forefathers. Barely seven years elapsed before preparations were made for rebuilding the temple; and in the second month of the second year of the return, the foundation was laid with mingled joy and grief (Ez. iii. 11-13). Speedily, however, the work was interrupted by the jealousy of the Samaritans, who continued during the reigns of Cyrus and Cambyses to misrepresent the Jews at the court of Persia. In the reign of Gomates, the pseudo-Smerdis, they obtained a decree absolutely prohibiting the further prosecution of the work. The title turned, however, when Darius Hystaspes came to the throne. In the second year of his reign he renewed and confirmed the original decree of Cyrus, and thenceforth there was no longer any outward difficulty in the way. But by this time (520 B.C.) a great change had occurred in the views and feelings of the people. Their zeal in divine things declined; they were engrossed in the care of their private affairs; and it needed revivifying appeals to rouse them to the toils and sacrifices required for the completion of the temple. These were furnished by the prophets Haggai and Zechariah (Ez. vi. 14), and were successful; so that the building was finished in the sixth year of Darius, B.C. 515. But it is not necessary to suppose that all Zechariah's earlier prophecies were mainly directed to this end. Undoubtedly they had more or less reference to it; but they also looked farther, even to the whole character and condition of the covenant people, their dangers and discouragements, and their influence upon the future prospects of the world. So that the prophet's historical position was simply a background for his delineation of the present and coming fortunes of the kingdom of God.

II. Form and Style. — From the earliest ages, interpreters have complained of the book as obscure and difficult, — a feature which results from the predominance of symbolical and figurative language, and occasionally from the brevity and conciseness of the expressions. But in general the style is easy and flowing. Zechariah leans much upon his predecessors prior to the captivity, and yet not infrequently shows a marked individuality in thought and utterance. Sometimes his oracles are given in direct speech, at others in the relation of visions, and again in the descriptions of symbolical acts. The two latter forms are not to be ascribed to his Chaldaean education, for both are found in the older prophets; e.g., Isa. vi.; Amos vii.–ix.; Hab. iii. There are some orthographic peculiarities; but in the main the Hebrew is pure, and remarkably free from Chaldaisms.

III. Contents. — The first part (chaps. i.–vii.) consists of three portions, the dates of which are distinctly given. 1. (1. 1–6) A general introduction in the shape of a warning not to imitate the sins of their fathers. 2. (i. 7–vi. 15) Three months afterward, a series of visions, all given in one month, closely connected together, and exhibiting an orderly progress of thought in respect to God's dealings with his people. These are appropriately closed by the recital of a symbolical action,—the crowning of the high priest, that is, the glory of the man whose name is Branch. 3. (vii., viii.) Two years later, a long answer to inquiries about the need of continuing to observe fasts commemorating former former calamities. The prophet rebukes the formalism of the people, and then promises such blessings as will change fasts into festivals, and even attract the heathen to their fellowship. The second part of the book, which bears no dates, is divided into two oracles by the title prefixed to chapters nine and twelve. The general theme is the future destiny of the covenant people. (a) The First Burden (ix.–xi.) outlines God's providence toward Israel up to the appearance of the Saviour. The ninth chapter begins by recounting Alexander's conquests, and ends with the triumph of the Maccabees, interposing in the middle a dramatic sketch of Zion's King of peace (9, 10). The tenth chapter describes the increase of the people in means and numbers under native rulers. The eleventh, under the figure of the rejection of a good shepherd by his flock, offers a striking delineation of our Lord's treatment by his own people. (b) The Second Burden (xii.—xiv.) looks forward the outlook upon the future, even to the time of the end. (1) The twelfth chapter, in the first nine verses, tells of Israel's victory over trials, meaning, doubtless, the triumph of the early church over persecuting foes. (2) The remaining verses, with the first one of the following chapter, show the power of Christ's death to awaken and renew. (3) Chapters xii. and xiii. 2–6 illustrates the fruits of penitence in the abolition of false worship and false prophecy, which stand for all forms of sin. (4) Verses 7–9 show the sword drawn against the Shepherd and his flock, or Christ smitten by his Father, and his people suffering also. (5) The last chapter seems to be a general survey of the checkered course of God's kingdom in this world from beginning to end, concluding with a vivid picture of the universal reign of holiness.

IV. Messianic Predictions. — These are six in number, and represent a gradual development. (1) In iii. 8 the lowly servant, as in Isaiah and Jeremiah, is called "Branch." (2) In vii. 12, 13, as priest and king he builds the Lord's spiritual temple. (3) In ix. 9, 10, he reigns as a meek and peaceful but universal monarch. (4) In xi. he appears as a shepherd, scorned, rejected, betrayed, and (by implication) slain. The expressions are obscure, and the New Testament leaves no doubt of the application. (5) In xii. 10 his
pierced form, seen by the eye of faith, becomes a means of deep and general repentance, attended by pardon and conversion. (9) Finally (xiii. 7) the prophet, as he] perceives, becomes the redeemer and the pattern of the flock. These predictions are more numerous and emphatic than in any of Zechariah's predecessors, save Isaiah. Their Messianic character is established both by the intrinsic evidence of the utterance themselves, and by the references in the words of our Lord or his apostles.

V. THE GENUINENESS OF THE SECOND PART.

The question on this point was first raised by the learned Joseph Mede, 1653, who was followed by Blayney. Mede's objection was based upon Matthew's quotation (xxvii. 9, 10) of a passage in Zechariah, which he ascribes to Jeremiah, and upon the internal evidence of the chapters (ix.–xiv.) themselves. The former of these is now not much pressed; but the latter has been adopted and enforced by Gesenius, Ewald, Bleek, and many other eminent scholars. There is one passage, however, which was not referred to by Mede, but which has admitted many than that man quoted from one. This was very unlikely that the formers of the Old-Testament canon should have committed the gross error attributed to them.

The objections to the genuineness seem plausible at first sight, but disappear when carefully weighed; for example, Ephraim and Judah are spoken of together, as if they still existed as distinct kingdoms, which they never did after the exile. True, they are so mentioned, but only in the same way as Malachi (ii. 11) uses the name Israel, i.e., merely as designating a part of the existing population. Again: Assyria and Egypt are mentioned as formidable powers, which they were not; Persia having absorbed one, and subdued the other. The answer is, that the prophet uses these names as natural and convenient representatives of the foes existing in his day. Similar is the reply to the objection that false prophecy and idolatry did not exist in the restoration, and therefore could not be rebuked by Zechariah; viz., that in accordance with the prophetic parallelism he represents the present under the forms of the past. It is also urged that Phecenia, Damascus, and Phili stia, are set forth as foes of importance, when their power had long been broken. Here the reference is to the ninth chapter and the tenth. But in view of the liberal view has expressly said that this whole section does not admit of any explanation but that which is gained from the history of Alexander the Great. It describes his victorious march, the subjugation of the whole of Syria, and the conviction of the constant people from harm; all of which was actually accomplished. True, it was two hundred years after Zechariah's time, which is an insuperable difficulty to those who hold that prophecy confines itself to what immediately concerns the existing generation. But a critic of the liberal school has expressly postulate, what was to hinder Zechariah, or the Spirit which guided him, from upholding the small and weak restored people amid their fears of the rapacity of their neighbors, by the assurance of a very marked and specific deliverance in the distant future. Jehovah says the heavy stroke shall fall upon Damascus and all along the seacoast; but "I will encamp about mine house." The safety of the temple amid a wide-spread overthrow in every other direction was well suited to the post-exilian period, but in no sense, and in no degree, to the earlier history. And, if any earthly event merited a place on the prophetic page, it was that rapid conquest by which Alexander changed the face of the world, and paved the way for the triumph of the gospel.

Another objection cites the threatened disruption of the nation (xi. 14), "I cut asunder the staff . . . ; that I might break the brotherhood between Judah and Israel," as a gross anachronism. But, if this is to be taken literally, it will put the composition of the book back to a period prior to the secession of Jeroboam; which is simply absurd. The obvious sense of the passage is the disintegration of the nation, which could not be better expressed than by the use of the old, well-understood rupture in the days of Solomon's successor, which was the first and most serious step in the decline of the monarchy. That calamitous event was a natural figure of the bursting of the bond which united the Jews as a nation.

It is certain that there are numerous references in both parts of the book to the earlier prophets, and several distinct references to the later prophets in the second part. A full and minute conjecture of these may be seen in Wright (Zechariah and his Prophecies, p. xxxv.), an examination of which will confirm the opinion of St'shelin, that it is far more likely that one prophet quoted from many than that many quoted from one. This was so conclusive to such a critic as De Wette, that, after having declared for two authors of Zechariah in three editions of his Einleitung, he returned to the traditional view in the fourth. Upon the whole, then, there seems to be no good reason for departing from the old view, that the entire book came from the same hand. The contrary view yields no aid toward an orderly and reasonable explanation of the successive prophetic utterances, but rather embarrasses the interpretation.

Lit. — The principal writers are Vitringa (Leiden, 1734), Blayney (Oxford, 1787), Baumgarten (Brussels, 1854), T. V. Moore (New York, 1856), A. Köhler (Erlangen, 1860–65), W. F. Pressel (Gottha, 1872), Chambers (in Lange's Commentary, New York, 1874), C. H. H. Wright (Bampton Lecture, London, 1879). See also the Commentaries of Bleek (Berlin, 1837), and W. H. Lowe (Lond., 1882); and E. G. King:
ZEDEKIAH (to whom Jehovah will be just), the last king of Judah, third son of Josiah, and uncle of Jehoiachin. His proper name was Mattaniah (gift of Jehovah). Nebuchadnezzar raised him to the throne (597 B.C.) in the room of Jehoiachin, and altered his name. The new name may have been Zeckiah's own choice, and intended to express his hope of release from the Babylonish yoke. He was twenty-one at this time, and reigned eleven years; but he did not govern, for anarchy prevailed. Instances of his weakness are his bearing towards his princes, and failure to protect Jeremiah (Jer. xxxviii. 6; 29 sq.); his belief in false prophets (Jer. xxviii., xxxvi. 19); and the very striking incident, which sets the king in a very bad light,—that the princes and the people, after obeying the command of Jehovah to free their fellow country men and women from bondage, compelled those persons to return to slavery. Jeremiah announced the speedy downfall of the nation as punishment of this disobedience (Jer. xxxix. 8-22). In the fourth year of his reign, Zedekiah made a journey to Babylon to pay his respects to his lord, to procure the release of the captives, a loosening of the vassal yoke, and very probably to clear himself of suspected infidelity toward the Babylonian king. By his own conduct in his ninth year, he proved how faithless he was. He rebelled, on the strength of his hope of release from the Babylonish yoke. No sooner had this change taken place than he determined to devote his life to the evangelization of the Indians. His work among them began in 1746, and was continued for sixty-two years with unfailing courage and apostolic zeal. He labored in New York, Pennsylvania, Ohio, Michigan, and Canada, among the Iroquois, or the Six Nations, the Delaware, the Mohicans and Wampanoags, the Nanticookes, Shawnees, Chippewas, Ottawas, and Wyandots. He established in different parts of the country thirteen Christian Indian towns, which filled both the savages and the settlers with the utmost wonder. He brought many aborigines into the church of Christ and to a consistent practice of Christianity, and was instrumental in the conversion of characters most notorious, fierce, and bloodthirsty. No other Protestant missionary exercised more real influence, and was more sincerely honored among the Indians; and no one, except the Jesuit fathers, excelled him in the frequency and hardships of his journeys through the wilderness. He spoke with great fluency the Delaware, Mohawk, and native tongues. The Six Nations adopted him as a sacheam of their confederacy, gave him the name of Ganoosseracheri, and, during his stay at Onandaga, made him the keeper of their archives. He was naturalized among the Monseys by a formal act of the tribe; and for a number of years he swayed the Grand Council of the Delaware in Ohio, and prevented them from joining the British Indians in the Revolutionary War. In 1781 these Indians broke up the mission in Ohio. Zeisberger and his fellow-missionaries were captured, tried at Detroit as American spies, but acquitted. The massacre of the Christian Indians at Gnadenhütten in the following year nearly broke his heart. He led the survivors from place to place, until they found a refuge in Canada. In 1798 he brought a part of them back to the Tuscarawas Valley of Ohio, where Congress had granted the Moravian Indians a large tract of land, and established a station, which he called Goshen. There he died, a patriarch of eighty-seven years. Zeisberger wrote numerous works. The following were published: A Delaware Indian and English Spelling-Book, Philadelphia, 1776, reprinted 1816; A Delaware Indian Hymn-Book, published at Philadelphia, 1823; Lieber-kün's Harmony of the Four Gospels translated into Delaware Indian, Philadelphia, 1821; and a Collection of Delaware Indian Conjugations, published in Faier's Analeten der Sprachkunde, Leipzig, 1821. Some of his most important works remain in manuscript. For his labors, he received permission to remain in the country which he loved. He hastened back to Bethlehem, and soon after was deeply convicted of sin by a hymn which treated of the love of Christ. In answer to his fervent prayers, he found peace in believing. No sooner had this change taken place than he determined to devote his life to the evangelization of the Indians.
Lexicon, etc. These manuscripts are preserved, partly in the library of the American Philosophical Society at Philadelphia, partly in the library of Harvard University at Cambridge. Biographies: HEIM: D. Zeisberger, Bielefeld, 1849 (inaccurate); FROMMANN: Zeisberger, in Mac-cracken's Leaders of our Church Universal. De Schweinitz: Life and Times of D. Zeisberger, Phila., 1877 in Strassburg, Jan. 10, 1548. He studied successively at Mainz and Erfurt; made a journey into Italy, and served a while as soldier in the imperial army; took the degree of M.A. at Freiburg in Breisgau, 1505; taught theology in that university; was chosen rector, Oct. 31, 1517; and finally was nominated, in 1518, preacher in the Cathedral of Strassburg, and pastor of the parish of St. Lawrence. Under the influence of his own study of the Bible, and the writings of Geiler and Luther, he embraced the Reformation, and commenced in 1521 his evangelistic labors by the exposition of the Epistle to the Romans. He was the first in the city to celebrate mass in the vulgar tongue, and to dispense the Eucharist under both forms. He broke with the ecclesiastical authorities in 1523, and replied to the charge of heresy by his Christian Verantwortung, in which he eloquently pleaded for the religious renovation of Strassburg. In the same year he married Katharina Schütz (b. 1497; d. Sept. 5, 1502), a carpenter's daughter, who made him a faithful and intelligent companion and fellow-laborer. Along with six other married priests, he was summoned by the bishop before the synod at Saverne, and was excommunicated. Zell then issued Apepellatio sacerdotum maritorum, April, 1524. The magistrates continued him in his functions, and he actively engaged in the work of reconstructing the church. His house was a refuge for his persecuted brethren. With singular lar e influence of his own study of the Bible, and the writings of Geiler and Luther, he embraced the Reformation, and commenced in 1521 his evangelistic labors by the exposition of the Epistle to the Romans. He was the first in the city to celebrate mass in the vulgar tongue, and to dispense the Eucharist under both forms. He broke with the ecclesiastical authorities in 1523, and replied to the charge of heresy by his Christian Verantwortung, in which he eloquently pleaded for the religious renovation of Strassburg. In the same year he married Katharina Schütz (b. 1497; d. Sept. 5, 1502), a carpenter's daughter, who made him a faithful and intelligent companion and fellow-laborer. Along with six other married priests, he was summoned by the bishop before the synod at Saverne, and was excommunicated. Zell then issued Apepellatio sacerdotum maritorum, April, 1524. The magistrates continued him in his functions, and he actively engaged in the work of reconstructing the church. His house was a refuge for his persecuted brethren. With singular large heartedness and Christian love he extended his protection to the Anabaptists. In his view of the sacraments he held firmly to Zwingli, but he took little part in theological contests. Besides the writings mentioned, he issued Ein Collation auf die Einführung M. Anthonsi, 1523; Auslegung des Vatter Unsers; Kurze schriftliche Erklärung für die Kinder, 1534 (designed, however, apparently rather for teachers than for children). His wife wrote Entschuldigung K. Schützins für Matthes Zellen, iren Ehegenאל (a defence of her husband, now in manuscript at Zürich); Den legulren christliehen Wegweiser, 1524 (a consolatory letter to disconsolate women in Kehltingen); Klaged und Ermahnung Kath. Zellen zum Volk bey dem Grab M. Matheus Zellen, 1548 (a discourse pronounced at the funeral of her husband, now in manuscript in the University Library at Strassburg); Ein Brief an die ganze Bürgerchaft der Stadt Strassburg, 1548 (in which he defends the memory of her husband against Lutheran attacks, printed in Fussli's Beiträge, vol. v.).

LIT.—LÖSCHER: Epicedion et narratio funebres in mortem venerabilissini Dr. M. Zeelii, Strassburg, 1549; BÖHRICH: M. Zell, in Strassburger Beiträge, 1851, ii. pp. 144 sqq., and in the Mit-
Both announce the approach of punishment (Zeph. i. 2, 3, 18; cf. Jer. iv. 4, 25, vii. 7, ix. 9, xii. 4): both prophecy that the called executioners of this punishment will come from the north (Zeph. i. 10; cf. Jer. i. 15), and that Jerusalem, Judah, and the surrounding peoples, will fall under the avenging strokes of Jehovah (Zeph. i. 10, ii. 3, 8; cf. Jer. v. 2, 7, 9, vi. 12, x. 10, 25). (b) By the position of Zephaniah in the arrangement of the Minor Prophets. This arrangement was chronological (Barat 14 b.), and, in the case of the pre-exilic Minor Prophets, also according to subject-matter. The fact that Zephaniah is put with other prophets of Josiah’s time is therefore proof that he prophesied in that reign. But there remains the settlement of the question, In what portion of this long reign of thirty-one years did he prophecy? or, what is the same thing, When were the words, “I will cut off the remnant of Baal” (i. 4) spoken? Manifestly, when Josiah’s reformation had been long enough in progress to uproot the Baal-worship, all but a “remnant,” and that would not be until the closing period of his reign, when the Jehovah-worship was the only one tolerated in the kingdom, i.e., after his eighteenth year. Additional proof of this is the fact, that, according to 2 Kings xxiii. 26, 27, the prophetic voices announced the oncoming of the day of wrath in spite of the reformation. Zephaniah was probably one of those who foretold the dire event. Another expression of Zephaniah yields the same answer to the question concerning the date of his prophecy. Jehovah says through him, “I will punish the king’s sons” (children) (i. 8). This prophecy was fulfilled in the subsequent history. Jehoahaz died a prisoner in Egypt (Jer. xxii. 11, 12); Jehoiakim was carried in chains to Babylon, and finally was murdered (Jer. xxvi. 19); and Zedekiah died in blindness at Babylon. But since Jehoiakim was born in the sixth year of Josiah’s reign, Jehoahaz in the eighth, and Zedekiah in the twentieth, it will be seen that Zephaniah’s prophecy more properly dates from the close of Josiah’s reign than from any earlier period.

III. CHARACTERISTICS.—Dividing the prophets in the Old Testament into two great classes, the Zedonian kind, Zephaniah is the first of the latter. But his chief peculiarity is his employment of the words of other prophets in the expression of his own prophetic ideas. To quote a striking example (i. 7), “Hold thy peace at the presence of the Lord (Hab. ii. 20); for the day of the Lord is at hand (Joel i. 15); for the Lord bath prepared a sacrifice (Isa. xxxiv. 6), he hath bid his guests” (Isa. xiii. 3). This does not detract from his independence. It only shows, that, when the prophetic spirit impelled him, it brought to mind the former words; and this mingling of old phrases and new became the vehicle of new thoughts, a new body of living words. He was in a sense an epitomizer of his forerunners, even as Martin Butzer says, “If any one desires a compendium of the prophets, let him read through Zephaniah.”

[LIT.—For commentaries upon the Minor Prophets in general, see that art. Special commentary upon Zephaniah by MARTIN BUTZER, Com. in Zephanjam, Strassburg, 1528; LUTHER: Com. in Sophon.; J. A. NOLTEN: Diss. exeget. praefatim. in prophetiam Zephaniam, Frankfurt, a.d.O. 1719; D. V. CÖLLN: Speculumum observatum. exeg. crit. ad Zephaniam vaticiniam, Breslau, 1818; F. A. STRAUSS: Zephaniam vaticiniam commentarius illustrativi, Berlin, 1843; KLEINERT, in Lange, Bielefeld, 1868, English translation, New York, 1874.]

ZEPHYRINUS, Bishop of Rome, 199-218; the successor of Victor; occupied the chair during a dangerous period, when the Church was at once imperilled by Montanism and Monarchianism, but was himself an insignificant person, who exercised very little influence on the course of affairs. The sources of his life are EUSEBIUS: Hist. Eccl., v. vi., and the ninth book of HIPPOLYTUS: Adv. Haer. See CALIXTUS, HIPPOLYTUS, MONARCHISM, and MONARCHIANISM.

ZERUBBABEL (begotten in Babylon), the leader of the first band of returning exiles from Babylon (Ez. ii. 2); the custodian of the sacred vessels (Ez. i. 11); the governor of Judæa (Hag. i. 1). He held these high positions in consequence not only of his personal ability, but of his royal rank; for he was a lineal descendant of David, and the recognized prince of Judah (Ez. i. 8). On assuming the leadership of his people, he laid aside his Babylonish name Shallabazar (Ez. i. 8), and took the other. On arriving at Jerusalem, he and Jeshua (Joshua), the high priest, headed the revival of daily public worship and of the religious festivals, and also began, in the second month of the second year of their return, to rebuild the temple. The adversaries of the Jews stopped the latter work; and it was not for sixteen years, that under the stirring rebukes, counsels, and prophecies of Haggai and Zechariah, the work was resumed, and completed by the joint efforts of Zerubbabel and Jeshua. Zerubbabel was one of our Lord’s ancestors (Matt. i. 12; Luke iii. 27).

ZI’DON, or SI’DON, the present Saida, was situated on the Mediterranean, in lat. 33° 34’ N., about twenty miles north of Tyre, and built on a low promontory, which juts out into the sea from the narrow plain at the foot of Lebanon. In ancient times it was the largest, richest, and most powerful city of the Phœnicians: hence it was called “the mouth of Canaan” (Gen. x. 18; 1 Chron. i. 13), “the mother of Tyre;” and the Phœnicians were often simply called “Zidonians” by the Hebrews, Egyptians, Greeks, and Romans. It continued a prosperous and important place, having its own kings, even after the rise of Tyre. But after its conquest by Alexander, and the foundation of Alexandria, it lost its mercantile prominence, and gradually, also, its national character. It became a Greek city; and only a few of its manufactures, its glass and its perfumes, were known in the world’s market. Christianity early gained a foothold there (Luke vi. 17; Acts xxvii. 3), and in the second century it became the seat of a bishop. During the crusades it was several times taken and fortified by the Christians, and retaken and burnt down by the Moslems. From its ruins, however, many relics, both Christian and Phœnician, of great antiquarian interest, have been dug up; the most remarkable being the marble sarcophagus of MARTIN BUTZER, which in 1806 was brought to Paris. See SCHLOTTMANN: Die Inschrift Esdranuzares, Halle, 1868; PRUZ: Aus Phönicien, Leipzig, 1876.
ZINZENDORF, Nicholas Lewis, Count von, the resuscitator of the Moravian Church, and for many years its leader; b. at Dresden, May 26, 1700; d. at Herrnhut, May 9, 1760. Six weeks after his birth, his father, one of the ministers of the Saxon cabinet, died. His mother took him to her home at Gross Hennersdorf, in Upper Lusatia. When he was four years old, she married the Prussian field-marshal, Von Natzmer, and removed to Berlin. Young Zinzendorf remained with his grandmother, the Baroness von Gersdorf, and a personal friend of Spener. Her unmarried daughter, the Baroness Henrietta, belonged to the same school of thought and practice. These two godly women, with the assistance of a private tutor, educated Zinzendorf until his tenth year, and shaped his religious character. He was an extraordinary child, and manifesteda precocious piety which has rarely been equalled. Christ was the end and aim of his daily life. He loved him with his whole heart, abode in a childlike fellowship with him, wrote letters to him in which he poured out his religious feelings, and threw these letters out of the window, confident that the Lord would receive and read them. What he said of himself in after-years holds good of his childhood also: “I have but one passion; and it is He, only He.” Hence, throughout his whole career, his theology remained a theology of the heart, and he never allowed his understanding to interfere with his faith. When he was ten years old, he entered Francke's grammar-school at Halle. There he met with other pious lads, and took the lead in organizing among them the Order of the Grain of Mustard-Seed,—a juvenile association having in view personal godliness and the spread of the gospel. Baron Frederick de Watteville was his most intimate friend; and with him he made an additional compact, whose aim was the conversion of the heathen, and especially of those for whom no one else would care. In his sixteenth year he entered the university of Wittenberg. His inclina-
ZINZENDORF. 2574 ZINZENDORF.

The Guardian, Count Otto Christian Zinzendorf, and his other relatives, including even his pious grandmother, were shocked at the thought that a Christian should become a preacher. In obedience to their express commands, he studied law, with a view to entering the service of the State; privately, however, he devoted himself to theology. After having finished his course at the university, in 1719 he began his travels, as was the custom of young noblemen in that day. He first visited various parts of Germany. In the picture-gallery at Dusseldorf he saw an Ecce Homo, with this inscription, "Hoc feci pro te; quid facies pro me?" He made a deep impression upon him, and induced him to consecrate himself anew to Christ. Continuing his journey to Holland, he spent some time at the university of Utrecht, and then proceeded to Paris. In this city he became intimate with the devout Cardinal Noailles, and formed the acquaintance of other distinguished men. He was introduced at court, where he won the special regard of the regent's mother; but in all places he boldly confessed Christ, and kept himself unsullied from the world. Having returned to Saxony in 1721, he again yielded to the wishes of his family, declined with deep regret the position which Francke offered him at Halle, as the successor of Baron von Canstein in the Bible House, and accepted a judicial councillorship at Dusseldorf, with this inscription, "Ecce Homo," — he took up his abode, now in Germany, then in Holland, and again in England, furthering the gospel, and establishing Moravianism wherever he came. Moreover, he went out on many evangelistic journeys alone, or with only a few companions. In 1739 he visited St. Thomas, and three years later came to America (November, 1741). He spent more than a year in this country, laboring among the Germans, especially the Lutherans; organizing the so-called "Covenant of the Four Brethren." Its object was the spread of the religion of the crucified Saviour (Die Universalreligion des Welthain) in all the world. The means to be employed in accomplishing this work were the preaching of the Word, itinerant evangelists, schools, publications, and correspondence. But, the more Zinzendorf urged this enterprise, the more evident it became that it did not constitute the mission to which he had been called of God; whereas Herrnhut, that settlement of refugees from Moravia and Bohemia which had been established on his estate, continually increased in population and importance, until it comprised a body of several hundred souls. By slow degrees Zinzendorf realized that his work lay among the Moravian Brethren. In 1727 he resigned his office at Dresden, and took up his abode at Berthelsdorf. Soon after, he met with a copy of the Ratio Disciplina of the Bohemian Brethren, as published by Bishop Amos Comenius. This work made a very deep impression upon him, and he now resolved to do all in his power to bring about a resuscitation of the Brethren's church. But the resolution God himself set his seal. In August of the same year a wonderful outpouring of the Holy Spirit took place at Herrnhut. From this time until his death, the biography of Zinzendorf is identical with the history of the Moravians. He became their leader; shaped their development according to that fundamental idea, which he never relinquished, of constituting them "a little church within the Established Church;" introduced nearly all their peculiar usages; furthered in every possible way their foreign missionary work; secured for them the episcopal succession of the Bohemian Brethren, and was himself consecrated a bishop by Bishops Jablonsky and Nitschmann (1737); induced various Continental governments and the Parliament of Great Britain to acknowledge their church; spent nearly his entire property in their behalf; and in all other respects promoted their welfare with a most self-sacrificing spirit. At the same time he embraced every opportunity to labor for Christ's kingdom in general, and never allowed himself to be bound by denominational restraints. His course awakened great hostility. He was often misunderstood and misrepresented; sometimes he gave just cause for offence by his extravagant utterances. A flood of polemical writings was poured out against him, and in 1736 he was banished from Saxony. But this measure helped to spread the cause which he represented. Surrounded by his family and his principal assistants,—constituting together what he called "The Church of the Pilgrims," — he took up his abode, now in Germany, then in Holland, and again in England, furthering the gospel, and establishing Moravianism wherever he came. Moreover, he went out on many evangelistic journeys alone, or with only a few companions. In 1739 he visited St. Thomas, and three years later came to America (November, 1741). He spent more than a year in this country, laboring among the Germans, especially the Lutherans; organizing the so-called "Congregation of God in the Spirit," that is, a sort of evangelical alliance among the German religious denominations of Pennsylvania, which were represented in a union synod, an undertaking that proved to be a total failure; preaching the gospel wherever he found an opportunity; establishing a Moravian church at Bethlehem; and going out on missionary journeys to the Indians, the last of which extended as far as the Wyoming Valley, where, in all probability, he was the first white man to pitch his tent. His work in America was again misunderstood, and led to the most unfortunate complications, especially with the Lutherans. The ideal which inspired him was too lofty for that time of sectarian bigotry and disputes. He was more than a century in advance of his age. And yet he was not victorious from the attack that was made upon him and from all the persecutions to which he was subjected. In 1749 the Saxon Government not only rescinded the decree of banishment against him, but also begged him to establish within its jurisdiction more settlements like that at Herrnhut. Some of his worst enemies became
his friends: the assaults of those who remained hostile made no more impression upon him, says his biographer, Bishop Spangenberg, than the waves of the sea beating upon a rock. He died in peace, on the 8th of May, 1760, at Herrnhut, honored by many in many parts of the world. Thirty-two presbyters and deacons, from Germany, Holland, England, Ireland, North America, Greenland, and other countries, bore his remains to their last resting-place. His tombstone describes his work in these brief words: "He was ordained to bring forth fruit, and that his fruit should remain." However great and distinguished a place Zinzendorf occupies in the history of the church of God, he was by no means without faults. His lively imagination and joyous piety often led him to give expression, both in his public discourses and in his writings, to sentiments that were sensuous and objectionable; he occasionally developed biblical doctrines to extremes unwarranted by the Bible; at times he appealed to his feelings for the decision of a question, instead of to the law and the testimony; and, while his love to his fellow-men not unfrequently moved him to yield to human solicitation, he so often let his Lord wonder him too severe and fiery. But all these and other faults were more than counterbalanced by the noble traits of his character. To the day of his death, Christ his Saviour remained to him all, and in all. He lived only to his glory, and in all, he corresponded and conversed with kings and princes, that he might bring them to Christ: to do good to his fellow-men for Christ's sake was his highest joy. He had the rare faculty of knowing how to deal with the highest and the lowest. He corresponded and conversed with earthly possessions, honors, and fame were to him as nothing in comparison with Christ: to do good to his fellow-men for Christ's sake was his highest joy. He had the rare faculty of knowing how to deal with the highest and the lowest. He corresponded and conversed with kings and princes, that he might bring them to the Saviour; and he followed the Indian savage into his wilderness, that he might tell him of Christ. His personal appearance was distinguished and noble. He had a piercing and yet benevolent eye; his countenance reflected the divine peace which filled his heart and the joy which he received from the Lord, and which he gave him. It was impossible to approach him without becoming conscious of an inner life hidden with Christ in God. He was affable and kind in his social intercourse, but no one ever became familiar with him. His public ministrations were in the highest degree priestly, instinct with a dignity and power that never failed to impress. The writings of Zinzendorf, comprising sermons, hymnals, catechisms, historical collections, devotional and controversial works, number more than one hundred and fifty; but the most of them are obsolete. Several years after his death a selection of his sermons was published in 1545, Geistliche Gedichte (les Grafen). Other republications are: JESUS geh' voran ("Jesus still lead on," etc.), etc. Zinzendorf has had numerous biographers. The most important are the following: SPANGENBERG: Leben von Zinzendorf, 1773-75, 3 vols.; SCHRAUTENBACH: Graf v. Zinzendorf, Gadua, 1851; VERBEEK: Graf v. Zinzendorf, Gadua, 1845; DUVERNAY: Kurzgefasste Lebensgeschichte Z., Barby, 1753; VAXHANGEN VON ESE: Leben Z., Berlin, 1810; MÜLLER: Bekennnisse merkwürdiger Männer, Part 3, 1775; THOLUCK: Verschiedene Schriften, i. No. 6, 1839; SCHÜDER: Z. und Herrnhut, Norderhausen, 1857; BOYET: Le Comte de Zinzendorf, Paris, 1860, 2 vols., Eng. trans. entitled The Banished Count, London, 1865; BURKHARDT: Zinzendorf u. die B. G., Gotha, 1866, reprinted, in an enlarged form, from Herzog's Encyclopädie. BISHOP E. DE SCHWEINITZ.

ZION, or SION (sunny), strictly speaking, the south-western hill of Jerusalem, although sometimes used as a synonyme for the entire city, and sometimes symbolically. It was bounded on the south by the Valley of Hinnom; on the west, by the "Valley of Gibon;" a part of Hinnom, originally two deep valleys with precipitous sides, but now partially filled up; while on the north there was no such definite boundary, but the hill extended to the Jaffa gate. It is 2,539 feet above the Mediterranean, and 105 feet higher than Moriah, on which was the temple. Zion is first mentioned in Josh. xv. 63 as a Jebusitic stronghold. David took it, and built upon it his palace; and it was the site of his capital, the "city of David" (2 Sam. v. 7), and eventually the aristocratic portion of Jerusalem. Josephus never speaks of it as Zion, but as "the city of David," "the upper city," and "the upper market-place." Here built a palace upon its north-west corner, which became the praetorium, the residence of the Roman procurator (Mark xv. 16). It was the last part of the city to yield to the Romans under Titus (War, VI., viii.). The name "Zion" occurs six times in the historical, and a hundred and forty-eight times in the poetical and prophetic books of the Old Testament, and seven times in the New Testament; making, in all, a hundred and sixty-one times in the Bible. In the later books it is sometimes used symbolically.

The present wall around Jerusalem includes only half of Mount Zion, but the only building outside it is the tomb of David. Upon the part of the hill from Zion gate, southwards towards the Jaffa gate, are the Christian cemeteries; and another part is under cultivation (cf. Jer. xxxvi. 18; Mic. iii. 12). See JERUSALEM and the Bible dictionaries.

ZIZKA, John. See Hussites, Utraquists.

ZO'AN, the present San, the Avaris of Manetho, and the Tanis of the Greeks; a city of Lower Egypt; was situated on the eastern bank of the ancient Tanitic branch of the Nile, in latitude 31° N. It was an exceedingly old city, built seven years after Hebron (Num. xxxii. 29), and fortified by the shepherd-kings. According to tradition, it was the place of the meeting between Moses and Pharaoh; and in "the field of Zoan" (Ps. lxxviii. 12, 43) God's wonders were wrought. The mounds and ruins which surround the present city are very extensive; and interesting dis-
coveries have recently been made there by
Bruges-Bey.
ZWIRY, one of the cities of the plain (Gen. xiii. 10); originally called Boz (Gen. xiv. 2); was spared from the destruction which overtook Sodom; and became the refuge of Lot (Gen. xix. 20-30). Its exact location has not been identified. It was included in the view Moses had from Pisgah (Deut. xxxiv. 9). The prophets place it among the cities of Moab (Isa. xv. 6; Jer. xlviii. 31).
ZO'BA, or ZO'BAH (station), that part of Syria between the north-east of Palestine and the Euphrates; the home of a powerful people who were frequently at war with the Israelites (1 Sam. xiv. 47; 2 Sam. viii. 9 sqq.; x. 6 sqq.; 2 Chron. vii. 9). The region is rich in natural resources, but is now deserted save by the wandering Bedouin.
ZOLLIKOFER, Georg Joachim, b. at St. Gall, Aug. 5, 1730; d. at Leipzig, Jan. 22, 1788. He was educated at Bremen, studied theology at Utrecht, lived from 1748 to 1753 in Francfort as tutor, and was in 1758 appointed pastor of the Reformed Congregation in Leipzig. He was considered one of the greatest preachers of his time. The collected edition of his sermons (1798-1804) comprises fifteen volumes [Eng. trans., London, 1803-15, 10 vols.]. His tombstone characterizes him very aptly by telling us that he is now "conversing in the sphere of the spirit with Socrates and Jesus." He was, however, not one of the common herd of rationalists, though he held that "conversion" was not necessary to everybody, but only improvement and progress. He also published a number of devotional books [some of which have been translated; e.g., Exercises of Piety (London, 1796) and Devotional Exercises and Prayers]. See R. FISCHER: Geitenschrift, and DÖRING: Deutsche Kanzelredner, Neustadt, 1830. PALMER.
ZONARAS, Johannes, b. in the last part of the eleventh century; d. in the middle of the twelfth; was secretary to the Byzantine emperor Alexius Comnenus, but retired in 1118 to the monastery of St. Elijah in Mount Athos, and devoted himself to theological and literary studies. His Chronicle, from the creation, till the death of Alexius (edited by Hieronymus Wolf, Basel, 1557; Du Fresne, Paris, 1866; Pinder, Bonn, 1841-44, 2 vols.), is a mere compilation without interest. Of more value is his Commentary on the Synagoga of Photius, the best edition of which appeared in Paris, 1810, together with a Latin translation. See MORTREUIL: Histoire du droit Byzantin, Paris, 1843, tom. iii. pp. 429-428. He also wrote scholia to the New Testament, Commentaries on the poems of Gregory Nazianzen, etc.
ZOROASTER. See PARSIEISM.
ZOSIMUS, Bishop of Rome, 417-418; the successor of Innocent I.; was a Greek by birth. He began his reign by cancelling the condemnation of St. Pelagius and Celestius, issued by several African synods, and confirmed by his predecessor. But when the African bishops refused to yield, and, after a new synod of Carthage, obtained a sacrum rescriptum against the Pelagians from the Emperor Honorius, Zosimus and Celestius saw fit to retract, and confirmed also Pelagius in an Epistola tractatoria, or encyclical to the Eastern Churches. See SCHROCK: Kirchengeschichte, Leipzig, 1792, viii. 148. NEUDECKER.
ZWICK, Johannes, b. at Constance, 1420; d. at Bischofszell, Oct. 23, 1542. He studied theology and canon law in Constance and Basel, took his degree in Padua, and was considered a rising light in the Roman camp, when he became acquainted with the writings of the Reformers; went to see Zwingli in Zürich, and inaugurated his entrantures upon his first pastoral charge at Riedlingen, by marrying. In 1525 he was expelled from Riedlingen; and then settled in his native city, where he contributed much to the establishment of the Reformation by his preaching, his disputations, his devotional publications, especially hymns, and his re-organization of the whole department of public education. His activity, however, was by no means confined to Constance, but extended to Wurttemberg and the whole of south-western Germany. In the union negotiations he took an active part. A collection of his letters is found in manuscript in Constance.
ZWINGLI, Heinrich, b. at Wildhaus, an Alpine village in the canton of St. Gall, Jan. 1, 1484; d. Oct. 11, 1531, on the battlefield of Kappel, whither he had accompanied the Protestant army as chaplain. Zwingli's parents were peasants, grave and well-to-do people. One of his uncles was deacon of Wesen; another, abbott of Riedlingen. As he was an uncommonly bright boy, eager to learn, and with a talent for music, he was destined for the church, and educated in the schools of Basel and Bern. In 1499 he entered the university of Vienna, where he went through the common course of philosophy, acquired the friendship of Vadian and Glarean, and made the acquaintance of Faber and Eck. In 1502 he returned to Basel, where he taught school, studied theology, lived in intimate intercourse with Leo Jud, and heard Thomas Wytttenbach. In 1506 he was ordained a priest, and appointed pastor of Glarus.
In Glarus, where he lived for ten years, he learned Greek, an arduous task, as he had none to help him along; studied Plutarch and Plato, and the Bible; copied the Epistles of Paul, in order to have them always with him; read Origem, Chrysostom, Jerome, and Augustine, also Wiclif, Petrus Waldus, Hus, and Ficus de Mirandola; and entered into correspondence with Erasmus. He became a learned man; and his scholarship, no less than the earnestness and energy he evinced in the discharge of his pastoral duties, and the great charm of his personal address, attracted attention. From the Pope he received the legend, Cardinal Schinner, a pension of fifty golden a year for the continuation of his studies. As a humanist, and a pupil of Wytttenbach, his relation to the doctrinal and disciplinary system of the Church of Rome was somewhat free; but there was nothing anti-Romanist or distinctly evangelical in his ministration. Its character was moral rather than religious, and so were his first publications,—Der Labyrinthe and Fabelisch Gedicht von einem Ochsen und etlichen Thieren, 1510, 1511. Switzerland was at that time the barracks of Europe. Tens of thousands of young men hired themselves out every year as mercenaries; and foreign powers, France, the emperor, the Pope, inundated the country with
ZWINGLI. 2577

enrolling agents, and paid regular pensions to the nobility in every canton in order to control the policy of the council... The result was the gradual decay of the old, stern republican virtues, and a steadily increasing profanity and corruption. Zwingli, who, while pastor of Glarus, several times accompanied such regiments of Swiss mercenaries as their chaplain, saw the evil in all kinds of the soldiers. The result it with the same pertinacity, both in the above publications and in his sermons. More especially he opposed the alliance with France; but, as the French party had the majority in the council of the canton, he was pursued with slander and chicanery to such a degree, that in 1518 he was glad to leave Glarus, and accepted the office of preacher at Einsiedeln.

Einsiedeln, in the canton of Schwyz, was the most celebrated place of pilgrimage in the country. Hic est plena remissio omnium peccatorum ("Full forgiveness of all sins can be had here") was written over its gates; and pilgrims, not only from Switzerland, but from the whole Southern Germany, flocked around Zwingli. Zwingli, who knew what waste of human strength, what disturbance of human life, what suffering to the human heart, is the inevitable result of such superstition, turned away many a pilgrim by his sermons, to seek for consolation in some other way. He made no open attack. But he did not conceal, either, that he was fully aware of the horrible discrepancy between the ordinances of the Church and the ordinances of the Bible. He asked Cardinal Schinner, the papal legate Pucci, the Bishop of Constance, to employ their influence and power for the abolition of gross misuses and the restoration of a pure preaching of God's word. In 1517 he began to discuss with his friends the possibility of abolishing the Papacy; in 1518 he drove the indulgence-seller, Samson, out of the canton by his open denunciations. The cardinal, the legate, the bishop, kept silent. The preparation for the rising which was to come was a titular chaplain to the Pope. But they mistook the man with the large, calm eyes, and the firmly-set mouth. In December, 1518, the "papal chaplain" accepted a call as preacher at the cathedral of Zurich, and the storm drew nearer, slowly but irresistibly.

On New Year's Day, 1519, he entered the pulpit of the cathedral of Zurich for the first time, and announced to his hearers, that, in a continuous series of sermons, he would preach on the life of Christ such as it was set forth in the Gospel of St. Matthew, and such as he had come to understand. It was held in the city-hall of Zurich, Jan. 29, 1523. About six hundred persons were present. The Bishop of Constance was represented by his vicar-general, Faber. For the occasion, Zwingli had drawn up sixty-five theses, in which he maintained that Christ is the only means of reconciliation with God, the only way to salvation, while the whole apparatus gotten up by the Church of Rome—papacy, mass, intercession of the saints, absolution, indulgences, etc.—is a vain thing; that Scripture is the highest, and, indeed, the only authoritative, guide, while the whole scheme laid out by the Church of Rome—priesthood, confession, fasting, penance, pilgrimage, monasticism, etc.—is a dangerous delusion. Both the formal and the material principles of the Reformation are set forth in these theses with great completeness, and applied with merciless logic. But the most characteristic and original feature in them is the new principle which is
added,—the principle of ecclesiastical polity, which has exercised so decisive an influence on the whole development and organization of the Reformed Church. The congregation, and not the hierarchy, say the theses, is the representative of the Church; and to the congregation, consequently, and not to the hierarchy, belongs the right of considering the discrepancies which may arise between the doctrine and the practice of the Church. The administration of the Church belongs, like all administration, to the State authorities,—a proposition which at once overthrows the whole fabric of the Church of Rome. But, the theses add, if the State authorities go beyond the ordinances of Christ, let them be deposed. The disputation ended with a complete victory for Zwingli: the Reformation was formally adopted for the territory of Zurich. An artfully written letter was addressed by Pope Adrian VI. to Zwingli, denouncing him as prater sedem papalem ("every thing but the papal chair") was within his reach; but it failed to impress him. He published an explication of his theses, Uelegen und Gründ der Schlussreden oder Artikel, and began the gradual carrying-out of the necessary reforms in practical life. In June the female convents in the city and in the country were closed by the magistrates, without any preliminary conference with the bishop, and the nuns were sent back to their homes. In September the chapter of the cathedral was dissolved, and transformed into an educational establishment for theological students. April 2, 1524, the real but not formal marriage of Zwingli with Anna Reinhard was celebrated in the cathedral; and many of his colleagues followed his example. Meanwhile the question of the necessary reforms of the ritual began to cause considerable excitement. In September, 1523, Zwingli published his De Canone Missae epichiresis, which in August, 1524, was followed by his Antibolon adversus Emserum. In these two pamphlets he for the first time broached his views of the Lord's Supper. It was, however, the question of the admissibility of images which attracted most attention; and in order to calm down the public mind, and prevent a second religious disputation which at one time was threatened, Zwingli promulgated the Peasants' Act (Feb. 26, 1526). About nine hundred persons were present. Vadian presided. The conclusions arrived at were, that images are forbidden by Scripture, and that the mass is not a sacrifice. Shortly after, the images disappeared from the churches, together with the organ and the relics. A number of festivals, processions, and ceremonies, were abolished; and at Easter, 1525, the Lord's Supper was for the first time celebrated in the Reformed manner, with the white spread table instead of the altar, the laity partaking of the cup, etc. In the same year Zwingli published his Commentarius de vera et falsa religione, the most complete, though not a systematic, presentation of his views.

Thus the Reformation had been established in Zurich through a gradual and peaceful development, without violence, almost without disturbances. Nevertheless, the situation was by no means simple, for the Abbot of St. Gall and the Landgrave Philip of Hesse succeeded in gathering together all the principal representatives of the opposing views at the Conference of Marburg, October, 1529, and for a time the controversy subsided; but it did not remain a secret to the world, that there existed a discord between the evangelical and the Roman-Catholic churches.

Meanwhile, the Reformation made rapid progress in Switzerland. By the conference of Jan. 4, 1528, at which Zwingli was present, the city of Bern was gained for the Reformation; and soon after, Basel, St. Gall, and Schaffhausen followed the lead. The Babtists caused much embarrassment, and even some danger. They appeared at Zurich as early as 1523 (during the second disputation), represented by Grebel, Manz, and others, and demanding the formation of a holy congregation, from which all members who were not thoroughly regenerated and sanctified should be excluded. Zwingli held two conferences with them (March 20 and Nov. 30, 1525), and wrote against them, Von Tauf aus Wiedertauft und von Kinderlauff, May 27, 1525. But the peculiar manner in which they blended social and political radicalism with their religious enthusiasm, and their apparent connection with the peasant revolt in Germany, made more energetic measures necessary. By a decree of March 7, 1528, the magistrates put the jealousy of drowning on re-baptisms. At the same time the attacks of the Roman-Catholic Church on the Reformation in Zurich became more and more vehement. They were directed through the union. At a diet of Lucerne, Jan. 26, 1524, the united canton decided to send a solemn embassy to Zurich, warning her from abandoning her old, time-honored traditions, and complaining of certain innovations already introduced. But Zurich answered (March 21), that, in matters referring to the word of God and the salvation of souls, she would brook no interference. A new embassy of July 12, same year, threatened Zurich with excommunication from the union, and the city immediately began to prepare for war. The invitation to the great disputation of Baden, where the Roman-Catholic Church was represented by Faber and Eck, Zwingli declined, as he knew that he could not accept it with safety. The Romanists gained a cheap victory, and the diet put Zwingli under the ban. To these difficulties was added the controversy with Luther, which finally split the whole reformational movement into two hostile camps. It was Carlstadt's exposition of the doctrine of the Lord's Supper which occasioned Zwingli to give a full presentation of his views in the address to Alber, Nov. 16, 1524. All circumlocutions or ambiguous phrases are here avoided, and the symbolical conception of the copula of the words of institution (est = significat) is formally adopted. In the course of the controversy, Zwingli further published, Subsidium niae coronis de Eucharistia (Aug. 17, 1526), Uber Doctor Martin Luthers Buch (Aug., 1528), all distinguished by clearness and moderation; while the rejoinders of Luther are somewhat unattractive, both in form and tone. Finally, Landgrave Philipp of Hesse succeeded in gathering together all the principal representatives of the opposing views at the Conference of Marburg, October, 1529, and for a time the controversy subsided; but it did not remain a secret to the world, that there existed a discord between the two evangelical churches as deep and as passionate as that between the evangelical and the Roman-Catholic churches.

Meanwhile, the Reformation made rapid progress in Switzerland. By the conference of Jan. 4, 1528, at which Zwingli was present, the city of Bern was gained for the Reformation; and soon after, Basel, St. Gall, and Schaffhausen followed the lead. The Babtists caused much embarrassment, and even some danger. They appeared at Zurich as early as 1528.
ZWINGLI.

2579

ZWINGLI.

their head, concluded a separate alliance; and the
following spring Archduke Ferdinand of Austria
became a member of that alliance. April 21,
1529, Zurich, St. Gall, etc., formally protested
against such a mixing-up of foreign princes with
the internal politics of the union, but the answer
they received was very chilling. A month later on
(May 29, 1529), a Protestant pastor from Zurich
was seized on the public highway, carried into
Schwyz, tried for heresy, and sentenced to be
burned. Zurich immediately declared war, and
marched her troops into position, according to a
plan of operation probably drawn up by Zwingli.
He stood with the bulk of the army at Kappel,
and the battle was about to begin, when mediators
succeeded in preventing bloodshed; and a peace
was negotiated June 25, 1529. Zwingli was not
satisfied with the conditions of the peace, but
predicted that they would cause still graver con-
flicts. During the Conference of Marburg he
had by Landgrave Philipp been induced to take
up a plan of forming a great coalition against
the ambitious schemes of the House of Austria,
and preliminary negotiations were opened with
Venice, France, and other countries. At the
same time he labored with great enthusiasm and
energy for a reconstruction of the Swiss Union.
The threads of the different plans became en-
tangled; and at one time Zwingli's position
was doubtful, even in Zurich. His theocratic ideas
of civil government he had carried through with
great severity, and discontent with him was actu-
ally brooding in the city. His wide political
plans were used against him as a weapon of attack.
He understood the situation very clearly; and
on June 26 he appeared before the council, and
handed in his resignation. The city was taken
by surprise. All opposition grew dumb, and
Zwingli's power was again almost without any
restrictions. But only a few more moments were
left to him. A famine in the Roman-Catholic
cantons, and the rigid system of prohibition which
Zurich maintained against the advice of Zwingli,
brought about the conflict. On Oct. 10, 1531,
the army of the Roman-Catholic cantons stood on
the frontiers of Zurich. On the following morn-
ing Zwingli accompanied the troops of Zurich.
At Kappel it came to a desperate battle. The
troops of Zurich were utterly routed. Among
the fallen was Zwingli: bending over a dying
man, to comfort him, he was hit himself with a
spear. His last words were, "They can kill the
body, but not the soul."

Huldreich Zwingli was a well-balanced nature,
wholly free from eccentricities, with a mind of
large dimensions, and a character of great and
nobility of a fall and of the propagation of heredi-
tary sin, the ideas of the intercession and royal
office of Christ, he rarely touched. He took an
active interest only in those doctrines which have
a direct and practical bearing on the relation
between God and man,—the way in which God
communicates himself to man, and through man
to the world; the indwelling of the Spirit of God
in man, and the unity thereby effected between
God and man; Christ as the great example en-
tailing responsibility on every one who looks at
it; faith as an organ, not of receptivity, but of
spontaneity, etc. His writings have in a literary
respect no particular merits; and he himself
thought, that, as soon as the Bible was studied as it
ought to be studied, they would prove superfluous,
and fall into oblivion. The first collected edi-
tion of them is that by Guatih, his son-in-law,
Zurich, 1545: the last and most complete is that
by Schuler and Schulthess, Zurich, 1828—42,
supple-
ment, 1881. His correspondence with Ecologus
verted to Basei, 1536. Selections from
his works have been made by Usteri and Vogelin,
Zurich, 1819, 3 vols., and translations into High
German by R. Christoffel, Zurich, 1843—46, 11
vols. [The following translations into English
are mentioned by Lowndes: The Rekzenyte and
Declaration of the Faith and Belefe of Huldrike
Szwiny, Zuryk, 1545 (another trans. Geneu, 1555);
Certeigne Precptes, gathered by Hulricus
Zwinglius, declaring howe the ingenius Youth ought
to be instructed and brought unto Christ, Ipswich,
1548; The Detection of ye Blasphemies and errors
of them that say they offer up the Badge of Christ in
their Masse, London, 1548; A briefe Rehearsal of
the Death, Resurrection and Ascension of Christ,
London (n.d.); The Ymage of bothe Pasioners,
London, 1550; A short Pathwaye to the ryghte and
true Understanding of the holye and sacred Scrip-
tures, Worcester, 1550.]

LIT.—The oldest and reliable sources of
Zwingli's life are the biographies by Oswald
Myconius, an intimate friend: Die Huldrich
Zwingli fortissimi in eundem obitum, & obit et obit, 1532, republished by Neander in Vita qua-
tuor Reform., Berlin, 1841; and that by Heinrich
Bullingier: Reformationgeschichte, nach dem Aut
ographen herausgegeben von J. J. Hottinger und H.
Vogel, Frauenfeld, 1838, 3 vols. Of modern
biographies may be mentioned those by J. M.
Schuler (Zurich, 1819), Sal. Hess (Anna Rein-
hard, Guttin u. Wittwe von Zwingli, Zurich, 1819),
J. J. Hottinger (Zurich, 1842; Eng. trans., Har-
rush, 1857), R. Christoffel (Elberfeld, 1857;
Eng. trans., Edinburgh, 1858); [J. C. Mörkofe
(Leipzig, 1857—60, 2 parts); G. A. Hoff (Paris,
1882).] For his theological system, see Zeller:
Das theologische System Zwingli's, Tübingen, 1853;
Siegwart: U. Zwingli, der Character seiner Theol
ologie mit besonderer Rücksicht auf Picas Mirandula, Stut-
ttgart, 1855; [H. Störri: Zwinglistudien, Leipzig,
1895; K. Marthaler: Uber Zwingli's Lehre
von der Himmelsmacht, Glauben, Zurich, 1889; H. Bavinck: De ethiek
can Ulrich Zwingli, Kampen, 1880. Of recent
minor writings may be mentioned, J. Werder:
Zwingli als politischer Reformer, Basel, 1882 (pp.
27); H. Störri: Ulrich Zwingli, Hamburg, 1882
(pp. 50); A. Ericsson: Zwingli's Tod u. dessen
Beurtheilung durch Zeitgenosse. Zumeist nach un-
<table>
<thead>
<tr>
<th>ZWINGLI.</th>
<th>2580</th>
<th>ZWINGLI.</th>
</tr>
</thead>
</table>
APPENDIX.

The unsigned hymnological articles in this Appendix, with the exception of those on the Cary sisters and Gustav Schwab, have been contributed by the Rev. Professor F. M. Bird of Lehigh University, Penn.

AC'CAD. See SHINAR.

ADAMS, Mrs. Sarah Flower, b. at Harlow, Essex, Feb. 22, 1805; d. Aug. 13, 1848; was the second daughter of Benjamin Flower, a well-known Liberal, and long editor of the Cambridge Intelligencer. In 1834 she married William Bridges Adams, an engineer and a writer of some eminence. She published Vivia Perpetua, a dramatic poem, 1841, and The Flock at the Fountain, a catechism with hymns, 1845. Her pastor in London was the able and distinguished William Johnson Fox (1787–1864), who was an Independent, and rather a deist than a Unitarian. To his remarkable Hymns and Anthems (1840–41) she contributed thirteen lyrics, among them the famous “Nearer, my God, to thee.” In later years she is said to have become a Baptist. The story of her supposed residence in America, credited by Sir R. Palmer and Professor Cleveland, had no other basis than a purchase by a cousin of some land in Illinois, whereon her uncle settled in 1822. She has been confounded by Allibone and Dr. Belcher with her elder sister, Eliza Flower (b. at Cambridge, 180—; d. 1847), who set some of Mrs. Adams’s songs to music, wrote sixty-two tunes for Fox’s Hymns and Anthems, and published some poems, called Adoration, Aspiration, and Belief.

ADVENTISTS, the general name of a body, embracing several branches, who look for the proximate personal coming of Christ. William Miller, their founder, was a converted deist, who joined the Baptist church in Low Hampton, N.Y. He became a close student of the Bible, especially of the prophecies, and soon satisfied himself that the advent was to be personal and pre-millennial, and that it was near at hand. He began these studies in 1818, but did not enter upon the work of the ministry until 1831. The year 1843 was the date agreed upon for the advent; subsequent other dates were fixed, the failure of which divided a body of followers which had become quite numerous. In the year of his death (1849) they were estimated at 50,000. Many who had been drawn into the movement by the prevalent excitement left it, and returned to the churches from which they had withdrawn. After the second failure, Mr. Miller and some other leaders discouraged attempts to fix exact dates. On this question and the doctrine of the immortality of the soul, there have been divisions. There are now at least five distinct branches, all of which agree that the second coming of Christ is to be personal and pre-millennial, and that it is near at hand.

The oldest branch is the Evangelical Adventists. They believe in the natural immortality of the soul and in eternal future punishment. They publish a weekly paper in Boston, called Messiah’s Herald. Their number has been estimated at from 5,000 to 9,000.

The most numerous branch is the Advent Christians, who are said to be upwards of 50,000 strong. They have two or three weekly papers, the chief of which is the World’s Crisis of Boston. They also have a few missionary and denominational organizations. They believe that man is material, that the wicked are to be finally destroyed, and that the earth is to be made anew for the abode of the saints.

The third branch, the Seventh-Day Adventists, has a compacted organization, and has grown considerably, especially in the West. Its headquarters are at Battle Creek, Mich., where it has a health-institution, a college, a publishing-house, and other denominational enterprises. It maintains a number of missionaries abroad, and does home missionary work very systematically. It holds that it is still obligatory to observe the seventh day as the sabbath, and believes in visions as seen by Mrs. White, who has published several volumes of visions and testimonies. It numbers 16,000 or 17,000.

The Life and Advent Union, the fourth branch, believe that only the righteous dead will take part in the resurrection. They do not exceed 10,000 in number. They have a weekly paper, published in Springfield, Mass., called the Herald of Life.

The Age-to-come Adventists believe that the Jews are to be re-established in Jerusalem. A weekly paper called The Restitution, published in Plymouth, Ind., represents them. They are not numerous. All these bodies, excepting, perhaps, the Seventh-Day, are Congregational in polity. The latter has a general and annual conference, and is, perhaps, more Presbyterian than Congregational.

The last census credits the Adventists with a total of 90,079 members, including 746 ordained ministers, and with 1,282 churches.

There is no wholly trustworthy literature. History of the Advent Message, by J. D. Wellcome, Yarmouth, Me., 1874, is the fullest general his-
tory. The Seventh-Day Adventists publish a brief historical sketch of their own branch, with a statement of belief. The literature on the annihilation controversy is abundant. H. K. CARROLL.

ADVOWSON is the right of presentation to a church or ecclesiastical benefice. It is synonymous with patronage. Advowsons are appendant (apart from the possession of the manor), de gross (by legal conveyance separated from such possession), presentative (where the patron has absolute right of presentation), collative (where the bishop is also the patron), donative (where the patron puts the clergyman in possession by a simple written donation). See Dictionary of the English Church, Ancient and Modern, London and New York, 1881, s.v.

ALLATIUS, Leo (Leone Allacci), b. of Greek Catholic parents on the Island of Chios, 1588; d. in Rome, Jan. 19, 1609. He early manifested aptitude for learning, became a Roman Catholic, entered the Greek college at Rome (1600), and was graduated as doctor of theology and philosophy. For the next three years he taught in the seminary of the Bishop of Anglona, then became vicar-general of the Latin bishop of Chios, returned to Rome, took the degree of doctor of medicine (1616), became assistant in the Vatican Library, and professor of rhetoric in the Greek college; which latter position he resigned a few years afterwards. In 1622 Pope Gregory XV. sent him to Heidelberg to superintend the removal to Rome of the Palatinate library, which the Emperor Maximilian had given to the Pope. This he accomplished (arriving at Rome Aug. 5, 1623), best of all with many difficulties; but Gregory XV.'s death (July 8, 1623) prevented his being rewarded for his valuable services, since the new pope, Urban VIII., did not like him. By the influence and assistance of friends—Cardinal Barberini made him his librarian—he was able, however, to continue his work in the Vatican Library and upon his private studies. In 1631 Alexander VII. appointed him custodian of the Vatican. His services to Greek learning, secular and patristic, are inestimable. There is scarcely an author among the Greek Fathers concerning whom he did not do some pioneer work, but his judgment by no means equalled his learning. One of the interests which lay near his heart was the union between the Greek and Latin churches, and his great learning was freely displayed to prove the insignificance of the separating causes. His principal writings upon this subject are De ecclesiae orientalis et orientali persecutae consensione, Cologne, 1648; De utrisque ecclesiae in dogmate de purgatorio consensione, Rome, 1655; De symbolo Athonasii, 1639; Vindiciae Synodi Ephesinae et S. Cyrilli de processione Spiritus Sancto ex Patre et Filio, 1632, 1652. He wrote also upon Johannas Papias (1630), Grosz orthodoxa (1622, 1659, 2 vols.), and innumerable topics connected with church history, philosophy, literary criticism, etc. His correspondence and his literary remains are found in the library of the Oratorians in Rome.

For further information, see Stephn Gradi, Lexicon Allaticum (Anthophylla Allatica), published by A. Mai, in Bibl. nova Patrum VI., ii. 5-28; Tkiner: Schenkung der Heidelb. Bibliothek, München, 1844; Ranke: Gesch. der Ppste, ii. 306, and Appendix.

ALLEINE, Joseph, Nonconformist; b. at Devizes, 1634; d. Nov. 17, 1668. He was educated at Oxford, and took the degree of B.D. July 6, 1653; became chaplain to his college (Corpus Christi); resigned in 1655, to become assistant minister in Taunton. On Aug. 24, 1662, he was ejected from his benefice, but preached whenever he had opportunity to do so; he was imprisoned; released May 26, 1664; again imprisoned, within a year, as violator of the Five Mile Act, and again released. His last few years were troubled by constant danger of arrest for preaching. Before his ejection he had proved himself a model pastor. He had also remarkable learning. He associated as an equal with the fellows of the Royal Society, and concerned himself with scientific study and research. It is, however, as the author of An Alarm to Unconverted Sinners, that he is now remembered. This little book appeared in 1672, and has been ever since a religious classic. It is the fruit of a consecrated life. In 1675 its title was changed to A Sure Guide to Heaven. He wrote also an Explanation of the Assembly's Catechism (1659), and other works. See his Life by Baxter (London, 1672) and by Charles Stanford (1861).

ALLEN, James, b. at Gayle, Yorkshire, June 24, 1734; d. there Oct. 31, 1804; was one of the Inghamite preachers from 1769 to 1761, then associated with Glaz and Sandeman, and during his later years ministered at a chapel which he built on his own estate. He edited the Kendall Hymn-Book, 1737, and, with W. and C. Batty, wrote most of its contents. One or two of his hymns are still used.

ANAN THE KARAITE. See Karaites Jews.

ANDREW, one of the twelve apostles, brother of Peter, like him born in Bethesda (John i. 41, 46), and a member of Peter's family in Capernaum (Mark i. 21, 29). His name, although Greek, was common among Jews (Dio Cassius, 68, 32). According to John (i. 36 sqq.), Andrew was the first one to follow Jesus in consequence of the Baptist's testimony, and the one to introduce Peter to Jesus. In Jesus' later Galilean choice of disciples, the two brothers were the first called to the apostleship (Matt. iv. 18 sqq.; Mark i. 16 sqq.). It is not, therefore, without good grounds that the Greeks give to Andrew the epitaph πρωτοελπιστος. The Gospels evidence, that next to Peter, James, and John, Andrew with Philip occupied a prominent place among the twelve (Mark iii. 16, xii. 3; John vi. 8, xii. 22; Acts i. 13). Yet in the Acts he is, like almost all the other apostles, barely mentioned. The apocryphal Acta of Andrew (Tischendorf: Acta appocr., pp. 105 sqq.), which is distinguished from the other apocryphal Acts by its relatively earlier attestation (Tischendorf, l.c. Proleg. xx. sqq.), relates that he labored in Greece, but Eusebius (H. E., III. 1) says in Scythia. According to tradition he was crucified on Nov. 30, at Patrae in Achaia, by the proconsul Egeas, and upon a Cruz decussata (X), hence called a "St. Andrew's cross." See, on the traditional Andrew, Fabricius, Commentariolus, p. 66 (2d ed.); Scholten: Apok. Apostelgesch., i. pp. 549-527; Karl Schmidt.

ANSTICE, Joseph, b. at Madeley Wood, Shropshire, 1808; d. at Torquay, Feb. 29, 1836; was educated at Westminster and Oxford, where he
graduated with great distinction, and when only twenty-two became professor of classical literature at King's College, London. He wrote some prize essays, poems, etc., and translated Selections from the Greek Dramatic Writers, 1832. His fifty-four Hymns appeared posthumously in 1838; and twenty-seven of them were incorporated in Mrs. Yonge's Child's Christian Year, 1841. Several of them are much used.

ANTI-MISSION BAPTISTS (Primitive or Old-School Baptists) agree with the regular Baptists, except in their opposition to missions, Sunday schools, and similar church enterprises. The Chemung Association (New York and Pennsylvania) in September, 1835, withdrew fellowship with those associations which countenanced such enterprises; in May, 1836, the Baltimore Association did the same; and similar divisions ran through other churches and associations, mostly in the South and West. In 1842 he was deposed. From belonging to the Anti-Mission Baptist Associations, 1,622 churches, 900 ministers, 61,162 members; in 1883 The Baptist Year-Book gives these Baptists 900 churches, 400 ministers, and 40,000 members; but the figures are doubtless too high. See Baptist Encyclopedia, pp. 77, 79.

AWTREY, Lyman Hotchkiss, D.D., LL.D., b. at Hadem, Conn., Feb. 23, 1815; d. at Princeton, N.J., Feb. 17, 1883. He was graduated at Yale College, 1831; was a tutor and theological student at Yale, 1832-35; pastor of the First Congregational Church in Fairfield, Conn., 1835-54; and from 1854 till his death a professor in the college at Princeton, N.J., at first of mental and moral philosophy, afterwards of logic and moral and political science. His numerous contributions to the Princeton Review, of which he became an editor in 1856, and to other periodicals, were of marked ability, and gave him a high place among American theologians. In 1867 he published A Manual of Logic, Philadelphia.

AUBER, Henriette, b. in London, Oct. 4, 1778; d. at Huddesdon, Herts, Jan. 20, 1862; lived in retirement at Broxbourne and Hoddesdon, and was reprinted, 1846. It includessome forty hymns remarkable for freshness and fervency, and was reprinted, 1846. It contains the best versions published during the century, although full of learning. He outdid Strauss in that he traced Christianity to the conscience of Roman emperors, and dissuaded by Byron and Lamb from trusting wholly to authorship. He published Metrical Effusions, 1812; Poems, 1820; Napoleon, 1822; Poetic Vigils, 1824; Devotional Verses, 1827; Household Verses, 1845; and others. His muse, if not wise or strong or striking, is pleasing, pure, and pious. One or two of his pieces have been used as hymns, and many of them are found in the collections of sacred poetry. His Memoirs and Letters were edited by his daughter.

BATHURST, William Hiley, b. at Cleve Dale, near Bristol, Aug. 31, 1799; d. at Sydney Park, Gloucestershire, 1877; was educated at Winchester and Oxford, and in 1820 became rector of Barwick-in-Elmet, Yorkshire. This living he resigned, 1852, and retired to Darleydale, Derbyshire, removing in 1863 to his inherited estate of Sydney Park. He published An Essay on the Limits of Human Knowledge, 1827; Metrical Musings, 1849; The Georgics of Virgil translated, 1851; and Psalms and Hymns, 1831, 2d ed., 1842. Of his two hundred and six hymns many have been used in England, and a few are well known in America, especially "Oh for a faith that will not shrink!"

BAUER, Bruno, b. at Eisenberg, Saxony, Sept. 9, 1809; d. near Berlin, April 13, 1882. He was educated at Berlin; became a licentiate of theology there in 1834, privatdozent at Bonn in 1838, and extraordinary professor there in 1839. In 1842 he was deposed. From belonging to the right of the Hegelian school, he turned in 1839 to the left. He undertook the Tubingen school in that he gave up all the Pauline Epistles. He outdid Strauss in that he traced Christianity to the conscience of Roman emperors, and dissuaded by Byron and Lamb from trusting whole to authorship. He published Critik der evange-
BEAUMONT. 2584 Begg.


BEAUMONT, Joseph, D.D., b. at Hadleigh in Suffolk, March 13, 1615; d. at Cambridge, Nov. 23, 1659; was educated at Peterhouse, Cambridge, and became a fellow there, but was ejected by the Puritans in 1644. At the Restoration he became a king's chaplain and D.D.; master of Jesus College, 1662, and of Peterhouse, 1663; rector of Feversham near Cambridge, 1663, and of Barley in Hertfordshire, 1664; and professor of divinity, 1674. In 1695 he had a controversy with Henry More, and received the thanks of the university for it. His Psyche, or Love's Mystery, the longest English poem, was begun in April, 1647, finished the following March, and published in folio, 1648. The second edition (1702) has 24 cantos and 38,922 lines, with occasional emendations. Pope said, "There are in it a great many flowers well worth gathering." His shorter Poems in English and Latin, with a memoir, appeared in quarto, 1749. These are extracted from his manuscripts written in the summer of 1652 and earlier. Though little known, and written with small attention to polish, a few of these poems are in the noblest style of that heroic age. If Beaumont had not the pathos of Herbert, he sometimes approaches the bluntness of Viver, the wit of Quarles, and the sublimity of Viller.

BEDDOME, Benjamin, b. at Henley-in-Arden, Warwickshire, Jan. 23, 1717; d. at Bourton, Gloucestershire, Sept. 3, 1795; spent his early years in London and at Bristol, and from 1740 was Baptist pastor at Bourton-on-the-water. Modest and unambitious, he declined a London charge, and left his writings, except an Exposition of the Baptist Catechism (1732), to be published by others. Twenty of his sermons appeared 1805, and sixty-seven, with a memoir, in 1835, forty years after his death. His eight hundred and thirty Hymns were gathered 1818; some sixty-four of them having been included in Rippon's Selection, 1787-1800. Many of these were widely used in former days, and some of them hold place still. Among hymnists of the old sober school—i.e., followers of Watts, with no taint of Wesleyanism and trochaic metres—Beddome stands high, ranking, probably, next to Doddridge and Steele. James Montgomery, in the Introduction to his Christian Psalmist (1825), gave a somewhat exaggerated estimate of his verses, finding them "very agreeable as well as impressive, being, for the most part, brief and fitting," and crediting them with "the terseness and simplicity of the Greek epigram." Other critics have hardly confirmed this judgment, but the lyrics have a modest usefulness yet.

BEGG, James, D.D., a distinguished minister of the Free Church of Scotland; was b. at New Monkland, near Airdrie, in Lanarkshire, where his father was parish minister, Oct. 31, 1808. Having been raised to the ministry at Maxwellton, Dumfriesshire, in May, 1830, and from the first was a powerful and popular preacher. From Maxwellton he was transferred to Edinburgh as assistant to Mr. Jones of Lady Glenorchy's; thence to the Middle Parish, Paisley; thence, in 1835, to Liberton, near Edinburgh; and in 1842 to Edinburgh. In 1817 he had a church built at Newington in Edinburgh. There he ministered till his death, which took place at Edinburgh, Sep. 29, 1888. In 1847 he received the degree of D.D. from Lafayette College, Pennsylvania. In 1865 he was chosen moderator of the General Assembly of the Free Church.

Dr. Begg began his career as an ardent supporter of evangelical views, and a very decided opponent of the "moderate" party in the church. He was strongly opposed to lay patronage, and an enthusiastic supporter of Dr. Chalmers in his church-extension scheme. He was at the same time an opponent of voluntaryism, and contended eagerly for the establishment and support of the Church by the State. When the aggressions of the civil courts on the jurisdiction of the Church took place, he resisted them strenuously, and broke the interdicts of the Court of Session by preaching in the parishes of the suspended ministers of Strathbogie, contrary to the requirements of the civil courts. At the convocation of ministers in 1842, held to deliberate as to the propriety of dissolving the connection with the State, Dr. Begg was disposed to continue to fight the battle within the Establishment; but in May, 1843, he left along with his brethren. In the Free Church, Dr. Begg from the first was a conspicuously powerful man. From an early period he showed a disposition to take his own course on several points, against the course recommended by Drs. Candlish, Buchanan, and other leading men; and this disposition became more and more pronounced, till latterly he was the recognized chief of a party of opposition, usually a somewhat small minority. In the discussion on union with the United Presbyterian and other churches, Dr. Begg's attitude of opposition and that of his friends was so serious and decided, that the project for an incorporating union had to be abandoned. What Dr. Begg was alarmed at was lest the door should be thrown open to voluntary views, and lest the severance of Church and State, and of all religion from matters under the control of the State, should follow. Dr. Begg thought that he saw unwholesome tendencies at work in this direction, and on various other questions he adopted more and more a conservative attitude. He opposed the use of hymns in public worship, and looked with horror on instrumental music. In these movements he found his greatest support in the Highlands, and many in that part of the country looked on him as a barrier set up to prevent the Church and the flood. In the Robertson Smith case he was most strenuous in opposing the views of the new critical school. Dr. Begg took a lively interest in the conflict with Popery, and was a strong advocate for the due observance of the sabbath. In many social questions he strenuously upheld the rights of the people. He was a vigorous advocate of better homes for the working-classes; and one of the last acts of his life was to show his sympathy with Highlanders from Rosebery, who had been imprisoned for preventing a goods' train from running one Lord's Day.
Bellows, Henry Whitney, D.D., prominent Unitarian clergyman; b. in Walpole, N.H., June 10, 1814; d. in New York, Monday, Jan. 30, 1882. He was graduated at Harvard College, 1832, and at the Divinity School, 1837; was called to the First Congregational (Unitarian) Society, subsequently known as All Souls' Unitarian Church, New York, 1838, and remained their pastor till his death. He was faithful, energetic, zealous, and at times eloquent. An indefatigable worker and a man of broad sympathies, he connected himself prominently with all the best movements of art, literature, history, education, and philanthropy in the city. By his connection with the United States Sanitary Commission (1861-66) during the American civil war, of which he was one of the organizers, president, and tireless advocate, he achieved a national reputation, and thereby was given a splendid opportunity to advance the cause of missions, which have proved of great benefit in the labor of these pious sisters; and though every brother could not be said to be without fault, yet of these devout sisters it may be said, not one of them disgraced her sex or the cause of Christ.

After some years, however, from various causes, instead of increasing, the number of female preachers grew less; so that, at the conference of 1882, members grew less; so that, at the conference of 1882, members grew less; so that, at the conference of 1882, the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839. For some years the conference consisted of preachers only; and, by the consent of all, Mr. O'Bryan presided at these assemblies, and, without being appointed to any membership had risen to 9,839.
BIBLE CHRISTIANS.

O'Bryan and some others he called out as preachers to assist him. Each party claimed the right of property, and an unhappy conflict and rivalry continued for about two years. God, however, who so greatly blessed Mr. O'Bryan's labors at first, did not prosper him in this movement. Ultimately a reconciliation took place. The members and friends of the preachers withdrew from connection with Mr. O'Bryan, returned to the other party; and Mr. O'Bryan left England for America, and settled in New York, where he died Jan. 8, 1806. He never became nominally united to the Bible Christians after he left; but a friendly intercourse was kept up, and Mr. O'Bryan paid more than one visit to his friends in England. He also once visited the Bible Christians in Canada, and after the re-union he received a liberal annuity from the English conference till his death. His error was one of judgment rather than of principle, for he still lived an exemplary Christian life till his earthly course terminated. Before the separation from Mr. O'Bryan, the work had extended from Devon and Cornwall to the Scilly Islands, the Norman Isles, Somerset, Wales, Isle of Wight, Portsmouth, London, Kent, and Sussex. In 1831 missionaries were sent to Canada and Prince Edward Island, and subsequently to the United States, Australia, Melbourne, New Zealand, and Queensland. In 1865 the jubilee of the denomination was held, and a jubilee volume published at the book-room, 26 Paternoster Row, London, Eng. Before this, in 1854, the American work was organized into a separate conference; and the same privilege was subsequently granted to South Australia. In 1862, under the government of the Canadian conference, there were ten districts,—one in Prince Edward Island, six in Ontario, one in Manitoba, and two in the United States, one of which is in the State of Ohio, and the other in Wisconsin. On these stations there were 81 itinerary preachers, and 7,531 members. The Australian conference has 31 ministers and 2,306 members. Victoria, New Zealand, and Queensland are not as yet invested with confessional powers. The entire denomination as reported in 1882 had a membership of over 34,000, with 200 ministers. The denominational school or college it is not called, situated at Shebearn, in the County of Dev, Eng. It has three publishing-houses, one at 26 Paternoster Row, London, Eng., another in Bowmanville, Ontario, Can., and the third in Adelaide, South Australia. In doctrine the Bible Christian Church is Methodist, according to the recognized standards; and their polity is liberal, admitting to all their church courts the laity as well as ministers. The name "Bible Christian" was not assumed in disrespect to other Christian bodies, as though they were unworthy of the appellation but having seen them first given them because the preachers made so much use of the Bible in their sermons, family visits, and their closets, they adopted it, as they desired that both their faith and practice should be in harmony with divine revelation as contained in the Bible, and they did not wish to be called after any mere sect bearing the same name in the Eastern States of America this denomination has no connection. H. J. Nott (Editor The Observer, Bowmanville, Ont., a B. C. organ).

BLACKLOCK, Thomas, D.D., b. at Annan in Scotland, 1721; d. at Edinburgh, July 7, 1791; lost his sight when six months old, yet became a man of learning and literary activity. He studied at the university of Edinburgh, and was licensed as a preacher in 1759. Among his publications are Poems, 1754; Parables, 1767; A Panaegyric on Great Britain, 1773; The Gavham, 1774; and a few hymns still somewhat used.

BODEN, James, b. at Chester, 1757; d. at Chesterfield, June 4, 1841; was Congregational pastor at Hanley, Staffordshire, for fifteen years, and at Sheffield, 1786—1839. He was one of the founders of the London Missionary Society in 1795, and in 1801, with Edward Williams, D.D., issued a collection of hymns supplementary to Watts, which was one of the most creditable and useful hymnals up to its date. It contained a few of his own.

BOSTON UNIVERSITY, School of Theology of. This oldest of the theological seminaries of the Methodist-Episcopal Church was projected in 1839, the first centennial year of British Methodism. In connection with the then strong academical institution in Newbury, Vt., instruction was commenced in 1840, though for lack of funds the institution could not be independently established and officered until 1847. At this latter date, under a charter from the Legislature of New Hampshire, it was opened at Concord, N. H., as the Methodist General Biblical Institute. Its first faculty included men of marked character, such as the Rev. John Dumpest, D.D., later the projector and organizer of the theological school at Evanston, Ill.; the Rev. John W. Merrill, D.D., who was called from the presidency of McKendree College; the Rev. Osmon C. Baker, D.D., soon to be chosen one of the bishops of the church; the Rev. Stephen M. Vail, D.D., the enthusiastic Hefraist; the Rev. Charles Adams, D.D.; and, a little later, the saintly David Patten, D.D.

In connection with the celebration of the centennial of American Methodism, the school was more adequately endowed; and, as a consequence, it was removed to Boston, re-organized, and opened in the fall of 1876 as the Boston Theological Seminary. In 1871 it was merged into the newly established Boston University, taking the name which it now bears. Its chief benefactors were the same men who founded the university,—Isaac Rich, Lee Claffin, Jacob Sleeper, and Governor William Claffin.

The curriculum of the school is of unusual breadth. In addition to all the branches ordinarily taught in similar institutions, it presents a great variety of elective studies in ancient and modern languages, philosophy, and the moral sciences. It was the first in America to maintain a regular course in the local encyclopaedia and methodology, and another in the science of missions. It has long maintained a required course of one year in the history of Christian philosophy in its relations to Christian doctrine. It was the first to give three hours a week for one year to the study of the ethical relations, comparative theology, and the philosophical nature of religion. It has had advanced classes in which the instruction was wholly in German, with the use of German text-books, and original German lectures. It has maintained missionary classes.
BROWNE, Matthew, D.D., LL.D., b. in Northumberland County, Penn., 1776; d. at Pittsburgh, Penn., July 29, 1853. He was graduated at Dickinson College, 1794; pastor at Millin: called to Washington, D.C., in 1803, and was settled in that city, 1805, and principal of the academy, Oct. 16, 1805. In 1806 a charter was obtained, and Washington College began. Dr. Brown president. Success here in all functions pronounced. Resigned presidency in 1816, continued pastorate until 1822, then called to Jefferson College, Canonsburgh, Penn. He was called to the second pastorate of the church, and was the last president of the college. He was a man of great and growing popular power, told in the rapid development of the institution. In twenty-three years the graduates numbered seven hundred and seventy-two. "Nearly one-half entered the ministry, and not a few went as foreign missionaries." (Brown son.) Six years after leaving Washington he was invited to resume his place there as pastor and president, but declined. Yet at his death he was, according to his own request, buried there.


BROWN, Phoebe (Hinsdale), b. at Canaan, N.Y., May 1, 1783; d. at Marshall, Henry County, Ill., Oct. 10, 1861; was left an orphan at two, and never learned to read or write till eighteen. Her youth was passed under "intense and cruel suffering," and her whole life in poverty and trouble. She married Timothy H. Brown, a painter, and went to Ellington, Conn.; there, in August, 1818, her famous "I love to steal a while away" was written, under circumstances, probably, the most pathetic that have attended the origin of any hymn. It was altered and abridged by Nettleton, or some one else, and appeared, with two more by her, in Village Hymns, 1824. She contributed other hymns, some of them still popular, to later collections, and wrote sundry newspaper articles, tracts, and a volume of tales, The Tree and its Fruits, N.Y., 1836. After living some thirty years at Monson, Mass., her last years were spent with a daughter in Illinois. Her autobiography was "written at the urgent request of her children, at Chicago, in 1849," and, with her poetical manuscripts, is preserved by the family of her son, Dr. S. R. Brown, the first American missionary to Japan, who was not alone in reverently cherishing her memory. (See New-York Independent for Jan. 6, Jan. 20, and April 14, 1881.) "My history," she wrote, "is soon told,—a sinner saved by grace and sanctified by trials.

BROWN, George, the first Protestant archbishop of Dublin; d. about 1586. He was graduated at Oxford, and was an Augustinian friar when he embraced the Reformation. On March 19, 1535, he was consecrated archbishop of Dublin. In consequence of his reformatory labors he was deposed by Queen Mary.

BROWNE, Peter, b. in Ireland about 1680; educated at Trinity College, Dublin; consecrated bishop of Cork and Ross, 1710; d. 1735. His principal works are The procedure, extent, and limits of human understanding, 1728, 2d ed., 1729 (an able critique of Locke's Essay); Things divine and supernatural conceived by analogy with things natural and human, 1733 (asserts that God's essence and attributes can only be expressed analogically).

BROWNE, Simon, b. at Shepton Mallet, Somersetshire, about 1680; d. 1732; was Independent pastor at Portsmouth, and from 1716 at Old Jewry, London. This charge he gave up in 1723, when laboring under a serious illness,—a case long cited in books of mental philosophy. In that year, grief for the deaths of his wife and son, and of a highwayman whom he had killed unintentionally and in self-defence, unhinged his mind, though only in one particular. He maintained that God had "annihilated in him the consciousness," and replied to a friend who instanced his learned and laborious occupations, "I
am doing nothing that requires a reasonable soul: I am making a dictionary." Yet, as Toplady said, "instead of having no soul, he wrote and reasoned and prayed as if he had two." His publications numbered twenty-three, including _A Disquisition on the Trinity_, and a defence of Christianity against Woolston, etc. Prior to his misfortunes, he appeared _Sermons_, 1722, and two earlier treatises, besides two hundred and sixty-six _Hymns and Spiritual Songs_, 1720. This last is an important volume, and places him high in the school of Watts, whom he was the first to follow in order of time. His hymns, if not eminently poetical, are unusually solid: their strongly ethical character has caused many of them to be long and largely used by Unitarians, though Browne himself was rigidly Orthodox; and a few of them are still general favorites, as eminently, "Come, gracious Spirit."

BRUCE, Michael, b. at Kinnesswood, Kinross-shire, March 27, 1748; d. there July 5, 1767; is the hero of one of the most pathetic chapters in literary history. The son of a poor weaver, he was designed for the ministry, and managed to study at Edinburgh; but severe labors and privations cut short his promising career. His parents intrusted his poetical manuscripts to his friend Logan, who published a few of them in 1770, and in 1781 printed nine hymns and the famous _Ode to the Cuckoo_ as his own. The Rev. A. B. Grosart, in _The Works of Michael Bruce_, with _Memoir and Notes_, 1855, has done justice to his memory, and exposed Logan's villany. Several of Bruce's lyrics were admitted among the Scotch Para-

tential, is always grave, and often devout. His hymns appeared in various collections from 1820 to 1878, beginning with the New-York Unitarian Collection, and ending with the _Methodist Hymnal_; and nineteen were privately printed in 1869. Some of these have been widely used.

BULFINCH, Stephen Greenleaf, D.D., b. in Boston, June 18, 1809; d. at East Cambridge, Mass., Oct. 12, 1870; graduated at Columbia College, Washington, D.C., 1827, and at the Cambridge Theological School, 1830; Unitarian minister at Charleston, S.C. (1831), Pittsburgh (1837), Washington (1838), Nashua, N.H. (1840) and Dorchester (1852), East Cambridge (1865). Besides sundry prose-works, he published _Contemplations of the Saviour_, 1832; _Poems_, Charleston, 1834; _Lays of the Gospel_, 1845; _Harp and Cross_ (a selection), 1857. His hymns possess considerable merit, and have been rather extensively used.

BURNHAM, Richard, b. 1749; d. in London, Oct. 30, 1810; was a Baptist minister, and wrote some three hundred and twenty hymns, which appeared 1783 and 1796. They are of a low order, but have had success in certain quarters.

BYRON, John, b. at Kersall, near Manchester, 1691; d. there Sept. 28, 1763; entered Trinity College, Cambridge, 1708, and became a fellow of it, 1714; contributed to the _Spectator_; invented a system of shorthand, and taught it with much success; became F.R.S., 1724; succeeded to the family estate at Kersall, and spent his later years there in peace and honor. Though a disciple of Jacob Behmen and other mystics, he was a man of great acuteness and equanimity, and combined ardent piety with views then novel. His _Poems_, written in easy, colloquial style, for his own and his friends' amusement, were printed posthumously in 1773 and 1814, and his _Literary Remains_ in 1867. He wrote some of the best epigrams in the language, and a _Christmas-hymn_ which is in almost universal use in England.

CARLYLE, Joseph Dacre, b. at Carlisle, June 4, 1758; d. at Newcastle, April 12, 1804; was professor of Arabic at Cambridge, 1734, and, later, chancellor of Carlisle, and vicar of Newcastle-on-Tyne. He published _Specimens of Arabic Poetry_, 1796, etc. His _Poems_ appeared in quarto, 1805, including a hymn now in nearly universal use.

CARY, the name of two sisters, Alice (b. near Cincinnati, O., April 28, 1820; d. in New-York City, Feb. 12, 1871) and Phoebe (b. Sept. 4, 1824; d. at Newport, R.I., July 31, 1878). They were joint workers in literature, and published a volume of poems in 1850. In 1852 they came to New-York City, and supported themselves by literary work. Their poems and prose-writings are much admired. Phoebe Cary's "One sweetly solemn thought," written when but seventeen years old, has passed into all hymn-books. Her _Poems of Faith, Hope, and Love_ (1898) sold widely. See M. C. Ames: _Alice and Phoebe Cary_, N.Y., 1871.

CASWALL, Edward, b. July 15, 1814, at Yate-

ty, in Hampshire; d. Jan. 2, 1878; was educated at Brasenose College, Oxford; ordained deacon 1838, and priest 1839; perpetual curate of Stratford-sub-Castle, near Salisbury, 1840. In 1846 he resigned this charge, and in January, 1847, exchanged the Church of England for that of Rome. His wife dying in 1849, he entered Dr. J. H. Newman's Congregation of the Oratory in Bir-

BRUCE. 2588  CASWALL.
CHRISTADELPHIANS.

Chandlers, John, b. at Witley, Surrey, June 16, 1806; d. at Putney, July 1, 1876; has a leading place among translators of Latin hymns. He studied at Corpus Christi College, Oxford, graduating, 1827; was ordained, 1831; became vicar of Witney, 1837, and afterwards rural dean. He published Life of William of Wykeham, 1842; Hora Sacra, 1864; and sundry sermons and tracts, besides his great work (in quality, not in size, for it is a moderate 12mo), Hymns of the Primitive Church, 1837. This volume, now rare, contains a hundred and eight Latin hymns, with translations of his own. The renderings are simple and unpretentious, but of such solid merit that a large number of them have attained wide acceptance

in the English Church, and not a few have come into use elsewhere. In the important service of adapting to modern use the treasures of Latin hymnody, Chandler had no immediate or notable predecessors, except J. H. Newman. Bishop Mant's Ancient Hymns appeared the same year; and the books of Isaac Williams, Caswall, Cope-land, R. Campbell, Neale, Chambers, and others, later. Chandler's influence on all these must have been great; and none of them has done as good work in this field except Caswall, and perhaps Neale: so that, both directly and indirectly, his modest labors have been very fruitful. It is one of several cases in which very moderate poetical talents have produced eminent hymnic benefactions. A much smaller work, Hymns of the Church, 1841, has its contents mostly selected from the former, but contains some altered or added versions, and a few originals.

CHRISTADELPHIANS, a small sect originating in this country half a century ago. They call themselves Christadelphians because of the belief that all that are in Christ are his brethren, and designate their congregations as "ecclesias" to "distinguish them from the so-called churches of the apostasy." John Thomas, M. D., the founder, seceded from the Disciples of Christ, and established a separate denomination, because he believed, that, though the Disciples were the most "apostolic and scripturally enlightened religious organization in America," the religious teaching of the day was contrary to the teaching of the Bible. It is not known how many "ecclesias" there are in this country. Jersey City has one or two, and there is one in Philadelphia, and one in Washington. A few have been organized in England, where most of the literature of the denomination is printed.

Christadelphians reject the Trinity. They believe in one supreme God, who dwells in unapproachable light; in Jesus Christ, in whom was manifest the eternal spirit of God, and who died for the offenders of sinners, and rose for the justification of believing men and women; in one baptism only,—immersion, the "burial with Christ in water into death to sin," which is essential to salvation; in immortality only in the resurrection of the wicked, but not in eternal torment; in hell, not as a place of torment, but as the grave; in the resurrection of the just and unjust; in the utter annihilation of the wicked, and in the non-resurrection of those who have never heard the gospel, lack in intelligence (as infants), or are sunk in ignorance or brutality; in a second coming of Christ to establish his kingdom on earth, which is to be fitted for the everlasting abode of the saints; in the proximity of this second coming; in Satan as a scriptural personification of sin; in the millennial reign of Christ on earth over the nations during which sin and death will continue in a milder degree, and after which Christ will surrender his position of supremacy, and God will reveal himself, and become Father and Governor of a complete family; in salvation only for those who can understand the faith as taught by the Christadelphians, and become obedient to it.

Lit. — The works of Dr. THOMAS: Eipis Israel, Eureka, also, in pamphlet form, Anastasis, Phen- rosis, The Revealed Mystery, The Apostasy Un-
COAN.

Peter, an American manufacturer, inventor, and philanthropist; was b. Feb. 12, 1791, in New York, and d. there April 4, 1883. His grandfather and father were soldiers in the American Revolution, after which his father resumed business as a hatter. Peter was the fifth of nine children, seven of whom were boys. He attended

Africa. In 1874 Bishop Colenso visited England, and reported to the Archbishop of Canterbury. He was a warm friend of the Zulus.

Besides the book already mentioned, and which called forth a library of attacks and replies (some of value), Bishop Colenso published Natal Sermons, 1883; The Peucetius and the Moabite Stone, 1873; The New "Bible Commentary" Examined, 1874; and several mathematical text-books, a Zulu grammar, dictionary, and translation of the New Testament, and Prayer-Book.

COLEMAN, Lyman, D.D., Congregationalist; b. at Blackheath, near London, April 14, 1782; d. in London, Jan. 9, 1854; was educated at Homerton College, and for half a century was one of the most eminent and popular dissenting ministers in the metropolis. He published Lectures on Scripture Facts, 1807; Prophecy, 1809; Miracles 1812; Parables, 1815; Doctrines, 1820; Comparisons, 1822; also a large and important Supplement to Watts (1812), containing fifty-eight hymns of his own, and a book of Services (1887), with eighty-nine more. He also contributed thirty-nine to Leifchild's Original Hymns, 1859. His best and most familiar lyrics are among the fifty-eight earliest, which are generally graceful, though sometimes too ornate.

CONDÉR, Josiah, b. in London, 1789; d. Dec. 27, 1855; was a Congregational layman and a voluminous author, memorable for his services to hymnology. Being a publisher in early life, he purchased the Eclectic Review in 1814, and conducted it till 1887. He edited The Patriot from 1832 till his death. His prose-works are, Protestant Nonconformity, 1818-19, 3 vols.; The Village Lecturer, 1822; The Law of the Sabbath, 1830; the Modern Traveller, 1830, 30 vols.; Italy, 1831, 3 vols.; A Dictionary of Geography, Ancient and Modern, 1834; Epistle to the Hebrews, 1834; Life of Bunyan, 1835; View of all Religions, 1838; Exposition of the Apocalypse, Literary History of the New Testament, 1845; Poet of the Sanctuary, 1851. The last is a eulogy on Dr. Watts, read before the Congregational sensation in 1850. In 1856 he published The Associate Ministers (with others), 1910; The Star in the East, etc., 1824; and Choir and Oratory, 1837. His Hymns of Praise, Prayer, and Devout Meditation appeared posthumously in 1856. He edited The Congregational Hymn-Book, a Supplement to Watts, 1839, containing some sixty-two pieces of his own, and four by his wife. Of this meritorious and memorable collection ninety thousand copies were sold in seven years; and ten, in a slight revised form (1844), it remained the official book till 1856. His revised and expurgated edition of Watts (1838) was less successful, as at that date Watts's entire was ceasing to be used. Condér's own hymns always show a devout and cultivated mind, and in elegance and taste are far above the average. Some of them are widely known and used, especially "Bread of heaven, on thee I feed."

COOPER.

The result of the trouble was, that, while Bishop Colenso remained the only bishop of the Church of England in Natal, there was at Cape Town a bishop of Maritzburg for the Province of South
school for part of one year only; learned and practiced his father's trade; and at the age of seventeen, the family having left New York, he returned thither, and apprenticed himself for four years to a carriage-maker. Upon a salary of twenty-five dollars a year and board, he kept out of debt, and saved money. His industry and inventive ingenuity won the favor of his employer, who offered to loan him the necessary capital to establish himself in business. Not wishing to assume the burden of debt, he declined this offer, and went as a workman on day-wages to a woolen-factory at Hempstead, L.I. Here he perfected a machine for shearing the nap from cloth, which he patented, and this machine found for a brief period relief of his father, thereby seriously embarrassed.

At the close of the war with England, Mr. Cooper turned his shop at Hempstead into a manufactory of cabinet-ware. A year later he established a grocery in New York; and after another year he sold out this business, and embarked in the manufacture of glue and isinglass, which he carried on with great success, amassing from this and other enterprises the large fortune which he administered with so much generosity and public spirit. Among his business undertakings may be mentioned the establishment of iron-works at Baltimore, New York, Trenton, and Phillipsburg, N.J., and the laying of the Atlantic cable, which he promoted with enthusiastic faith, by large advances of money at critical periods.

Of his genius as an inventor, many instances might be cited: among them, the construction, in 1829, of the first steam locomotive ever made in America; the movement of canal and river boats by means of an endless chain (now revived as the Belgian towing-system); the introduction of rolled wrought-iron beams for fire-proof buildings, etc. His wide acquaintance with trades and handicrafts, the quick interest with which he watched their progress, the fruitful suggestiveness of his mind, and an unconquerably sanguine temper, combined to make him naturally an inventor and pioneer.

But the keynote of Mr. Cooper's character was active benevolence. He was a Unitarian Christian; and through the charities of that denomination, as well as through innumerable channels, public and private, he distributed his beneficence. It is not too much to say that sympathy sometimes overpowered his judgment and reason. Some of his later political views on the subject of finance, views not altogether consistent with those he had advocated in his vigorous manhood, were doubtless the expression of his benevolence, and his measures he unhesitatingly urged to bring immediate relief to the debtor-class. Although the Greenback party, of which he was in 1876 the presidential nominee, was generally distrusted, and overwhelmingly defeated, no one among its opponents questioned the purity and sincerity of its candidate.

As a member of the common council of New York in early days, a trustee of its first public-school society, and subsequently one of its missioners under the present system, he was active in all matters of public and educational improvement. But the great work of his life, and that for which he will be longest remembered with praise and thanks, is the Cooper Union for the Advancement of Science and Art, established and endowed by him in the city of New York at a cost of more than a million dollars. This institution is in many respects unique. It is devoted to the free instruction of working men and women, and comprises day schools of drawing, painting, wood-engraving, modelling, and telegraphy for women; evening classes for both sexes in all branches of art and art-decoration, mathematics, the natural sciences, mechanics, engineering, etc.; a free library and reading-room; and a free course of popular scientific lectures. It may be said in round numbers, that nearly 4,000 students are enrolled annually in the various classes, about 1,500 persons frequent the reading-room daily, and an audience of 2,000 attends the weekly lectures. The expenses of the institution amount to over $50,000 per year, the greater part of which is obtained from the rent of stores and offices in the building. Any deficit has been met by Mr. Cooper, who also left by his will an additional endowment of $100,000. To this, his son and daughter have notified the trustees that they will add another $100,000. This will make the total endowment, apart from building and apparatus, $400,000.

The funeral of Mr. Cooper was an imposing spectacle, testifying the universal love and esteem in which he was held. A popular subscription is in progress for a monument in his honor. This purpose must all applaud. Yet, after all, his best monument is the "Cooper Union." And what epitaph can be better than that inscribed upon the scroll, which, thirty years ago, he deposited within its cornerstone?

"The great object that I desire to accomplish by the erection of this institution is to open the avenues of scientific knowledge to the youth of our city and country, and so unfold the volume of nature that the young may see the beauties of creation, enjoy its blessings, and learn to love the Author from whom cometh every good and perfect gift."

B. W. RAYMOND.

COTTERILL, Thomas, b. at Cannock, Staffordshire, Dec. 4, 1779; d. at Sheffield, Dec. 29, 1823; was educated at St. John's, Cambridge; ordained, 1806; ministered two years at Tutbury, and nine at Lane End, in the Staffordshire potteries; perpetual curate of St. Paul's, Sheffield, from 1817. He published a book of family prayers, and a memorable Selection of Psalms and Hymns, of which the chief edition appeared at Sheffield, 1819. In this he was assisted by James Montgomery, who was the printer. They both contributed numerous originals, and altered or rewrote other people's verses very freely, so that the legitimacy of hymn-singing was not then well established in the English Church; and a suit was brought against the compiler, which ended in the book.
COTTON, Nathaniel, M.D., b. 1705; d. at St. Albans, Aug. 2, 1788; studied medicine at Leyden, and kept a lunatic asylum at St. Albans. He was raised and loved by Cowper, who was for some time (1763-65) his patient. He published two medical books in 1790 and 1749, and Visions in Verse and Prose (1791), containing a few very graceful renderings of psalms.

COWLEY, Abraham, M.D., b. in Dublin, 1618; d. at Chertsey, in Surrey, July 28, 1667; entered Trinity College, Cambridge, 1637, and was ejected as a royalist, 1643. He published various poems, essays, and Libri Plantarum, 1662-78. Once graduated at Trinity College, Dublin, 1819; was graduated at Trinity College, Cambridge, 1637, and was ejected as a royalist, 1643. He published various poems, essays, and Libri Plantarum, 1662-78. Once counted the first poet of his time, he is now mildly valued for his graver strains, which show a sober and studious mind, with moderate inclinations toward religion.

CROLY, George, LL.D., b. in Dublin, August, 1785; d. in London, Nov. 24, 1860; was from 1838 to 1843 rector of St. Stephen's, Wallbrook, London. He published many volumes of prose, mostly on sacred themes, and of verse, chiefly secular, besides a slight collection of Psalms and Hymns (1854), largely made up of unimportant originals. Mrs. Iffl thought him "an almost universal poet, grand and gorgeous, but too cold and stately."

CROSSWELL, William, D.D., b. in Dublin, August, 1785; d. in London, Nov. 24, 1860; was from 1838 to 1843 rector of St. Stephen's, Wallbrook, London. He published many volumes of prose, mostly on sacred themes, and of verse, chiefly secular, besides a slight collection of Psalms and Hymns (1854), largely made up of unimportant originals. Mrs. Iffl thought him "an almost universal poet, grand and gorgeous, but too cold and stately."

CROSSWELL, William, D.D., b. at Bradford, Suffolk, 1824; d. at Bristol, Feb. 4, 1885; was prebendary of Bristol, and published sundry sermons, etc., and The Young Man's Meditation, 1864, reprinted by D. Sedgwick, 1865. This contains nine hymns, one of two of which are meritorious and well known.

CROZY, George, LL.D., b. in Dublin, August, 1785; d. in London, Nov. 24, 1860; was from 1838 to 1843 rector of St. Stephen's, Wallbrook, London. He published many volumes of prose, mostly on sacred themes, and of verse, chiefly secular, besides a slight collection of Psalms and Hymns (1854), largely made up of unimportant originals. Mrs. Iffl thought him "an almost universal poet, grand and gorgeous, but too cold and stately."

COTTON. 2592 DARBY.

being withdrawn, to be succeeded by an abridged and altered edition. Though its life was so short, its influence was great. Cotterill's hymns, while not highly poetical, were judicious, neat, and sometimes impressive. They met a want then widely if not deeply felt, and for a generation were largely copied into most Anglican hymnals; some of the chief favorites being such as were his only in part, for he was the most successful practiser of the doubtful art of "tinkering," or amending. Several of his alterations and originals keep a place still.

The appearance of Newman's Phases of Faith evoked a reply from Darby, The Irrationalism of Infidelity (1858). Nor did the advance made by the young men round him at Lausanne, with whom he studied the Scriptures. The fruit of these conferences was his Etudes sur la Parole, a work which has appeared in English as Synopsis of the Books of the Bible. His associates were not long in beginning missionary enterprise among, not the indifferent or worldly, but awakened souls. Many congregations were formed in Cantons Vaud, Geneva, and Berne. Certain of his followers started a periodical, Le témoignage des disciples de la Parole.

When, by Jesuit intrigues, a revolution broke out in Canton Vaud (February, 1845), the Darbites in some parts of Switzerland suffered persecution. Darby's own life was in jeopardy. He thenceforth took a more active lead among the English Brethren, and in particular, from 1845 to 1848, in respect to the disruption at Plymouth (cf. Plymouth Brethren); but his heart seems ever to have turned towards Switzerland and France.

The appearance of Newman's Phases of Faith evoked a reply from Darby, The Irrationalism of Infidelity (1858). Nor did the advance made by the young men round him at Lausanne, with whom he studied the Scriptures. The fruit of these conferences was his Etudes sur la Parole, a work which has appeared in English as Synopsis of the Books of the Bible. His associates were not long in beginning missionary enterprise among, not the indifferent or worldly, but awakened souls. Many congregations were formed in Cantons Vaud, Geneva, and Berne. Certain of his followers started a periodical, Le témoignage des disciples de la Parole.

The appearance of Newman's Phases of Faith evoked a reply from Darby, The Irrationalism of Infidelity (1858). Nor did the advance made by the young men round him at Lausanne, with whom he studied the Scriptures. The fruit of these conferences was his Etudes sur la Parole, a work which has appeared in English as Synopsis of the Books of the Bible. His associates were not long in beginning missionary enterprise among, not the indifferent or worldly, but awakened souls. Many congregations were formed in Cantons Vaud, Geneva, and Berne. Certain of his followers started a periodical, Le témoignage des disciples de la Parole.
Righteousness of God, which subject also plunged him into controversy. In the latter year he executed a French translation of the New Testament (C. W., XXV.), and in 1870, as made a first visit to Canada, where had been assemblies of Brethren for many years. Shortly after his return to England (1883) appeared his dialogues on the Essays and Reviews. In 1864–65 he was again in Canada; in 1888 he issued his analysis of Dr. Newman's Apology for the Apostles (C. W., XXV.) was composed in Italian. In 1872–73 came a vigorous campaign in the United States. A Boston journal, the Traveller, records at that time his daily meetings at 3 Tremont Row, and says, "Now seventy-two years of age, he is hale and dignified, yet genial and joyful in his life of unclouded faith." At a subsequent period he visited the West Indies. He was again in the States in 1874, and visited, in 1875, the Brethren in New Zealand. Between 1878 and 1890 he was occupied very much with his translation into French of the Old Testament, in connection with which he sojourned long at Pau, after having made several other occasional visits to France.


He had, besides, found time to make known his judgment on several points of scholarship. His view of the Greek article approximated to that expressed by Donaldson. In the Bible Witness and Review (1877–81) appeared several articles by him in apologetics; e.g., a review of W. Robertson Smith's well-known article in the Encyclopaedia Britannica, another of Mill's Logic, and a paper on Miracles, with reference to Hume. In metaphysics, as in theology, he struck out his own path. Well acquainted with Kant's system, he valued the Königsberg philosophy as little as Mill's. We possess papers of his on the Relative and Absolute, Self-consciousness, and the Infinite with reference to the Hampton Lectures of Mansel.

Though his works are largely doctrinal and controversial, his delight was to write anything dealing with his father-in-law, Anson G. Phelps, in the metal trade, and established the firm of Phelps, Dodge, & Co., now one of the oldest houses in America. He was among the originators of the Erie, the New-Jersey Central, the Delaware, Lackawanna, and Western, the Houston and Texas Central, and other railroads. He was largely interested in manufactures, and had extensive lumber operations in different parts of the United States and
MR. DODGE'S chief distinction, however, was his zealous and liberal advocacy of the work of Christian and benevolent societies, not merely in his own city, but in all sections of the country, and throughout the world. Trained by godly parents, and converted during the revival days of Nettleton, it was his delight to engage in direct personal labors for the cause of Christ. He especially loved to take part in general religious awakenings, where all sects and classes united. In his early days he was an efficient promoter of the labors of Finney and other evangelists, and, more recently, of Moody and Sankey. He long held prominent positions in the church. A Presbyterian elder, a sabbath-school superintendent, a manager of the American Bible Society, a vice-president of the Tract Society, a warm supporter of young men's Christian associations, and city missions, he was as conspicuous for his counsels as for his gifts. He was president of the American Branch of the Evangelical Alliance, and frequently represented it at home and abroad. He was also a founder of the Greek Christians society in New York in aid of the Turks, in 1835; and later founded the American Board of Commissioners for Foreign Missions, he was as conspicuous for his counsel as for his gifts. He was president of the American Board of Commissioners for Foreign Missions, and was its first president. He stood in a similar relation to the Christian Home for Intemperate Men, and his last work was to aid in creating a like institution for women. During the civil war his patriotic zeal was manifested in a hearty support of the government by both voice and purse, and also in the work of the Christian and the Sanitary Commission.

His peculiar sympathy for the freedmen, and gave largely to institutions and churches for their benefit. He believed in sound Christian education, and aided colleges and schools in every part of the land. He was a trustee of the Union Theological Seminary in New-York City, and a liberal donor to its work. He also gave freely to theological seminaries in other places. His wide railroad and business relations and frequent journeys made him familiar with the growing wants of the West and South. Impressed with the urgency of the need of supporting missions, he constantly maintained at his own expense, in different seminaries and colleges, a number of carefully selected young men, who could make special and somewhat shorter preparation for the ministry. He left a fund to continue this work. In foreign missions he took profound interest. He was a trustee of the American Board of Commissioners for Foreign Missions, and also a member of the Presbyterian Board of Foreign Missions. His regular annual subscriptions to this cause for many years amounted to ten thousand dollars, and his special contributions were frequent. Scarcely a field or station but knew his name, and enjoyed his aid. He was the principal founder of the Syrian Protestant College at Beirut, and himself laid the corner-stone.

But in his sympathies and gifts he never confined himself to his own denomination or immediate relations. Any cause which sought to gain his ear, and, if wisely conducted, to share his bounty, whatever ecclesiastical body it represented, or wherever it was located. His private charities, and his individual exertions to help the needy or degraded, were, perhaps, more generous and characteristic than any acts known to the public; and it was in the family circle, or in dispensing the hospitalities of his own home, that his engaging personal qualities shone most brightly, although in every company, and with all associates, he seemed instinctively to inspire warm and lasting affection. His business insight, industry, and integrity gave him ample means, and also the unfailing confidence of his fellow-merchants. His conscientious and scriptural views of stewardship led him to acquire wealth that he might use it for philanthropic ends, and the same spirit is manifest in the liberal bequests his will contained for the leading religious and charitable organizations. In his will he always found the fullest sympathy and most prudent counsel for all his benevolent undertakings. She and their seven sons survive him.

MRS. DODGE. Mrs. Thomas C. Dodge, b. in New-York City, Aug. 3, 1802; d. there Jan. 29, 1877. Her life was consecrated to Christ and to the relief of sorrow in every form. For thirty-two years she was a manager of the Woman's Missionary Society, and from 1863 its president. For thirty-six years she was a manager of the Woman's Missionary Society, and twenty-eight years of the City Mission Society. In 1850 she was a founder of the House and School of Industry, and since 1867 its president. She was also a founder, and always second directs, of the Nursery and Child's Hospital. In 1855, by her hearty co-operation, she enabled Dr. J. Marion Sims (d. Nov. 18, 1883) to establish the Woman's Hospital in New York City, the first institution of the kind to be founded anywhere. In 1860 she helped to organize the Presbyterian Home for Aged Women, presided at its first meeting, and continued a member. During the civil war she played a prominent part in distributing supplies to all the hospitals in and around the city. All her life she was a Sunday-school teacher, and greatly interested in child-life. Her own family was large, and she never forgot her home duties amid the distractions of her many public enterprises.

But her greatest work was for foreign missions. She was called the "Mother of Missionaries." No missionary entered or left the port of New York without substantial evidence of her interest. At ten years of age she attended, with her mother, meetings held by Mrs. Isabella Graham and other women to pray for the conversion of the world; and from that time on she labored in the great cause. In 1828 she organized a band for the relief of the Greek Christians persecuted by the Turks, in 1835 a society in New York in aid of Madame Keller's hospital at Grand Ligne, Canada. Her memorial is the Woman's Union Missionary Society, which she organized in New York, November, 1860, and which has led to similar organizations all over the country. It is unconnected with any church board, is supported by voluntary contributions, and devoted to work among women in high stations. Mrs. Doremus was a member of the South Reformed (Dutch) Church; but in her love for...
EUCHARIST.

2595

the Master she knew no denominational lines. Among all the women who have advanced the world she has a foremost place.


DRUMMOND. William, of Hawthornden, b. Dec. 15, 1585; d. Dec. 4, 1649; "the first Scottish poet who wrote well in English;" was educated at the university of Edinburgh, and studied civil law in France, whence he returned in 1609 to occupy his beautiful ancestral seat. There Ben Jonson visited him in 1619. He wrote a History of Scotland and other prose-works, besides many poems, which have been published together, 1711, 1719, and, with life by Peter Cunningham, 1833. His Flowers of Zion appeared 1623. His Divine Poems include some of our earliest translations of Latin hymns.

DUNN, Professor Robinson Porter, b. 1825; d. Aug. 28, 1867; was a professor in Brown University, and a distinguished scholar. He translated from the Latin, German, and French a few hymns which are much used.

EDMESTON, James, b. at Wapping, London, Sept. 10, 1791; d. at Homerton, Middlesex, Jan. 7, 1867; was an architect, but better known as a voluminous writer of sacred verse. Besides one or two prose-works he published The Search, and other Poems, 1817; Sacred Lyrics, 1820–22, 3 vols.; The Cottage Minstrel, 1821; a hundred hymns for Sunday schools, 1821; another hundred for particular occasions, and fifty for missionary prayer-meetings, 1822; Patmos, etc., 1824; The Woman of St. Aunem, etc., 1829; Sonnets: Hymns for the Chamber of Sickness, 1844; Closet Hymns and Poems, 1844; Infant Breathings, 1846; Sacred Poetry, 1847. In all he produced near two thousand of these effusions, some of which are spirited and elegant, while many of them have been useful, and one or two are still largely used.

ELLIOTT, Charlotte, b. 1789; d. at Brighton, Sept. 22, 1871; was a daughter of Charles Elliott, and sister of two somewhat eminent clergymen, Henry V. and Edward B.; but her "Just as I am" has been far more widely useful than her brother Edward's Horae Apocalypticae. She wrote Hours of Sorrow, 1836; Morning and Evening Hymns for a Week, 1842; Poems by C. E., 1863; and over a hundred lyrics in The Invalid's Hymn-Book, 1834–64, the last edition of which she edited, as also The Christian Remembrancer, an annual. Several of her hymns have been and are very popular. The earliest of them appeared in the Psalms and Hymns of her brother, Henry Venn, whose wife, Julia Anne Elliott (d. 1841), also contributed to it several of great merit.

ELLIOTT, David, D.D., LL.D., b. at Sherman Valley, Penn., Feb. 6, 1876, of pious ancestry, and carefully educated in religion; d. at Allegheny, Penn., March 18, 1874; diligent at academies; successful teacher at Washington, Penn., in 1802–06; valedictorian at Dickinson College in 1808; licensed, 1811; pastor from 1812 to 1829 at Mersersburg, Penn., from 1829 to 1836 at Washington, Penn. Both pastors were filled with "well-studied, clear, convincing, and persuasive" sermons. He was extraordinary in discipline, organization of Christian activity in various directions, revival-seasons, initiation of prayer-meetings and Sunday schools, and accompanied by a steadily increasing influence in the denomination.

Dr. Elliott's educational life began with the re-organization of Washington College in 1880. Owing to his enterprise, wisdom, and resolution, the new movement rapidly attained success. He was "acting president" two years, president of the Board of Trustees thirty-nine years. His transfer to Allegheny in 1836 brought him to the theological seminary at one critical period, and he continued through many others. He made the burdens of the seminary his own, laid all his gifts and experience upon its altar, pleaded its cause against all opponents, bound it upon the heart of the church, increased the number of its students, often performed the extra duties of its unoccupied chairs, accepted whatever place best suited its needs, proved equal to every exigency in teaching and administration, sustained its work alone in 1840, beggared it out of difficulties in 1850, watched with delight its later rapid growth, saw nearly a thousand men go from its doors to preach the gospel, and when made emeritus in 1870, lived to pray for it and with every student, and still lives as its model of piety and devotedness.

For ecclesiastical usefulness Dr. Elliott was pre-eminent ly fitted by clear thinking, directness in expression, perfect impartiality, and a judicial habit of mind. All these traits were often exhibited, but especially in the disruption assembly of 1837, of which his moderatorship was a marvel of fairness as tested by the feelings of the time, and his decisions unimpeachable in their accuracy as tested by subsequent judicial deliberations. Present and assenting at the re-union of the Presbyterian Church in 1869, he died, leaving to the church and the world the legacy of a great work well done, and of a character wonderfully symmetrical.

SYLVESTER F. SCOVEL.

ENFIELD, William, LL.D., b. at Sudbury in Suffolk, March 29, 1741; d. at Norwich, Nov. 3, 1797; was an eminent Unitarian minister and author. After studying at Daventry, he ministered successively at Liverpool, Warrington, and Norwich. His Speaker, 1774, and History of Philosophy, 1781, passed through several editions, and are well known. He also wrote An Essay towards the History of Liverpool, 1774; Observations on Literary Property, 1774; Exercitiae in Elocution, 1781; Institutes of Natural Philosophy, 1788; and some volumes of sermons; and compiled the Preacher's Directory, 1771, and a Selection of Hymns, 1772 (2d ed., 1797), containing a few of his own.

EPHRAIM. See Tribes of Israel.

ERSKINE, Ralph, b. at Monilaws, Northumberland, March 18, 1855; d. Oct. 6, 1752; was educated at the university of Edinburgh; became minister at Dunfermline 1711, and joined the seceders 1734. His Gospel Sonnets, 1732, which are extraordinary in their own day, were very popular, and went through many editions. They were followed by A Paraphrase on the Song of Solomon, 1738, and Scripture Songs. His entire Poetical Works were printed in one volume, 8vo, Aberdeen, so lately as 1858.

EUCHARIST (Greek eucharistia, "a giving of thanks"). The ancient church-name for the sacrament of the Lord's Supper as a feast of thanksgiving, a thank-offering of the whole church for
all the favors of God in creation and redemption. The term denoted in the first place the prayer of thanksgiving, which was part of the communion-service and the service itself. The sacrament is not so called in the New Testament; but the designation quite naturally followed from the use of εὐχαριστία ("he had given thanks") in Matt. xxvii. 27, Mark xiv. 23, Luke xxii. 10, 1 Cor. xi. 24, and is used by Justin Martyr (Apol. i. 65, 66), Irenæus (Adv. haeres. iv. 44), Clement of Alexandria (Pedag. ii. 2), and others. See LORD's Supper.

FAWCETT, John, D.D., b. at Lidget Green, near Bradford, Yorkshire, Jan. 6, 1739; d. at Brearley Hall near Waingate, July 25, 1817; was an eminent hymn-writer of the school of Watts. Converted under Whitefield in 1755, he became in 1764 Baptist minister at Waingate, and there remained through life, rejecting all allurements to larger fields. His most popular hymn, "Blest be the tie that binds," is said to have celebrated his refusal, under touching circumstances, of a London charge in 1772. He also declined the presidency of the Baptist academy at Bristol in 1793, and eked out his scanty income by taking pupils at home, and by his pen. He published The Devotional Family Bible, 1811, 2 vols., and sundry smaller works in prose, besides Poetic Essays, 1707, and a hundred and sixty-six Hymns, 1782, 2d ed., 1817. Many of these had merit enough to be largely used in former days, and some of them still retain a place in our collections. His Life and Letters were published by J. Parker, London, 1818.

FITCH, Eleazar Thompson, D.D., b. at New Haven, Jan. 1, 1791; d. there Jan. 31, 1871; graduated at Yale, 1810; studied theology at Andover; and was professor of divinity, and college pastor, at Yale, 1817-63. He published some sermons, etc., and was one of the compilers of the Connecticut Congregational Psalms and Hymns, for which he wrote a few pieces of merit.

FOLLEN, Eliza Lee (Cabot), b. in Boston, Aug. 16, 1787; d. at Brookline, Mass., Jan. 26, 1860; was a voluminous writer of prose and verse for children and adults. In 1828 she married Prof. Charles Follen, who was exiled from Germany, fled to America, 1825, and was lost on the "Lexington," 1840. Her Poems appeared 1839. Some of her hymns have been popular and are still sometimes used.

FRIENDS, The Society of, commonly called Quakers. Liberal Branch.—Until early in this century, American Friends were generally united on the original ground of the society, viz., "conversion to God, regeneration, and holiness, not schemes of doctrines, and verbal creeds, or new forms of worship" (Penn's Rise and Progress), and did not "require a formal subscription to any articles, either as a condition of membership, or to qualify for the service of the church" (London Summary, 1790).

For more than forty years, Elias Hicks of Long Island had been an eminent minister, and apparently acceptable, when in 1819 he was publicly opposed in Philadelphia. A separation in that Year took place in 1827; one party styling the other "Hickites" and "Separatists," these terms which have ever been repudiated. These Friends constituted the much larger portion of the membership in New York, Philadelphia, and Baltimore Yearly Meetings.

The utterances of Elias Hicks will bear comparison with those of ancient Friends; and Job Scott of Rhode Island, who died in 1793, acknowledged to be an acceptable minister and writer, was his contemporary and of a kindred spirit. Facts prove that other causes were potent in producing the difficulties.

The re-organized Philadelphia Yearly Meeting in 1830 wrote to London Yearly Meeting: "We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord. The history of the birth, life, acts, death, and resurrection of the holy Jesus, as in the volume of the book it is written of him, we reverently believe. We are not ashamed of the gospel of Christ, because it is the power of God unto salvation to all them that believe; neither do we hesitate to acknowledge the divinity of its author, because we know from living experience that he is the power of God and the wisdom of God;" and, "under the present glorious dispensation, he is the one holy principle of divine life and light." Neither are we sensible of any departure from the faith or principles of our primitive Friends. We are not ignorant, that, on some points of a speculative nature, they had different views, and expressed themselves diversely. . . . In the fundamental principle of the Christian faith, 'the light of Christ within, as God's gift for man's salvation,' . . . they were all united, and in that which united them we are united with them" (Printed Epitaphs).

The Scriptures, without this divine illumination, "will not give a knowledge of Christ" (Fox's Great Mystery).

"Christ is the substance of all figures, and his flesh is a figure; for every one passeth through the same way as he did who comes to know Christ in the flesh" (George Fox's Great Mystery).

"The true grounds of salvation by Christ . . . in all ages has been a real birth of God in the soul, a substantial union of the human and divine nature,—the Son of God and the Son of man, which is the true Emanuel state" (Job Scott).

The "second covenant is dedicated with the blood, the life of Christ Jesus, which is the alone atonement unto God, by which all his people are washed, sanctified, cleansed, and redeemed to God. . . . The true witnesses of this" are "they only that have drunk of the blood of Christ, and eaten of his flesh, which he gives for the life of the world" (Fox's Doctrinal).

Friends do not believe in imputative righteousness, nor that "Christ died as a substitute for the whole human race in order to satisfy the offended justice of God, and render him propitious to guilty man" (Janney's Conversations).

They do not accept the commonly received doctrine of the Trinity, and hold that children are only sinners by actual transgression of the divine law.

(For other views held by all branches of Friends, see under FRIENDS.)

They have held Yearly Meetings, laboring jointly on behalf of the Indians; and recently four of these agreed to co-operate in a Union for Philanthropic Labor.

First-day schools are maintained in very many
localities, and an official sanction to some extent has been extended. Swarthmore College, Pennsylvania, and Friends College, Long Island, are well patronized; and flourishing schools are supported in New York, Philadelphia, Baltimore, and other places.

Lit.—GEORGE FOX: Works, 1804—1706, Philadelphia and New York, 1831, 8 vols., and other early Friends' writings; JOH SCOTT: Journal, New York, 1797; Works, 1831, 2 vols.; ELIAS HICKS: Journal, New York, 1832; Letters, New York, 1834, Philadelphia, 1861; SERMONS, Philadelphia, 1825, New York, 1831; THOMAS WEATHERBANK: Sermons, Philadelphia, 1825, Baltimore, 1864; HUGH JUDGE: Journal, 1841; EDWARD STABLER: Journal, 1846; JESSE KERSEY: Narrative, 1851; THOMAS HUGH: Pious Women, 1777, 2 vols.; Memoir of Dr. Watts, Newmarket, May 31, 1720; d. in London, Feb. 16, 1719; d. in London, Aug. 19, 1783; was educated at Magdalen Hall, Oxford; curate of Abbotts Langley, Herts, 1794; curate to Romaine at St. Ann, Blackfriars, London, 1768; rector of the same, 1795; besides filling several curatehips; was one of the founders of the Church Missionary Society. His New Version of the Book of Psalms (1811, 2 vols.) has been a good deal valued and extracted from. A volume of his sermons appeared, 1812; and his Essays On All the Scriptural Names and Titles of Christ, etc., with a memoir, was published in six volumes by his son in 1829. The Divine Rule of Faith and Practice (1842), and sundry other works against the Tractarians, were written by a later London rector of the same name.

GRAHAM, James, b. at Glasgow, 1765; d. 1811; was educated at the university of Glasgow; was for a time a lawyer; took orders, and served as curate at Shipton, Gloucestershire, at St. Margaret's, Durham, and at Sedgefield, near Durham. He published sundry poems, as The Sabbath (1804), Birds of Scotland, etc. (1806), which were once much valued.

GRANT, Sir Robert, b. 1785; d. at Dapoorie, in Western India, July 8, 1868; graduated at Cambridge, 1802; was admitted to the bar, 1817; member of Parliament for Inverness, 1826; privy-councillor, 1831; governor of Bombay, 1834. He wrote one or two books on India, and twelve Sacred Poems, issued by his brother, Lord Glenelg, in 1839. All of these are moritorious, most of them are more or less used as hymns, and two are of the first rank. "When gathering clouds around I view" appeared in the Christian Observer, February, 1806, and "Saviour, when in dust to thee," November, 1815.

QUIGG, Joseph, d. at Walthamstow, near London, Oct. 29, 1793; was a Presbyterian assistant minister in Silver Street, London, 1744—47, and after that seems to have lived at St. Albans and Stourbridge. He issued a few tracts in prose and verse. His hymns and poems were collected by D. Sedgwick, 1801: two of them have long been very popular. "Jesus, and shall it ever be," was written at the age of ten.

QURNEY, John Hampden, b. in London, Aug. 15, 1802; d. there March 8, 1862; was educated at Trinity College, Cambridge; curate at Lutterworth, 1827—44; district rector of St. Mary's, Mary-lebone, 1847. He published sundry historical sketches, lectures, etc., and two hymn-books, 1838 and 1851. These contain several good and useful originals.

HABINGTON, William, b. at Heudlip, Worcestershire, Nov. 5, 1605; d. there Nov. 30, 1654; wrote several books in prose and verse, chief of which is Castara, 1634, reprinted by C. A. Elton, 1812. His Muse was sober and devout.

HAMMOND, William, b. at Battle, Sussex, Jan. 6, 1719; d. in London, Aug. 19, 1783; was educated at St. John's College, Cambridge, but joined...
HANNA, William, D.D., LL.D., author of the Life of Dr. Chalmers, etc.; b. at Belfast in 1808, and d. in London, May 24, 1882. Having studied in Glasgow, he became a licentiate of the Church of Scotland, and was settled at East Kilbride, and subsequently removed to Korking, both in Lanarkshire. He married the eldest daughter of Dr. Chalmers. At the disruption, in 1843, he joined the Free Church. Subsequently he was called to Edinburgh as colleague to the Rev. Dr. Guthrie. He was a very graceful and impressive preacher, but his fame rests chiefly on his book, The Unreasonableness of Religion (1741). He began preaching about 1759, and soon settled at the independent chapel in Jewin Street, where his ministry was most vigorous and effective. He was an advanced Calvinist, but not an Antinomian. Personally he was an original and striking, if not an attractive, character, with a plain and narrow mind, a temper sincere, vehement, and entirely devoted, and an utterance blunt and uncompromising to the last degree. His Hymns, with an Author's Experience, appeared 1756, with additions 1762 and 1765. Like nearly all the lyrics of last century dissent, they are without refinement, or any evidence of culture, but not, like them, commonplace. Hart established a new and strong type of his own. His rudeness often runs into quaint boorishness, but has occasional gleams, not only of good sense and good feeling, but of something like poetry. Such as they are, these hymns have been immensely influential. With the extreme Calvinistic sects they have always been prime favorites, and some of them are still largely used by most English-speaking Christians. But the natural effect on a cultivated man is expressed in the familiar anecdote of Dr. Johnson's giving a crown at church to "a poor girl in a bedgown, though I saw Hart's Hymns in her hand."

HASTINGS, Thomas, Doctor of Music; b. in Washington, Conn., Oct. 15, 1784; d. in New York City, May 15, 1872, in Clinton, Oneida County, N.Y. In early youth he began his musical studies, and prosecuted them without a teacher, mastering every treatise that came within his reach. He began his career as a teacher in singing-schools in 1806, and as an editor in 1816. In connection with Professor Norton of Hamilton College he published two pamphlets (1816), afterwards enlarged, and united with The Springfield Collection, in a volume entitled Musica Sacra. From 1823 to 1832 Mr. Hastings, by special request, was the editor of The Western Recorder, a religious paper published at Utica. In 1832, at the call of twelve churches, he removed to the city of New York. Not only had he studied his favorite art, but with great diligence he had applied himself to the study of English literature, philosophy, and theology, and had acquired facility in public address and in writing. Before leaving Utica he had begun to write hymns, impelled by the lack of variety in those then current, and by the need of adapting suitable words to the music he arranged. In the Spiritual Songs (1832) there are more than thirty of his hymns published anonymously. Among these are some of the best that he wrote; such as, "How calm and beautiful the morn!" "Gently, Lord, oh gently lead us," "Child of sin and sorrow." The popularity of these first attempts led him to continue and cultivate the habit thus early begun. About two hundred of his hymns are in current use, and he left in manuscript about four hundred more. Doubtless his name will live longer as a writer of hymns than as a writer of tunes. His music, with that of Dr. Lowell Mason, did important service in the church, and marks in this country the transition period between the crude and the more cultured periods of psalmody. In his lifetime Mr. Hastings was criticised, as a musician, as too far in advance of the general cultivation: now he is criticised as too far behind the present wants. Both criticisms point to the truth that he aimed to lead higher the people of his own time. His cardinal principle was, that in church music the artistic must be strictly subordinated to the devotional. He was a devout and an earnest Christian, a hard student, a resolute worker, not laying aside his pen till three days before his death, which came to his relief in his eighty-eighth year. A list of his publications, with their dates, is subjoined:

Musica Sacra, 1816—22; The Musical Reader, 1819; A Dissertation on Musical Taste, 1822, revised and republished, 1853; Spiritual Songs (Dr. Lowell Mason, co-editor), 1832—36; Prayer, 1831; The Christian Psalmist (the Rev. Dr. William Patton, co-editor), 1836; Anthems, Motets, and Sentences, 1836; Musical Magazine, 24 numbers, 1837-38; The Manhatten Collection, 1837; Elements of Vocal Music, 1839; Nursery Songs, The Mother's Hymn-book, The Sacred Lyre, 1840; Juvenile Songs, 1842; The Crystal Fount, 1847; The Sunday-School Lyre, 1848. With William B. Nightingale as joint editor from 1844 to 1851—The Psalmist, 1844; The Choralist, 1847; The Mendelssohn Collection, 1849; The Psalmist, 1851; Devotional Hymns and Poems, 1850; The History of Forty Choirs, 1854; Sacred Prize, The Selah, 1856; Church Melodies, 1859; Hastings's Church Music; 1860; The Psalms of David, 1865. Mr. Hastings edited, for the American Tract Society, Sacred Songs (1855) and Songs of Zion (1856), and, for the Presbyterian Church, The Presbyterian Psalmist (1852) and The Juvenile Psalmist.
HERZOG.

Hatfield, Edwin Francis, D.D., b. at Elizabeth-town, N.J., Jan. 9, 1807; d. at Summit, N.J., Sept. 22, 1883. He was graduated at Middlebury College, Vt., 1829; studied two years (1828-31) at Andover Theological Seminary; was pastor of the Second Presbyterian Church, New York (1831-55), and of the Seventh Presbyterian Church, New York (1855-56). In 1856 he was elected moderator of the General Assembly, and served on the committee of the New-School Assembly. In 1883 he was elected moderator of the General Assembly. He was a member of the Re-union Committee of the New-School Assembly. He was moderator of the General Assembly in 1888. He was a member of the General Assembly; and, although seventy-six years old, he discharged the onerous duties of the position with surprising freshness and vigor. He was an eminent student of hymnology, and had collected a large and valuable library in this branch, and in 1872 published a collection of hymns, with tunes. His library is now in the Union Theological Seminary, New York. His acquaintance with ecclesiastical polity, with parliamentary law, and methods, as presbyter, as born leader in synod, as presbyter, as born leader in synod, was remarkable. He was the author of:

- Carmina Christa, or Hymns to the Holy Spirit, 1827.
- Hymns of Life, 1834.
- Hymns for Childhood and Scenes, 1839.

His Carmina Christa, or Hymns to the Holy Spirit, is well known. His 'Litanie to the Holy Spirit' is well known. His "Litanie to the Holy Spirit" is well known.

Herbert, Daniel, b. about 1751; d. Aug. 29, 1833; was an illiterate but indefatigable hymnographer, whose Hymns and Poems (1819-27) fill three volumes of over a thousand pages. Despicable from a literary view point, they have been used by extreme Calvinists. He wrote the following hymns:

- "My unapted rhymes, writ in my wild, unhalowed times," rather heavily overweights his occasional sober moods, and but a small proportion of his verses entitle him to be called a sacred poet; but his fresh style and joyous fancy have won as many admirers in our time as he ever had. His "Litanie to the Holy Spirit" is well known.

Herrick, Robert, b. in London, Aug. 20, 1591; d. at Dean Prior's, Devon, October, 1747; one of the most eminent of our lyric poets; was educated at Trinity Hall, Cambridge; M.A., 1617; vicar of Dean Prior's, 1629; ejected by the Puritans, 1649, and reinstated 1660. His The Poetical Works appeared 1647, and Hesperides, or Works both Human and Divine, 1648. The frequent levity or licentiousness of what he calls

"My unapted rhymes, writ in my wild, unhalowed times," rather heavily overweights his occasional sober moods, and but a small proportion of his verses entitle him to be called a sacred poet; but his fresh style and joyous fancy have won as many admirers in our time as he ever had. His "Litanie to the Holy Spirit" is well known.

Herron, Francis, D.D., b. June 28, 1774, near Shippensburgh, Penn.; d. Dec. 6, 1860, at Pittsburgh, Penn. He was born of Scotch-Irish and pious parents, and trained by them and the times to faith and manliness; Dickinson graduate, May, 1794; studied theology with Cooper; licensed Oct. 4, 1797; toughened by severe journey West, 1798-99, kindled by great revivals in progress there; settled at Rocky Springs, Penn., in April, 1800, and, after eleven years' successful pastorate, translated to Pittsburgh First Church.

Here began "labors more abundant." As preacher, he was careful in preparation, impressive, and experimental. The house, too large before, soon became too small. As pastor, he was affectionate, accessible, and progressive in methods. As presbyter, a born leader in synod and presbytery, and moderator of General Assembly in 1827. He was president of the board of directors of the Theological Seminary, Allegheny, from its beginning in 1819 until its location at Allegheny, he carried the institution by force of will, large influence, incessant begging, and indomitable trust in its future. As Pittsburgher, he was devoted to the city's interests, jealous of its morals, helpful in extending the churches, founding the first Moral Association, and holding the first temperance meetings.

He was pre-eminently a man to mould the times. "There are but two things in Pittsburgh," was once said,—"Dr. Herron and the Devil; and the doctor seems to be getting the advantage." In personal influence he was commanding and magnetic (aided by an unequalled majesty of presence), equal to emergencies in church or city, with pronounced opinions and well-understood convictions, sound judgment, and warm sympathies, of remarkable courage, and great practical wisdom.

Sylvester F. Sovrill

Herszog, Johann Jakob, D.D., b. at Basel, Sept. 12, 1805; d. at Erlangen, Sept. 30, 1882. He pursued his university studies (1823-29) at Basel and Berlin. In 1830 he became licentiate in theology, and privatdocent in the university of Basel. In 1835 he was called as provisional, but in 1838 was appointed definitely professor of...
HERZOG.

2600

HURN.

historical theology in the academy at Lausanne. There his colleague was Alexandre Vinet (see art.). He contributed to the Studien u. Kritiken, 1838, an essay on Zwinger's doctrine of provi-
dence and election. Four years later he issued his
sketch of John Calvin (Basel, 1843), and the same
year and place his elaborate Life of Écoulampa-
dius and the Reformation in Basel (Basel, 2 vols.).
In 1845 he criticised the Plymouth Brethren in his
Les frères de Plymouth et John Darby, Lausanne,
and that year resigned his professorship (November,
1845) in consequence of a radical revolution, and
retired into private life, until, on Tholuck's sug-
gestion, he was called in 1847 to Halle as pro-
essor of church history. His acquaintance with
two Waldensian students at Lausanne had led
him to investigate that ancient sect's early his-
tory, and he published De Origine et pristino stato
Valdensium (Halle, 1848), the first-fruits of such
study. His essay attracted great attention; and
under the patronage of the Prussian Government
he made a journey through Switzerland, France,
and Ireland for the inspection of manuscripts bear-
ing upon the Waldenses. In 1853 he published
Die romanischen Waldenser (Halle); in
which he proved, that both the Waldensian and
other historians were mistaken in attributing to
the sect direct primitive descent from apostolic
times, but, on the contrary, that the Roman-Cath-
olic historians were right in maintaining that it
started in the twelfth century. He also showed,
that the sect had from the beginning biblical
principles, but was first brought by the Hussite
movement and the Reformation of the sixteenth
century upon truly Protestant ground. His work
was based upon comprehensive and careful study
of the sources, and written in a friendly spirit.
In 1854 Herzog went to Erlangen as professor of
Reformed theology; and there he lectured until
1877, when he retired upon a pension. At the
time of his death he had just finished his Abriss
der gesammten Kirchengeschichte, Erlangen, 1876—
82, 3 vols. Translations into Swedish, French,
and Italian have been made, or are in preparation.
It was Dr. Herzog's intention to add a supple-
mentary volume, upon the church history of the
nineteenth century.

But Dr. Herzog's greatest service was his Real-
Encyclopædie der Kirchlichsen Theologie (Kri.
The idea of a religious encyclopedia of a very
comprehensive character had long been in the
minds of Protestant theologians, and preparations
had been made for it under the editorship of
Schneckenburger (q.v.); but the Revolution of
1848 put a temporary end to the enterprise.
After the excitement of that time had passed, and
their business again justified it, the publishers re-
vived the project: and Tholuck was asked to take
charge of it, Schneckenburger having meanwhile
died (1848); but he recommended Herzog, his
colleague, and under the latter's care the first
volume appeared at Hamburg in 1854, and the
second and last volume, which contained the
very elaborate index, at Gotha in 1868. The
encyclopedia was an extraordinary success. It
became at once a standard and indispensable
work. Such a display of learning had not been
previously made. And Dr. Herzog was just the
man for his position,—learned, modest, energetic,
wide in his sympathies, and liberal in his the-
ology; for, although of the Reformed Church, he
had the friendliest feelings towards Lutherans.
He treated his contributors with uniform cour-
tesy, kindness, and liberality. Besides bearing
the burden of responsibility and care necessarily
attached to the editing of so extensive a work, he
assumed a large part of the authorship, contribut-
ing no less than five hundred and twenty-nine
articles, some of them quite extensive and elab-
orate. But within less than ten years after the
completion of his encyclopedia he was called
upon to edit a second edition. He prudently
allied to himself a younger man, Professor G. L.
Plitt, his colleague; and the first volume of the
new edition appeared at Leipzig in 1877. Pro-
fessor Plitt died in 1880, after the completion of
the seventh volume. Dr. Herzog then associated
with himself another colleague, Professor Albert
Hauck, and three volumes appeared under their
conduct; but part 103, the third part of the
eleventh volume, brought the announcement that
Dr. Herzog had finished his work on earth.

See Professor F. SEIFERT: Wissenschaftlicher
Nachruf an Herzog, Erlangen, 1882, and the
Beilage zur allgemeinen Zeitung, Jan. 31, 1888.

HORNBLOWER, William Henry, D.D., b.
March 21, 1820, at Newark, N.J.; son of Chief
Justice Hornblower; graduated at Princeton
College in 1838; led to Christ by a tract written
by Dr. Archibald Alexander, and devoted himself to
the ministry; graduated from Princeton seminary
in 1843; ordained by presbytery of Elizabeth-
town; missionated some months; ordained and
installed pastor of church at Paterson, N.J., Jan.
30, 1844; removed in October, 1871, to become pro-
fessor of sacred rhetoric, pastoral theology, and
church government in the Western Theological
Seminary of the Presbyterian Church at Alle-
gheny, Penn.; died in that position, July 16, 1883.

He relinquished brilliant prospects in choosing
the ministry, and proved his earnestness by devote-
edness. He earned so good a degree in the faith
that it is to gratify the principle in him by Dr. Alexan-
der. His diligence in biblical study issued in
critical skill in Scripture exegesis. This found
expression in the scholarly, discriminating, and
difying work done in editing and enlarging the
Schaff-Niegebach-Lange Commentary on the Lam-
citations, published in 1873-76.

Dr. Hornblower's unvarying characteristics were
a firm gentleness, a dignified courtesy, a winning
and unselfish interest in others, a tenderness to
the suffering which overlooked none. He was the
most loving, bright, and genial of friends, the
stanchest of advocates where principle was con-
cerned, and eminently spiritually minded and de-
vout.

HOSKINS, Joseph, b. 1745; d. at Bristol, Sept.
28, 1788; was for his last ten years an earnest and
successful dissenting minister at Castle-Green
Chapel, Bristol. His three hundred and eighty-
four hymns, 1770-1822, are of the humblest and
most commonplace character; but a few of them
are still used.

HURN, William, b. at Breccles Hall, Norfolk,
Dec. 21, 1754; d. at Woodbridge, Oct. 9, 1829;
was ordained, 1781, and became vicar of Deben-
ham, Suffolk, 1799; in 1822 he left the
Established Church, and in 1823 became Congre-
gational pastor at Woodbridge. He wrote The
Fundamental Principles of the Established Church proved to be the Doctrine of the Scripture, 1790; A Farewell Testimony, 1823; Reasons for Secession, 1830; A Glance at the Stage, A Catechism, and four hundred and twenty Hymns, 1813-24. Most of these are no more than respectable; but a few have merit, and are used.

HYDE, Abby (Bradley), b. at Stockbridge, Mass., Sept. 28, 1790; d. at Andover, Conn., April 7, 1872; married Rev. Lavius Hyde, 1818, and lived at Salisbury (Mass.), Bolton and Ellington (Conn.), Wayland and Becket (Mass.). She contributed to Nettleton's Village Hymns, 1824, nine pieces, three of which have been widely copied and used.

INDIANS OF NORTH AMERICA. 1. Religion.

— The Indians universally believe in God or gods, and in the immortality of the soul, and its existence in a conscious state hereafter. There has never, probably, been an infidel among them. They believe in multitudes of spirits or gods everywhere,— gods of the woods, gods under the lakes, gods everywhere: in fact, the world to them is full of spiritual existence. Every kind of animals even, as the bears, has, according to their belief, its spiritual antitype, of which the body which they see is but the outward expression. In their religious rites, or Grand Medicine, they call all these gods, one by one, in endless numbers to their aid. Besides this, the Algonquin races now acknowledge one of these innumerable gods as God supreme: but whether this was their original belief before their discovery by white people, or whether they have insensibly imbibed this from the missionaries with whom they have come in contact from time to time for the last few hundred years, the writer does not pretend to decide; but he believes the latter to be the case. This Supreme Deity the Algonquin races call sometimes "Kitchi-Manido" ("the Great Spirit"), sometimes "Kije-Manido" ("the Kind, Cherishing Spirit"). The writer is, on the whole, inclined to believe, from all he has heard from the Indians, that their fathers had gradually lost entirely the notion of one supreme God, and had degenerated into that of gods everywhere, among whom Kije-Manido was only one. Even now the heathen Indians occasionally speak of him as such.

They are also worshippers of idols, even to this day. About their villages one may often see a rude image—carved in wood, and dressed up with clothes—placed aloft at the outskirts of their village, to ward off disease and ill luck, to which they pay their devotions. Everywhere, too, if there be a stone of striking shape or size, or naturally resembling the human face or figure, they will bow down in adoration to it, or to the spirit of which it is the outward expression; and one may everywhere see the offerings of tobacco, which, in their veneration, they have laid upon it. As to their great religious rite, the "Grand Medicine," or "Me-da-wi-win," which is common to all the tribes, we quote from one of themselves (an educated mixed-blood, who spent his life in finding out their true beliefs on all subjects) as to its origin and purpose, and which any one can repeat to them and bear them will know to be the truth.

"They fully believe that the red man mortally angered the Great Spirit, which caused the deluge; and at the commencement of the New Earth it was only through the medium and intercession of a powerful being whom they denominate Wa-wen-a-bozho, that they were allowed to exist; and a code of religion was more lately bestowed upon them, whereby they could commune with the offended Great Spirit, and ward off the approach and ravages of death. This they term 'Me-da-wi-win,' or "Grand Medicine."

All the heathen Indians firmly believe, as the above writer states that the Grand Medicine was given them by the Great Spirit. He is also right in saying that they use it in obtaining long life in this world, and warding off the ravages of sickness and death. It has no reference to life in the other world, all the Indian's hopes and fears being bounded by this life. He tries to prolong his life in this world by every means, of which he esteems this the very chief; but beyond that his thoughts do not go. He has no fear or dread of the future, nor any idea that his actions here may influence his state there. Very often, accompanying his most solemn performance of the Grand Medicine, there will be in the same vicinity game and other animals, which is not thought that there is anything out of consonance with what he is engaged in. Very often he is drunk when beginning its performance, and that is thought to be just as proper as if he were sober. Morality is entirely divorced from his religion, and has nothing to do with it.

As to their belief about the immortality of the soul, it cannot be more exactly told than in the words of the writer before quoted, who had it from Indian sources, and was most careful to have it exactly correct.

"When an Ojibway dies, his body is placed in a grave, generally in a sitting posture, facing the west. With his body are buried all the articles needed in life for a journey,—of a man, his gun, blanket, kettle, fire-steel, flint, and mocassons; of a woman, her mocassons, axe, portage-collar, blanket, and kettle. "The soul is supposed to stand, immediately after the death of the body, on a deep beaten path, which leads westward. The first object he comes to in following this path is the great 'Odeiminn' ('Heart-berry'), or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful, and eats on his way. "He travels on until he reaches a deep, rapid stream of water, over which lies the much dreaded 'Go-gogash-o-gunin,' or 'Rolling and Sinking Bridge.' Once safely over this, as the traveller looks back, it assumes the shape of a huge serpent swimming, twisting and unwinding its folds across the stream. "After camping out four nights, and travelling each day through a prairie country, the soul arrives in the land of spirits, where he becomes a spirit, and all the relatives accumulated since mankind were first created. All is rejoicing, singing, and dancing. They live in a beautiful country, interpersed with clear lakes and streams, forests and prairie, and abounding in fruit and game to repletion: in a word, abounding in all that the red man most covets in this life. It is that kind of a paradise which he only by his manner of life in this world is fitted to enjoy."

The Ojibways call the road which leads to this place "Tchi-be-kuna," or "the Road of Souls." They all — good, bad, and indifferent — expect to go there, and to find all their relatives there. There, also, they believe they will be waited on by the souls of those whom they have slain in battle, as slaves.

When entering on manhood, the heathen Indian practises a rigid fast, that he may, if possible,
obtain a vision of the Great Spirit, or of some subordinate spirit, and may in consequence be directed to a long and prosperous life. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires, and fasts for from four to ten days, till he obtains the much desired vision, or is compelled by hunger to desist. By this vision, if he obtain it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the sacrifice of tobacco, or some other thing precious to him, to the spirit of the vision he has seen.

They often hang up an offering of tobacco or clothing on poles to the sun (whom they see), and there retire, and fasts for ten days, till he obtains the much desired vision, if he obtain it, all his subsequent life is directed. He builds himself a sort of nest in a tree, or on the top of a rock, and there retires, and fasts for from four to ten days, till he obtains the much desired vision, or is compelled by hunger to desist. By this vision, if he obtain it, all his subsequent life is directed. He never mentions it but with the utmost veneration, and even with the sacrifice of tobacco, or some other thing precious to him, to the spirit of the vision he has seen.

3. Prospect of the Indian.—If the present policy of peaceful Christian missions to civilize and Christianize the Indians be continued and prosecuted, their prospects are brighter than ever before, and not many years will pass till they will be self-sustaining Christian farmers and herdsmen. Experience shows that there is no use trying to make a civilized man out of an Indian, without first making a Christian of him: it is beginning at the wrong end. In our experience, no heathen man ever amounts to anything as a farmer. The two are inseparably bound up together,—to be a farmer Indian and to be a Christian Indian.

Christianity changes the very expression of their faces, especially of the women. One can tell a Christian Indian woman, by her expression, from a heathen as far as one can see her. She has lost that hard, wild, and forbidding expression, more like that of a wild animal than of a human being; and in its place an expression of softness, gentleness, mildness, and love, has crept over her features. She is no longer a wild animal and a slave: she has become human by the gospel.

The Indians are not so quick to adopt Christianity, or any new thing, as the negroes, being very slow and deliberate in the movement of their minds; but, once embraced, they cling faster to it. They seem to value religion, when they do embrace it, far higher than we, as, indeed, it is often all they have. It makes them well dressed, clean, quiet, and industrious.

What the Indian needs now is to have all law extended over him the same as over all the other people of the land, to have schools like little district schools established everywhere by the government wherever there are Indian children, to have their lands allotted to them in severalty the same as white people, to be made to pay taxes as soon as possible, to be made citizens, and allowed to vote.

The system of free rations should cease the earliest possible moment, and in its stead a complete outfit for farming should be offered to every Indian family willing to commence that life; namely, a hundred and sixty acres of land in severalty, a yoke of oxen, wagon, sleigh, cow, plough, harrow, and all necessary farming-implements, seed for his land, and provisions to last until he can raise a crop; and, having once given him this complete outfit, let him then shift for himself. If white people were always so babied, it would take all the manliness and self-reliance out of them.

And, with all this, let missions be sustained among them by the good Christian people; so that Christianity can have an opportunity to do its work among them, and raise them, as it has raised all other people with whom it has come in contact. And, as the chiefest means to this end, let native Indian clergy be raised up and employed, of whom there are now very many, and whose labors have been blessed with abundant success. Thus employing the two powerful arms,—the temporal and the spiritual, education and Christianity,—an end will be reached which will gladden every lover of humanity, and solve the most difficult of problems.

J. A. GILLFILLAN (indorsed by Bishop Whipple).

IRONS, Joseph, b. at Ware, Herts, Nov. 5, 1785; d. in London, April 3, 1852; was originally a builder, but became an Independent minister, and settled at Hoddesdon 1812, Sawston 1815, and Camberwell 1818, where he was pastor of Grove Chapel from 1819. He wrote Jazer, and other works in prose, besides Calvary, Zion's Hymns, 1816; Judah, a paraphrastic version of the Psalms, 1847; and Nymphas, being Canticles similarly treated, 1841. Some of his hymns have been used by advanced Calvinists. A memoir by C. BAYFIELD appeared 1852.

IRONS, William Josiah, D.D., b. at Hoddesdon, Herts, Sept. 12, 1812; d. June 19, 1883; was a son of the above, but became an advanced Anglican. He was educated at Queen's College, Oxford; curate of Newington, 1838; vicar of Walworth, 1837; of Barkway, Herts, 1838; of Brompton, London, 1842; since then prebendary of St. Paul's, and rector of St. Mary Woolnoth. He published many theological works, besides a Metrical Psalter, 1857, and a hundred and ninety original Psalms and Hymns for the Church, 1878. He has made the best version of Dies Irae, now generally used.

JOHNS, John, D.D., b. in New Castle, Del., July 10, 1796; d. April 5, 1876, at the Protestant Episcopal Theological Seminary of Virginia. Bishop Johns entered Princeton College in 1812,
and graduated with the first honors in 1815. In 1818 he entered the theological seminary of Princeton. In both the college and seminary he was the classmate of Rev. Dr. Charles Hodge. Their friendship was lasting, and, like that of David and Jonathan, was "wonderful." On hearing of Bishop Johns's death, Dr. Hodge said, "I have no such friend on earth."  

He was ordained by Bishop White in 1819. His first charge was in Frederick, Md.; from thence, in 1829, he became rector of Christ Church in Baltimore, where he remained till he was elected assistant bishop of the diocese of Virginia. He was consecrated in 1842, and on the death of Bishop Meade, in 1862, became bishop.  

Bishop Johns was no ordinary man. He was by his natural gifts "fashioned to much honor." His classmate, Dr. Hodge, said of him, "He was always first,—first everywhere, and first in every thing." He had a well modulated voice, an earnest and impassioned delivery, a tenacious memory, and extraordinary fluency of language, which made him very popular as a preacher. As bishop, in the administration of his diocese and of the affairs of the church generally, he manifested wisdom, prudence, and gentleness. He was also a professor of homiletics and pastoral theology in the Protestant Episcopal Theological Seminary of Virginia. As a man he was greatly beloved for the indescribable charm of his manner and the warmth of his friendship. His last hours were cheered by the full assurance of faith in that gospel he had always preached. The sting of death was taken away, and the grave robbed of its victory.

JOSEPH PACKARD.  

JOYCE, James, b. at Frome, Somersetshire, Nov. 2, 1781; d. at Dorking, Oct. 9, 1850; was vicar of Dorking, and wrote A Treatise on Love to God, 1822, The Lay of Truth, 1823. and some hymns, one of which, on the Jews, is much used.  

KENT, John, b. at Bideford, Devonshire, December, 1766; d. at Plymouth, Nov. 16, 1843; was a shipwright in Plymouth dockyard, and a warm believer in the tenets of extreme Calvinism. His Original Gospel Hymns, 1803, were enlarged to two hundred and fifty-nine in 1833, and reached a tenth edition, 1861: they are remarkable for the height of doctrine. Christians of ordinary altitude have found but one or two of them adapted to general use.  

KEY, Francis Scott, b. in Frederick County, Md., Aug. 1, 1779; d. in Baltimore, Jan. 11, 1843; is remembered as the author of The Star-spangled Banner, 1814. He was educated at St. John's College, Annapolis; began to practise law at FredericK, Md.; removed to Washington, and became United-States district attorney. His Poema, 1857, include three hymns of some value.  

KRAUTH, Charles Porterfield, D.D., L.L.D., b. in Martinsburgh, Va., March 17, 1823; d. in Philadelphia, Jan. 2, 1893. He was the eldest son of Charles Philip Krauth, D.D.; was educated at Pennsylvania College, Gettysburg, Penn. (of which his father was president), graduating in 1839, and at the Lutheran Theological Seminary at the same place; was pastor at Baltimore, Md. (1841-47), Shepherdstown, Va. (1847-49), Winchester, and at the head of several churches in Philadelphia after 1859; editor of Lutheran and Missionary, 1861-67; professor of systematic theology in the Lutheran seminary at Philadelphia from its foundation in 1864 until his death; professor of mental and modern science, University of Pennsylvania, from 1868; vice-provost of same institution from 1873. He was a member of the American Oriental Society, of the American Philosophical Society, and of the Old Testament Society of the American Bible Revision Committee. He was by universal acknowledgment the most accomplished scholar and theologian of the Lutheran Church in the United States. Furnished with a well-selected library of fourteen thousand volumes, which, in some of the departments represented, was almost exhaustive with respect to primary sources of information, a most exact and conscientious student of a wide range of learning, especially fond of the most minute and thorough investigations that penetrated all the ramifications and development of a subject concerning which he was searching, endowed with rare powers as a thinker, writer, and debater, and with social gifts that always made him the centre and admiration of every circle in which he moved, he has left a permanent impress on the life and heart of the entire church. His associates in the Bible Revision Committee record their estimate in the words, "America has produced few men who united in their own persons so many of the excellences which distinguish the scholar, the theologian, the exegete, the debater, and leader of his brethren, as did our accomplished associate. His learning did not smother his genius, nor did his philosophical attainments impair the simplicity of his faith." His greatest work, The Conservative Reformation and its Theology (Philadelphia, 1872), is both historical and doctrinal. He translated Tholuck's Commentary on John (1859) and Ulrici's Review of Strauss (1874), and edited Berkeley's Principles of Human Knowledge (1874) and Fleming's Vocabulary of Philosophy (1880), to the last edition of which (1877) he added a Vocabulary of the Philosophical Sciences of almost equal size with the main work. He was an associate editor of Johnson's Cyclopedia. His review articles are numerous. In the controversy in the Lutheran church which resulted in a division in 1868, Dr. Krauth was the leader of the wing, which, after the separation in the General Synod, established the General Council upon the confessional basis he has defended in The Conservative Reformation, viz., that of a strict adherence to the symmetrical books. The revised doctrinal basis of the General Synod (1868) is a modification of a form of subscription to the Augsburg Confession he had prepared for the Pittsburgh synod (1868). Of the General Council he was president for ten years, composed its Fundamental Principles of Faith and Church Polity, co-operated largely in the determination of its liturgical forms, moulded to a great extent all the legislation involving doctrinal questions, while, in the defence of doctrinal theses he at various times presented, all his exalted gifts shone with their fullest brilliancy. Failing health prevented the completion of a life of Luther for the fourth Luther centenary, for which he had made extensive preparations, including a visit to the home of the venerable father in 1880. A memoir is in preparation by his son-in-law and colleague, Dr. A. Spaeth. See also biographical...
LYNCH.

LE QUIEN, Michael, b. at Boulogne-sur-Mer, Oct. 6, 1661; d. in Paris, March 12, 1733. He became a Dominican in his twentieth year, studied particularly Greek, Hebrew, and Arabic, and on account of his learning and services was made librarian of the convent of St. Honoré, Paris. He was a modest, pious, and zealous man, and constantly corresponded with the most learned men of his time. The most important of his writings are Sancti Ioannis Damasceni opera omnia, 1712, Paris, 2 vols.; Stephani de Altamura Pontificis contra schisma Gracorum Panoplia adversus Nestorii patriarch. Hieros, 1718; Oriens Christianus, 1740, 8 vols.

LODI, William Freeman, b. at Uley, Gloucestershire, Dec. 22, 1791; d. at Stanley Hall, in the same county, April 22, 1853; lived mainly in London, and long served as a secretary of the Sunday-school Union and of the Religious Tract Society, editing their publications. He wrote a few good hymns.

LOWRIE, Hon. Walter, b. near Edinburgh, Scotland, Dec. 10, 1784; d. in New-York City, Dec. 14, 1858. He was brought to America at eight years of age, was brought up in Pitts-County, Penn., until after conversion at eighteen; sought the ministry, and studied with marked zeal and swift progress, but providentially hindered from finishing his studies, went into politics, and in 1811 he was chosen to the Senate of Pennsylvania; after seven years' service, elected to the United-States Senate, and, after six years in that office, made secretary of the Senate. This honorable life-station he surrendered in 1836 for a call to the secretarship of the infant missionary society of the synod of Pittsburgh, which became, the year following, the Board of Foreign Missions of the Presbyterian Church.

The place for the man was the result of Christian faith and moral heroism; the man for the place, the result of a long chain of preparatory providences. His public life had proven his ability, integrity, sagacity, practical judgment, systematic study, and thorough mastery of every question considered, and had demonstrated permanency and depth of his Christian convictions and character under the most trying circumstances. The man who had elicited the respect of Webster and Clay as "authority upon all points of political history and constitutional law," and had opposed slavery, studied and befriended the Indians, founded the congressional prayer-meeting and temperance society, was just the man in mental power and furniture, and he who gave three sons to foreign missions, and robbed himself of sleep to study Chinese, was just the man in heart, to undertake the new and difficult cause, to allay the irritations of the times while developing the true principles, to awaken the churches, to enlist the public authorities, to grasp comprehensively the world to be evangelized, and rapidly to develop the latent energies, and shape the hitherto unknown instrumentalities.

That he did all this in simple matter of precious history. Walter Lowrie lives everywhere in missionary zeal and efficiency. In the work he constantly manifested executive energy, unflagging industry, self-sacrificing readiness to endure the exposure of distant journeys, and the utmost patience with minutest detail. His religion of principle, joined with his calm and judicial mind, and enkindled by his ardent love for souls and their Saviour, and supported by unquestioning and invincible faith in the promises of God, made him for thirty years the efficient head of the mission-work.

SALTER, Thomas Toke, was b. at Dunmow, Essex, July 5, 1818, and brought up in Islington, London. He was successively pastor at Highgate, 1847; Mortimer Street, London, 1849; Fitzroy Chapel, 1852; and Mornington Church, Hampstead Road, 1862. Always in feeble health, and in later years able to preach on Sunday mornings only, he died May 9, 1871.

He was a brilliant man, with a vivid and subtle imagination, and a temperament essentially poetical. He wrote Memorials of Theophilus Trinall (which is largely autobiographic), 1850; Essays on Some of the Forms of Literature, 1853; Lectures...
in Aid of Self-Improvement, 1854; Among Transgressors, 1860; A Group of Six Sermons, 1869; The Mornington Lecture, 1870; and Sermons for my Curates, 1871, reprinted as The Moral of Accidents, etc. Some of these were not so much written by him, as reported from his delivery.

In 1855 he published The Rivulet, a Contribution to Sacred Song. This was attacked with great virulence by James Grant in the Morning Advertiser, and Dr. John Campbell in The British Banner. Newman Hall, Thomas Binney, and other leading Independents stood by Mr. Lynch; and thus arose the once famous "Rivulet Controversy," which filled some thousand pages, chiefly of closely printed octavo. The most memorable part in it was borne by Lynch himself, as "Silent Long," in Songs Controversial and The Ethics of Quotation, and under his own name in the Christian Spectator for November, 1856. In his puny frame dwelt an indomitable spirit, with the indignation as of a Hebrew prophet for meanesses, shams, compromises. The Rivulet won him many friends, and the assaults upon it many enemies. The book itself is full of fresh thought, delicate poetry, uncomonomplace experience, and quiet devotion: it reached a third edition, much enlarged, in 1868. Selections from it are found in many recent hymnals, both English and American; the most familiar of them beginning, "Gracious Spirit, dwell with me." See Lynch's Memoirs, edited by William White, London, 1874.

MACURDY, Elisha, b. Oct. 15, 1763, in Carlisle, Penn.; d. at Pittsburgh, Penn., July, 1845. Education interrupted by the Revolution and family embarrassment. Character early developed. Total abstainer from boyhood. Advised by presbytery, because of zeal and success, to prepare for the ministry. Cannonsburgh Academy entered at twenty-nine years of age; theology from McMillan; finished in 1769. Ardent piety further developed through Philip Jackson, the "praying elder." Licensed in 1769. Missionary tour to Erie and thereabouts; second one. Decided with difficulty to settle at Cross Roads, Penn., in connection with Three Springs; installed in 1800. Preaching expository, condensed, pithy; was later taught on whiskey at a funeral, and persuaded presbytery to exclude it from its meetings. Missionary tour in 1802.

Most eminent as factor in revivals of 1802. Much in prayer. Originated the sunset, fifteen minute concert of prayer for revival. On fourth sabbath of September, 1802, after sermon on "Choose ye this day," etc., whole night spent by people in prayer; interest deepened; bodily prostrations were experienced. Other neighborhoods stirred. People continued together, despite rain and snow. Enlarged communion seasons. Ten thousand present at Upper Buffalo, 14th November. There Macurdy preached, as if by inspiration, from Ps. ii., the famous "war sermon." Scene at close, says an eye-witness, "like the close of a battle in which every tenth man had fallen, fatally wounded." Revival continued from two to four years; saved the district from infidelity,anja blessing was experienced. Other neighborhoods were influenced by the West. Macurdy's Indian work was remarkable for sagacity, bravery, perseverance, and self-sacrifice. Eight missionary journeys to Wyandottes, Maunees, etc., travelling forty-five hundred miles, all on horseback. Pastorate resigned, 1835, for infirmity. Labored unremittingly in Allegheny City as long as strength endured. SYLVESTER F. SCOVILL.

MACURDY, John, D.D., Presbyterian; b. Nov. 11, 1752, of Scotch-Irish parents, at Fagg's Manor, Penn.; d. at Cannonsburgh, Penn., Nov. 16, 1833. His sisters labored in the field to aid in educating him, first at academy, and then at Princeton College, from 1770. Awakened in the academy when less than seventeen years old, he passed through characteristically strong religious struggles, but finally yielded his will to God's call to the ministry. His theological studies were with Dr. Robert Smith of Poughkeepsie. He was ordained at Chambersburg, Penn., June, 1776, as pastor of Chartiers and Pigeon Creek in Washington County. Revolution intervening, he visited the congregations frequently, but removed with his family only in November, 1778. Once settled among a people grappling with the forests, and surrounded by savages housed in log huts, clothed in linsey-woolley, fed from the products of their own labor, but true to God and their standards, he shared their lot, organized their churches, rebuked rising immorality, kept the generations true to the faith, provided for a needed ministry, visited, catechised, preached and lived the truth through the nearly sixty years' most fruitful ministry, whose fruits remain. He was prominent in the revivals of 1781, when the people spent whole nights in prayer, of 1798, of 1799, of 1802, and of 1823. As ecclesiastic, he was the nucleus of presbyteries, the stern advocate of sound discipline, the most frequent a blessing was experienced. As citizen, he was the defender of law and order during the whiskey rebellion (1794); as educator, he was the father of the "Log-cabin College," the "founder of Jefferson," and the teacher in theology of more than a hundred ministers, who were well taught despite defective apparatus. He resigned his pastoral charge in 1880. SYLVESTER F. SCOVILL.

MEDLEY, Samuel, b. at Cheshunt, Herts, June 23, 1738; d. at Liverpool, July 17, 1799; was apprenticed to an oilman in London, 1752; entered the navy as a midshipman, 1755; was wounded, 1769, and soon after "converted," opened a school in London, 1769 or 1761; became Baptist pastor at Watford, Herts, 1767, and at Liverpool, 1772, where his ministry was earnest and efficient. His Hymns appeared on leaflets or broadsides: seventy-seven of them were gathered in a volume, 1788, and two hundred and thirty-two in 1800. They show some talent, but powerful influence on the West. Many of them have been very popular. He was fond of building a hymn on some text or catchword, repeated as often as possible and usually at the end of
of Scotland, and had given to that church in almost unbroken succession a line of most estimable ministers. The baronetcy in the family is one of the oldest in Scotland, having been created in 1626. The grandfather of Sir Henry was long known and widely esteemed as minister of St. Cuthbert's, Edinburgh, and a leader of the evangelical party in the church.

After receiving education at the high school and university of Edinburgh, young Moncreiff entered the university of Oxford, where he was a fellow-student of Mr. Gladstone and other eminent men. Influence was brought to bear on him to join the Church of England; and, as the Archbishop of Canterbury was the husband of his aunt, his prospects there were excellent. But he preferred to labor in the church of his fathers, and, returning to Edinburgh to study at the Divinity Hall, he was ordained to the ministry in the country parish of Baldeaton in 1838, whence he was translated to East Kilbride, near Glasgow, in 1837. At the disruption in 1843 he joined the Free Church, and in 1852 was translated to Free St. Cuthbert's, Edinburgh, in which charge he remained till his death. Sir Henry was one of the principal clerks of the General Assembly of the Free Church; and he likewise held the situation of secretary to the Queen's printers in Scotland, in which capacity it was his duty to see to the correctness of the various editions printed of the Bible. In 1869 he was moderator of the General Assembly of the Free Church. He was the first lecturer under the foundation of the Chalmers Lectureship, and had but recently delivered and published his course of lectures on the Principles of the Free Church.

Sir Henry had quite a genius for ecclesiastical law and ecclesiastical procedure and forms. His services as clerk of the Free-Church Assembly were of great value, not only in promoting the orderly course of business, but likewise in guiding deliberations, and elucidating the principles that were applicable to difficult questions. The whole question of the relation of Church and State in Scotland, especially as it came to a crisis in 1843, was the subject of his very profound and careful study. He published several treatises on the subject, including A Letter to Lord Melbourne, in 1840; The Practice of the Free Church in her Several Courts, 1871; A Letter to the Duke of Argyll, in 1875; Vindication of the Claim of Right of the Free Church, 1877; and, most elaborate of all, his Chalmers Lectures, just referred to. The Practice of the Free Church is the book by which he will probably be most remembered. He deemed it quite competent, in harmony with Free-Church principles, to negotiate for union with the United Presbyterians; although, when the question of disestablishment came up, he thought that step inconsistent with these principles. He equally disapproved of the existing Established Church, and of the attempt to pull it down without rearing a purer establishment in its room.

Sir Henry Moncreiff was an assiduous and faithful minister. His discourses were earnest, evangelical, substantial, and often powerful, though he was not very judicious in the exercise of his authority. He was regular and unwearied in visiting the members of his congregation, and in all the other parts of pastoral duty. Personally he was kind, affable, and
obtrusive, ready to do any service to the poorest of the brethren, quite as freely accepting the humble place of a minister of a non-confessional body; and content to see the favors of the state bestowed upon others. His personal earnestness as a Christian, his sympathy with evangelistic work, his desire for the spiritual good of the people and for the presence of God's spirit in the church at large, were very sincere. Few men have enjoyed a more general esteem for integrity and purity of character, for the true bearing of a Christian minister and a Christian gentleman, throughout his whole life.

W. G. BLAIKIE.

MONSELL, John Samuel Bewlcy, LL.D., b. at St. Columb's, Londonderry, March 2, 1811; d. at Guildford, April 9, 1875; was educated at Trinity College, Dublin; B.A., 1832; became examining chaplain to Bishop Mant, rector of Rameoan, and chancellor of the diocese ofConnor; vicar of Egham, Surrey, 1853, and rural dean; rector of St. Nicholas', Guildford, 1870. Besides "Our Natives," 1867, and other prose works, he published "Hymns and Hymns, 1837; Parish Musings, 1850; Hymns of Love and Praise for the Church's Year, 1863; Spiritual Songs; The Parish Hymnal, 1873; Simon the Cyrenian, etc., 1873, and several pamphlets, etc. His devotional verses combine warmth with refinement, and are greatly valued by many of schools widely different from his own.

MOORE, Thomas, b. in Dublin, May 28, 1779; d. at Sloperton, Wilt's, Feb. 25, 1852; enters into religious literature by his Sacred Songs, 1816. These have their full share of the spirited elegance which usually marks his lyrics, and some of them touch deep subjects with apparent feeling; so that a few are much valued and sometimes sung by Christians of almost every denomination.

MORRAN, Edwin Denison, b. in Washington, Berkshire County, Mass., Feb. 8, 1811; d. in New York City, Feb. 14, 1883. He was of genuine New Englanding in the eighth generation of a Connecticut family. His early years were spent in Hartford, where he began his business-life. In 1838 he removed to New-York City, and entered upon a commercial career, which was from the first one of marked and growing success, and gave him a high place among the merchant princes of the metropolis. His political career began with his election, at the age of twenty-one, to the city council of Hartford. In 1849 he was made one of the assistant aldermen of the city of New York, and from this time forward was engaged in public service for twenty years, holding positions of highest honor and responsibility. He was State senator from the Sixth District in 1850 and in 1859, commissioner of migration from 1855 to 1859, governor of New York from 1868 to 1869, and senator of the United States for New York from 1862 to 1869. He was nominated for the secretaryship of the treasury twice by President Lincoln, and in 1861 by President Arthur, but declined the appointment. His services to the country during the first years of the civil war were excelled by none; they are still held in most honorable remembrance: and his name is marked as that of one of our most upright, energetic, and capable public men.

In all this he ever endeavored, and proved his personal adherence to the religion of Jesus Christ.
VENI, CREATOR SPIRITUS.

STARK, Johann Friedrich, b. at Hildesheim, Oct. 10, 1806; d. at Frankfort-on-the-Main, July 17, 1876. He was the author of the famous German devotional works, Tägliches Handbuch in guten und bösen Tagen (Frankfort, 1777; 53d ed., 1875; other editions elsewhere; Eng. trans., Philadelphia), Morgen- u. Abend-Andachten vommer Christen auf alle Tage im Jahr (Frankfort, 9th ed., 1882; other editions elsewhere), Gütigenes Schatz-Kästlein, and also of the sermons, Predigten über die Sonn-Fest- u. Feiertags-Evangelien, many editions. Among his other works may be mentioned a commentary (in Latin) upon Ezekiel, Frankfort, 1731. The biography of Stark is found in the modern Frankfort edition of his Handbuch.


STUART, Robert L. (b. in New York City, July 21, 1806; d. there Dec. 12, 1882) and Alexander his brother (b. in New York City, Dec. 8, 1810; d. there Dec. 23, 1879), two philanthropists, whose princely gifts entitle them to lasting honor. From 1828 until 1873 they carried on, under the firm name of R. L. & A. Stuart, an extensive business, at first as candy-manufacturers only (1828-32), then in connection with steam sugar-refining (1832-56), but since 1856 as refiners only. They accumulated large wealth, and their reputation for integrity was such that their name upon an article was a guaranty of its excellent quality. They refined annually about forty million pounds of sugar. They made no concealment of their wealth, and their reputation for integrity was such that their name upon an article was a guaranty of its excellent quality. They refined annually about forty million pounds of sugar. They made no concealment of their wealth.

STARK. From 1552 to 1892 was privadoent at Bonn, and from 1892 to his death professor of philosophy at Königsberg. His principal works are System der Logik und Geschichte der logischen Lehren, Bonn, 1857 (5th ed. by J. B. Meyer, 1882; Eng. trans. from 3d ed., 1868, by T. M. Lindsay, System of Logic and History of Logical Doctrines, London, 1871), and Grundriss der Geschichte der Philosophie, Berlin, 1862-66, 3 vols. (6th ed. by M. Heine, 1880-88; Eng. trans. from 4th ed., 1871, by Professor G. S. Morris, with supplementary chapters by Professor Botta on Italian, and by President Porter on American philosophy, New York, 1871, London, 1872, 2 vols.). The latter work is extensively used as a text-book in Great Britain and the United States, and is also well adapted for general reading. It is noted for its objectivity, and fulness of reference to the literature.

VENI, CREATOR SPIRITUS. The authorship of this hymn has been very much disputed. George Brower (1554) assigns it to Amrose and Thomasius and Daniel, to Charlemagne; the Encyclopædia Britannica (art. "Hymns"), to Charles the Bald (Carolus Crassus, grandson of Charlemagne); and More, Wackernagel, and March, to Gregory the Great. It is first mentioned in the Annales Benedictinium in an account of the removal of the relics of St. Marculfus, A.D. 898. The Anglican Church retains it in the offices for ordering of priests, and consecrating of bishops; the Roman Church, additionally, in the consecration of the Pope. Superstitious reverence attached to its repetition as a charm against enemies. It is found, generally, in the German breviaries and missals of the thirteenth to the fourteenth century. Its true author is doubtless Rabanus Maurus, pupil of Alcuin, bishop of Mayence, and poet-laurate of the time of Charlemagne. The arguments in behalf of this view are, (1) The hymn can only be attributable to a scholar, a theologian, and a poet. (2) Its latest date is restricted by the considerations just offered, and its earliest date depends on the doctrinal point of the procession of the Holy Spirit from both the Father and the Son. This was affirmed (by adding Filioque to the Creed) by the Council of Toledo, A.D. 589, and re-affirmed by the synod of Aquisgranum (Aachen), A.D. 606. (3) The word "paracletus" (παρακλήτος) in the hymn is scanned differently from Prudentius and Adam of St.

STARK, Johann Friedrich, b. at Hildesheim, Oct. 10, 1806; d. at Frankfort-on-the-Main, July 17, 1876. He was the author of the famous German devotional works, Tägliches Handbuch in guten und bösen Tagen (Frankfort, 1777; 53d ed., 1875; other editions elsewhere; Eng. trans., Philadelphia), Morgen- u. Abend-Andachten vommer Christen auf alle Tage im Jahr (Frankfort, 9th ed., 1882; other editions elsewhere), Gütigenes Schatz-Kästlein, and also of the sermons, Predigten über die Sonn-Fest- u. Feiertags-Evangelien, many editions. Among his other works may be mentioned a commentary (in Latin) upon Ezekiel, Frankfort, 1731. The biography of Stark is found in the modern Frankfort edition of his Handbuch.

STUART, Robert L. (b. in New York City, July 21, 1806; d. there Dec. 12, 1882) and Alexander his brother (b. in New York City, Dec. 8, 1810; d. there Dec. 23, 1879), two philanthropists, whose princely gifts entitle them to lasting honor. From 1828 until 1873 they carried on, under the firm name of R. L. & A. Stuart, an extensive business, at first as candy-manufacturers only (1828-32), then in connection with steam sugar-refining (1832-56), but since 1856 as refiners only. They accumulated large wealth, and their reputation for integrity was such that their name upon an article was a guaranty of its excellent quality. They refined annually about forty million pounds of sugar. They made no concealment of their religion. To each new employee they presented a Bible. During their long business-experience their workmen never struck once; and when their establishment was threatened by the rioters in 1863, they stood to a man in its defence. They were zealous Presbyterians, but to many an enterprising Presbyterian college and theological seminary of the time of Charlemagne. The arguments in behalf of this view are, (1) The hymn can only be attributable to a scholar, a theologian, and a poet. (2) Its latest date is restricted by the considerations just offered, and its earliest date depends on the doctrinal point of the procession of the Holy Spirit from both the Father and the Son. This was affirmed (by adding Filioque to the Creed) by the Council of Toledo, A.D. 589, and re-affirmed by the synod of Aquisgranum (Aachen), A.D. 606. (3) The word "paracletus" (παρακλήτος) in the hymn is scanned differently from Prudentius and Adam of St.

STARK. From 1552 to 1892 was privadoent at Bonn, and from 1892 to his death professor of philosophy at Königsberg. His principal works are System der Logik und Geschichte der logischen Lehren, Bonn, 1857 (5th ed. by J. B. Meyer, 1882; Eng. trans. from 3d ed., 1868, by T. M. Lindsay, System of Logic and History of Logical Doctrines, London, 1871), and Grundriss der Geschichte der Philosophie, Berlin, 1862-66, 3 vols. (6th ed. by M. Heine, 1880-88; Eng. trans. from 4th ed., 1871, by Professor G. S. Morris, with supplementary chapters by Professor Botta on Italian, and by President Porter on American philosophy, New York, 1871, London, 1872, 2 vols.). The latter work is extensively used as a text-book in Great Britain and the United States, and is also well adapted for general reading. It is noted for its objectivity, and fulness of reference to the literature.

VENI, CREATOR SPIRITUS. The authorship of this hymn has been very much disputed. George Brower (1554) assigns it to Amrose and Thomasius and Daniel, to Charlemagne; the Encyclopædia Britannica (art. "Hymns"), to Charles the Bald (Carolus Crassus, grandson of Charlemagne); and More, Wackernagel, and March, to Gregory the Great. It is first mentioned in the Annales Benedictinium in an account of the removal of the relics of St. Marculfus, A.D. 898. The Anglican Church retains it in the offices for ordering of priests, and consecrating of bishops; the Roman Church, additionally, in the consecration of the Pope. Superstitious reverence attached to its repetition as a charm against enemies. It is found, generally, in the German breviaries and missals of the thirteenth to the fourteenth century. Its true author is doubtless Rabanus Maurus, pupil of Alcuin, bishop of Mayence, and poet-laurate of the time of Charlemagne. The arguments in behalf of this view are, (1) The hymn can only be attributable to a scholar, a theologian, and a poet. (2) Its latest date is restricted by the considerations just offered, and its earliest date depends on the doctrinal point of the procession of the Holy Spirit from both the Father and the Son. This was affirmed (by adding Filioque to the Creed) by the Council of Toledo, A.D. 589, and re-affirmed by the synod of Aquisgranum (Aachen), A.D. 606. (3) The word "paracletus" (παρακλήτος) in the hymn is scanned differently from Prudentius and Adam of St. Victor, who in the usual manner make the penultimate syllable short. This would go far to establish the author as a person who pronounced Greek by quantity rather than by accent, and certainly shows him to have understood that language. (4) The hymn (divested of its modern stanza, Da gaudiorum, etc., and of Hincmar of Rheims' doxology, Sit laus, etc.) was found by Christopher Brower (1559-1617) in "an approved English version of Italian authorship. (5) But this hymn does not appear among the hymns which are included in the works of Gregory the Great (cf. Migne: Patrol., 78, 849), and does appear in those of Rabanus Maurus (Migne: Patr., 112,
2609  ZSCHOKKE.

1657). (8) Charlemagne was not scholar enough to have composed it without Alcuin's help (Vackernagel, i. 75). (7) The hymn is really a paraphrase of Rabanus Maurus' own chapter on the Holy Spirit (Migne, 111, 25); and in his hymn "Eterne recessus conditor, et clara, etc., Rabanus Maurus seems "paracletus" as in the "Feni, Creator." (8) In respect to the lines "Infinna," etc., and its companion, it is noticeable that these are in the "very doubtful" stanza of Ambrose's "Veni, Redemptor gentium," where they probably are an interpolation.

For an exhaustive treatment of the point at issue, see the undersigned's book, The Latin Hymn-Writers and their Hymns, New York, 1886; DANIEL: Thesaurus Hymnologicus, i. 213 and iv. 124; and Wackernagel: Das Deutsche Kirchenlied, i. 75.

On Charlemagne's scholarship comp. BERINGTON: Literary History of Middle Ages, London, 1814, p. 102. [Comp. art. VENI, CREATOR SPIRITUS, WEVER: Thesaurus Hymnologicus, i. 213 and iv. 124; and Wackernagel: Das Deutsche Kirchenlied, i. 75.]

WHITE, Norman, 3d. New-York merchant and Christian philanthropist; son of Daniel White; was b. at Andover, Conn., Aug. 8, 1805; and d. at New Rochelle, N.Y., June 13, 1883. He was a lineal descendant of John White, one of the original settlers, in 1636, of Hartford, Conn. Mr. White commenced his life as a merchant in New York, in 1827, and for more than fifty years was actively and successfully in business-life. He was principally engaged in the manufacture and sale of paper, but was also interested in various other branches of trade, and was for several years president of the Mercantile National Bank.

During all this period of more than half a century he was prominent in works of benevolence and in the religious movements of the day. He was an active member of the Presbyterian Church, and for more than forty years a ruling elder. He was president of the Young Men's Bible Society, and afterwards an influential manager and vice-president of the American Bible Society. To his wise foresight and practical sagacity when upon its building committee, this latter society is largely indebted for its present site and its model building. He was interested in the Union Theological Seminary from the time of its founding, was for twenty-five years one of the directors upon its board, and for twelve years its vice-president.

The chief public work of Mr. White's life was in connection with the New-York Sabbath Committee. He had long been deeply impressed with the danger to morality and religion from the increasing desecration of the Lord's Day, especially in our larger cities; and, after much thought and prayer, it was at his suggestion that in 1857 a meeting of Christian men was held in New York at which the Sabbath Committee was formed. The details of the work of this organization are given elsewhere (see art. in loco), and need not be repeated. Of this committee Mr. White was made the chairman, a position he held until his death; and, while he was nobly seconded in his efforts by the eminent Christian men who were associated with him, it is beyond doubt that the very successful results of the work were largely due to the wise and patriotic counsel with which for so many years he guided the undertaking. He was also instrumental in the establishment of similar committees in other places, and when abroad in 1871 was invited to address a meeting held in London, and explain the methods of his work for the sabbath, which had attracted the interest of Christians in that city.

Mr. White's character and influence are well expressed in the following words extracted from the resolutions passed at the time of his death by the directors of the Union Theological Seminary:

"While energetic in action, he was eminently sagacious in council. In difficult emergencies his advice was always sought, and had great weight. It may be said with truth that the truth and in society he was characterized by the same union of boldness and wisdom. He was prompt in every good cause, and during his long Christian life was one of the most influential laymen which this city has produced."

WILSON, Samuel Jennings, D.D., LL.D., b. July 18, 1828, in Western Pennsylvania (Washington County), of godly parentage; converted at Washington College (Dr. Brownson, pastor) at twenty-one years of age; graduated thence in 1852; entered the Western Theological Seminary (Presbyterian) the same year; licensed at close of his course, in 1855, by presbytery of Washington; during 1855-57 instructor in Hebrew in the same seminary, elected to its chair of ecclesiastical history and homiletics by the General Assembly in 1857, and ordained sine titulo by presbytery of Washington the same year; relinquished homiletics to Dr. William M. Paxton in 1860; became senior professor in 1876, and about 1879 added history of doctrines; preached as stated supply at Wheeling and at Sharpsburgh; pastor of Sixth Church from 1862 to 1877; president of the latter occasion he read a paper upon "The Distinctive Principles of Presbyterianism." (See Report of Second General Council of the Presbyterian Alliance, Philadelphia, [1880], pp. 148-156.) He contributed the art. WESTERN THEOLOGICAL SEMINARY in the third volume of this ENCYCLOPEDIA.

ZSCHOKKE, Johann Heinrich Daniel, b. at Magdeburg, March 22, 1771; d. at Biberstein, June 27, 1848. He studied at Frankfort-on-the-Oder, and in 1792 began to lecture there upon literary and historical subjects. In 1796 he was refused the appointment as professor, in consequence of his opposition to the Prussian minister's (Wollner) order, that all preachers should conform their discourses to the Confessional statements. He went to Switzerland, and for the rest of his life played a prominent part in Swiss affairs, especially at Aarau. He was a poet, a novelist, an historian (cf. especially his Geschichte fiir das Schwiizer [1836]; Eng. tr. 1842), and in 1792, 6 vols.; twice translated, last in 1862, Meditations on Death.
MARTENSEN.

It is the best devotional volume produced by rationalism, and has received great popularity in England by royal favor. It was partly to counteract its influence that Tholuck wrote his *Hours of Christian Devotion*

Just as we concluded this volume, the intelligence of Bishop Martensen's death arrived.

MARTENSEN, Hans Lassen, D.D., an eminent Danish theologian and bishop; b. at Flensburg, Aug. 19, 1808; d. in Copenhagen, Feb. 4, 1884. He was brought up in the ideas of Hegel and Franz Baader, and these ideas influenced his Lutheran theology. He obtained the gold medal for his ecclesiastical examination (1832), and, at state expense, studied at Berlin, Munich, Vienna, and Paris, particularly the philosophy of the middle age. On his return, in 1836, he took the degree of licentiate in theology, for which he presented a remarkable thesis on the autonomy of the human conscience, *De autonomia conscientiae sui humanae*, Copenhagen, 1837 (translated into Danish, 1841, and into German, Kiel, 1844). He began lecturing upon moral philosophy, at the university of Copenhagen, in 1837, and was made ordinary-professor in 1840.

He attracted throngs of hearers. In 1843 he was made bishop of Seeland, and in 1845 court-preacher, but still continued his lectures and writing. He was a man of great spirituality, learning, and ability. He sympathized with the old German mystics, whom he knew so well, and of whom he has written so charmingly. His principal writings (all published in Copenhagen) are *Principles of Moral Philosophy*, 1841 (German trans., Kiel, 1841); *Master Eckart* (German trans., Hamburg, 1842); *Christian Baptism*, 1843 (2d ed., 1847; German trans., 2d ed., 1860); *Christian Dogmatics*, 1849 (2d ed., 1850; German trans., 4th ed., 1858; English trans., Edinburgh, 1866); *Christian Ethics*, 1871–78, 2 vols. (German trans., Gotha, 3d ed., 1873–82, 2 vols.; English trans., 1873–82, 3 vols.); *Catholicism and Protestantism* (German trans., Gütersloh, 1884); *Jacob Boehme*, 1879 (Eng. trans., London, 1885); *Autobiography*, 1883 (German trans., Carlsruhe, 1883). Besides these, Bishop Martensen published *Sermons* (four series, 1849–54), and occasional discourses, in which with great skill he opposed destructive tendencies in the Danish Church, of which he is one of the most distinguished ornaments.
ANALYSIS.

Whole number of writers, 446; number of special contributors to the Schaff-Herzog Encyclopedia, 174.

The numerous unsigned articles are by the editors, and are not included in this Analysis.


Bible Text, New Testament.


Moll, Willem.

Alexander, Archibald, Ph.D., New York City.

Acad., Frances.

All, Heinrich, D.D., Berlin.

Advent.

Alc, John.

Alexander, Ascanius, Ph.D., New York, Miss, St. Johnland, N.Y.

Allor, Gains, Mount Lebanon, N.Y.


Alc, Karl.

Archlaard, Arman, Geneva.


Apple, Thelma, Georg, D.D., Lancaster, N.Y.

Arnold, Friedrich, D.D. (D.

Archer, Lewis, Cam., Avan,' D.D. (D.

The numerous unsigned articles are by the editors, and are not included in this Analysis.

Barhmann, Joseph, D.D., Roscoff.

Balogh, Franx, D.D., Prague.

Baudissin, Hans, WiLsLn.

Bacon, Francis.

Bible Text, New Testament.

All-Saints' Day.

Advent.

Exorcism.

Oetinger, Friedrich, Christoph.

Ironchin.

Cities.

All-Souls' Day.

Bernstein, Ernst, Wilhelm.

Hildegard, St.

Karolus, Bartolommeo.

Fleger, Anselm.

Benedict, Gregory, Thurston, D.D., Cleveland, O.

Mullhau, Charles, Pettit.

Beecher, Edward, D.D., Brooklyn, N.Y.

Beecher, Lyman.

Beecher, Willis, Judson, D.D., Auburn, N.Y.

Temperance.

Bennett, Carl, Ph.D., Bonn.

Borromeo, Carlo.

Carranza, Bartolome de.

Wallace, Richard.

Inquisition. See under Neudecker.

John of Avila.

Leon, Luia de.

Loreto, Juan Antonio.

Paezu, Bartolommeo.

Palaor, Aulo.

Paul IV.

Pie, Robert.

Riec, Selpione de'.

Berger, D., D.D., Dayton, O.

United Brethren in Christ.

Bertheau, Carl, D.D., Hamburg.

Rudiger.

Goerz, Johann, Melchior.

Jew, Wandering.

Knautz, Albert.

Lessing, Gotthold, Ephraim.

Mayer, Johann, Friedrich.

Noldenius, Rupertus.

Nomm, Heinrich.

Ramsch.

Wolfenbittel, Friederich.

Berthaud, Ernst, D.D., Göttingen.

Buxtorf.

Cappel, Louis.

Drunius, Johannes.

Ehrenfeucht, Friedrich August, Eduard.

Hebrew Language.


Ginnett, James.

Blinny, Thomas.

Hainry, Robert.

Jay, William.

Beyer, Johann Heinrich, Franz, N.-

Harl.

Wells, Good.

Bergschlag, Willibald, D.D., Hall.

Hundeshagen, Karl, Bernhard.

Ullman, Karl.

Bird, Frederic M., Rev. Professor,

South Bethheim, Penn.

Neale, John, Mason.

Needham, John.

Noel, Baptist, Wiltshire.

Noel, Gerard, Thomas.

Norris, John.

Ogivie, John.

Olivers, Thomas.

Ott, Heinrich, Utica.

Otter, Edward.

Parnell, Thomas.

Peabody, William, Bourne Oliver.

Perronet, Edward.

Pierpont, John.

Pomfret, John.

 Pope, Alexander.

Quarles, Francis.

Raffles, Thomas.

Raleigh, Sir Walter.

Reed, Andrew.

Ripon, John.

Robinson, Robert.

Rous, Francis.

Row, Thomas.

Rowe, Mrs. Elizabeth.

Ryland, John.

Sandv, George.

Scott, Paracelsus.

Scott, K. Ichard.

Scott, Thomas.

Seagrave, Robert.

Scarr, Edmund, Hamilton.

Sedgwick, Daniel.

Shepherd, Thomas.

Shirley, Walter.

Shrubsole, William.

Sidney, Philip.

Sigourney, Lydia, Howard, Huntley.

Smart, Christopher.

Southwell, Robert.

Spenser, Edmund.

Rowe, Anne.

Rost, Elizabeth.

Tate, Jonathan.

Taylor, John.

Taylor, Thomas, Lawson.

Thomson, James.

Toplady, Augustus, Montague.

Turner, Daniel.

Vaughan, Henry.

Very, Jones.

Wall, Edmund.

Wallin, Benjamin.

Ware, Henry, jun.
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Klose, Cam.</td>
<td>Renown W1 LH'BLI, Ph.D.</td>
<td></td>
</tr>
<tr>
<td>Kilgutel, GIOBQ Hammca, Ph.D.</td>
<td>Ver</td>
<td></td>
</tr>
<tr>
<td>Kihler. C., runn-n, Ph.D.</td>
<td>Go:</td>
<td></td>
</tr>
<tr>
<td>Klrehhofer. G.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kialber. Ksat. anmm-n, Ph.D.</td>
<td>Go:</td>
<td></td>
</tr>
<tr>
<td>Kessler. K., i'h.D.</td>
<td>Marburg.</td>
<td></td>
</tr>
<tr>
<td>Ksim, Cam.</td>
<td>'l'naonon, D.D.</td>
<td></td>
</tr>
<tr>
<td>Knutzsch. Ema Faisnmcn, D.D.</td>
<td>'ii</td>
<td></td>
</tr>
<tr>
<td>Jundt, A., Strasslinrg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kihler. M., D.D.</td>
<td>Halle</td>
<td></td>
</tr>
<tr>
<td>Jessup, HENRY HARRIS, D.D.</td>
<td>Beirut,</td>
<td></td>
</tr>
<tr>
<td>Klilpiel, Engelbert.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Klostermnnn, Anons'r, D.D.</td>
<td>Kiel.</td>
<td></td>
</tr>
<tr>
<td>Kleuker, Johann Friedrich.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corvey.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vicelin.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vandals.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>'irithemius, Johann.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sturm (abbot).</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sta hylns, Friedrich.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Severins, St.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seckendori. Veit Ludwig von.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schrockh, Johann Matthias.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schall, Johann Adam.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sack, Brethren of the.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schall, Johann Adam.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schickler, Johann Matthias.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seckendorf, Velt Ludwig von.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Severinus, St.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Severus, Septimius.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sickingen, Franz von.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spanenberg, Cyriacus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Spitta, Karl Johann Philipp.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siaghysius, Friedrich.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siagon, The.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Siburg (abbot).</td>
<td>Theob.</td>
<td></td>
</tr>
<tr>
<td>Thedore, Trithemius, Johann.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vandalis.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vlaun.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vives, Juan Leonardo de.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wends.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wilehald, St.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>William of Tyre.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Klose, CARL RUDOLPH WILHELM, Ph.D.</td>
<td>Hamburg.</td>
<td></td>
</tr>
<tr>
<td>Klipfel, Engelbert.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Synagogue, The Great.
Synagogues of the Jews.
Tabernacle.
Tetrarch.
Tithes among the Hebrews.
Weights and Measures among the Hebrews.
Widows, Hebrew.
Wine, Bearing among the Hebrews.
Writing, among the Hebrews.
Year, Hebrew.
Zedekiah.
List, FRANZ, Ph.D., Munich.
Littke, Monrrz, Schkemlitz.
Llallet, Hummus, Bitilitfll.
Liihrs, FR.
langgld, WILHELM Jnuus, D.D.,
Ilann, Wumun JULIUS, D.D., l'hlia
Iatter, Jacques. (D. 1864.)
IcCosh ijns, D.D., LL.D., Prince
Icll'arland, HENRY Houses, Rem,
ls er,01'1'0.I'll-ll, Giittingen.
Writin among the Hebrews.
Tithcs among the Hebrews.
Tetrarch.
8 nagogues of the Jews.
Synagogue, The Great.
Succoth-Benoth.

Manuel, Niklaus.
Theological School (Unitarian), Mead
Year, ebrew.
"eights and Measures among the He

Copts and the Coptic Church.
Theological Seminary (Baptist), llam
Unitarians.
Unitarianlsm.
Gran , rl.
Peucer, Caspar.
Abyssinian Church.
Pezel, Christof.
Krummacher, Friedrich Adolf.
Stark, Johann August.
Scultetus, Abraham.
Ball!!!il-l, Johann vou.
Sty .
Hyperius, Andreas Ger nrd.
Henke, Heinrich Philip Konrad.
Mado natus, Joannes.
MorusI Samuel Friedrich Nathanael.
Rupert of Deutz.
Pius 1V., V.
Pachornius.

Theological Seminary, Evangelical
Schmucker, Samuel Simon.
Miihlenber , Heinrich Melchior.
James, John Angeli.
Vardlaw, Ralph.
Gallicanism.

Saltzmann, Friedrich Rudolph.
Sorbonne, The.
Seventh-Day Baptists.
Locke, John.
Hume, David.
Scottish Philosophy.

Mckeand, Henry Horace, Rev.
New York City.
Seamen, Missions to.
McKIN, RANDOLPH H., D.D., New-York City.
Sparrow, William.
Mefjer, Otto, Ph.D., Gttingen.
Apostasy.
Apostolical Constitutions.

Archdeacons and Archpresbyters.
Bernard de Botono.
Bishop, Sce under Jacobson.
Briefs, Bulls, and Bullarium, Papal.
Canonization.
Capitularies.
Cardinal.
Cellency. See under Jacobson.
Censorship of Books.
Chaplain.
Chrodogang.
Coadjutor, See under Jacobson.
Collegia Nationallz.
Collegialism.
Concordat.
Concavi, Ervolo.
Curia Romana.
Del Gratul.
Excommunication (Christian).
Faculty.
Incest.
Indulgences.
Jurisdiction, Ecclesiastical.
Legate and Nuncios in the Roman-
Catholic Church.
Marca, Petrus de.
Mense Papales.
Parity.
Penalities.
Placet.
Prebend.
Propaganda, Definition of the.
Taxation, Ecclesiastical.
Merkel, PAUL JOHNS, Ph.D., (D. 1861.)
Asno.

Bibles, Pictured, and Biblical Pictures.
Calendar Broehren.
Candles, Use of, in Divine Service.
Catacombs.
Cross.
Kyrie Eleyson.
Monotone.
New-Year’s Celebration.
Temple at Jerusalem.
Neurer, Moritz, Callenberg, Saxony.
Altar, Hebrew.
Tabernacle, for the Preservation of the
Enchast.
Meyer von Knonna, Ph.D., Zirlich.
Einseideln.
Gall, Monastery of St.
Notker.
Michael, Chemenzit.
Liebner, Karl Theodor Albert.
Michelsen, Alexander, Libeck.
Birgitta, St.
Egele, Hans.
Olaf, St.
Reuterdahl, Heinrk.
Mitchell, Alexander F., D.D., St.
Andrews, Scotland.
Columba, St.
Culross.
Hamilton, Patrick.
Jena.
Kettle Church.
Moller, Wilhelm Ernst, D.D., Kiel.
Adoptionism, Adoptionists.
Alcuin.
Antioch, School of.
Athenasius.
Dionysius Areopagita.
Punc, Johann.
Gottks bark (monk).
Regorios Thamaturgoz.
Gregory of Nyssa.
Hosius.
Impostosibua, de Tribus.
Isodore of Pelusium.
Joachim of Fiors.
Juliuz.
Lerins, Convent of.
Libertas.
Lucifer and the Luciferians.
Lupus, Servatus.
Macedonian.
Makrina.
Marcellus, Bishop of Ancyra.
Maximus, Bishop of Turin.
Meletius of Antioch.
Meletius ofLyopola in.
Methodius.
Monophysites.
Monothelites.

Montanism.
Nemestus.
Nepo.
Nestorius and the Nestorian Contro
versy to 498.
Origins.
Organistic Controversies.
Osiander, Andreas.
Panphilus.
Pantanes.
Pelagians and the Pelagian Contro
versies.
Phidias.
Rufinus, Tyrannus.
Secondus.
Semi-Arians.
Semi-Pelagianism.
Simon Magus.
Synesius.
Tatian.
Theodore of Mopsuestia.
Three-Chapter Controversy.
Walsh.

Montemari, Jacob Isidor, D.D., Paters
son, N.J.
Eiel, Johannes Wilhelm.
English Bible Versions.
Prayer, Book of Common.
Schn6r, Johann Heinrich.
Tyndale, William.

Morse, DUNLOP, D.D., New Brighton.
Penn.
Talmud.
Wine, Bible.

Morris, Edward Dapldo, D.D., Cin
n., O.
Lane Theological Seminary.
Soteriology.

Morse, Richard Cary, Rev., New York
City.
Young Men’s Christian Associations.

M6ller, Carl, Ph.D., Tfibingen.
Joseph II.
Lee (popes).
Lucius (popes).

Moller, lwan, Ph. D., Enland.
Apolloni of Tyana.

Moller, JANN GEORG, D.D. (D.—)
Anim.
Sun, Worship of the.

Niguel, EDUARD, D.D. (D.—)
Jeremiah.
Judges of Israel.
Judges, Book of.
Malachi.
Mica.
Oahadiah.
Samuel.
Saul.
Uzziah.
Week.

Nestle, Bernhard, Ph.D., Ulm.
Ibas.
Lady of Antioch.
Jacob Baradieus.
Jacob of Edessa.
Jacob of Nisibis.
Jacob of Sarid.
Jacobite.
See under Ridiger.
John, Bishop of EPHesus.
Marthas.

Neudorfer, CHRISTIAN G., D.D. (C.
1865.)
Corpus Catholicoerum.
Ignorantines.
Inquisition.
Montes Petiolart.
Pilsch, Thomas.
Salas, St.
Sagittarius, Kaspar.
Schei, Samuel.
Scoac, Marlanus.
Sebaldis.
Sebastian.
Sergius (popes).
Servites.
Sndratt (family).
Sidonius, Michael.
Simcon, Archbishop of Thessalonica.
Simplifets.
Sixtus (popes).
Seldan, Johannes.
Siculons.
Soter.
Soto, Dominicus de.
Soto, Petrus de.

Spatian, Georg.
ANALYSIS.

Orelli, Carl von, Basel.
Baking, Bread.

Israel, Biblical History of. See under Oehler and Pick.
Jehovah.

Ott, Henry J., Rem, Bowmanville, Ont.

Seate, Johann.

Biblical Censure.

Goransson, John.

Baptism, The Baptist View of.

Ephraim, Books of.

Garrett Biblical Institute.

Yes, Friedrich von.

Oehler, Gustav Friedrich, D.D. (D. 1875.)

Scherer, J. H. (formerly Bern.)

Moses.

Pipes, a City of Bavaria.

Kings of Israel.

Sabbatical Year and Year of Jubilee.

Testaments.

Sabbath.

Abbati, Johann.

Canticles.

Amorites.

Israel, Biblical History of.

Calvinists.

Sabbath, Biblical Significance of. See under Oehler.

Oehler, Bernhard, D.D., Li.. D., New York.

Willow, W. D., D.D., Princeton, N.J.

Jonas and Jambros.

Joseph, Jesus.

Oehler, Baptist View of.

Jehoshaphat.

Oehler, Baptist View of.

Oehler, Baptist View of.

Oehler, Baptist View of.

Jehovah, Trial of.

Jehovah.

Oehler, Baptist View of.

Jehovah.

Oehler, Baptist View of.

Jehovah.

Oehler, Baptist View of.

Jehovah.

Oehler, Baptist View of.

Jehovah.

Oehler, Baptist View of.

Jehovah.

Oehler, Baptist View of.

Jehovah.
Stearns, Charles, D.D., Bangor.

Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.


Smeath, Newnham, D.D., New Haven.

ANALYSIS.

Microscope.

Noah and the Flood.

Obediah. See under Nielsbach.

Wackernagel, K. H. Wilhem, Ph.D.

Walter. von der Vogelweide

Wagmann, Julius August, D.D.,

Gottingen.

Abelius.

Andrew, Jakob.

Burdian, Leo.

Caroline Books.

Curcio, Calixtus secundus, Lyciares.

Durand of St. Poupart.

Faber, Radulphus.

Faber, Felix.

Faber, Johannes.

Fugger, Paul.

Fulgentius Rejoicins.

Fulgentius of Ruspe.

Gennadius Maiensiensis.

Gonsalvus, Patriarch of Constantinople.

Gottschalk.

Gulbert of Nogent.

Hadrian, P. Alinis.

Hofmann, Matthias.

Hatto, Bishop of Baeol.

Hatto. Archbishop of Mayence.

Hermes.

Hildebert.

Hiller, Philipp Friedrich.

Hoffmann, Daniel.

Holbach, Paul Heinrich Dietrich.

Horatius.

Holzau. David.

Hutter, Elia.

Hutter, Leonard.

Hyaztopus.

Idefoncons, St.

Isidore of Seville.

Ivo of Chartres.

Jacob of Vitry.

John IV.

John of Salisbury.

Jovianus, Flavius Claudius.

Jovinian.

Kajetiaus, Caius Vettius Aquillus.

Konrad of Marburg.

Lange, Joachim.

Laetitia, Johannes.

Laconius, Jacobus and Bartholomeus.

Laurentius Valla.

Lea, Geoffrey.

Leyser, Polykarp.

Loch, Johann Michael von.

Lichbor, Gottfried Christian Friedrich.

Lullius, Raymundus.

Marcus Erenius.

Marinhecke, Philipp Konrad.

Marbellus, Martinus.

Marcellus of Ancyra.

Matthias, Bishop of Augsburg.

Oecumen, St.

Ostendorf, Jacobi.

Patricia, and the Propaganda.

Patanas, Hieronymus.

Petrus, Bishop of Baeol.

Philippus, Bishop of Baeol.

Pflueger, Robert.

Reibung, Friedreich Wilhelm.

Ruba, O.

Wagner, Ph.D., Berlin.

Wander, Johann Friedrich.


Wegelin, Constance, Council of.

Weiss, Samuel.

Welge, Martin, Ph.D., Berlin.

Watten, Boniface.

Waugen, Ph.D., Berlin.


Weise, Karl, Ph.D., Erlangen.

Wiberti, Ph.D., Erningen.

Wiggens, Ph.D., New Haven, Conn.

Wright, George Frederick, Ph.D., Pittsburgh.

Oberlin Theological Seminary.
**PRONOUNCING VOCABULARY OF PROPER NAMES**

**IN THE**

**SCHAFF-HERZOG ENCYCLOPÆDIA.**

_Explanations._—The acute accent (') denotes the accented syllable. The grave accent (') over a, e, and i, denotes that they are pronounced as a in "far," e as a, and i as e respectively. The italicized letters in parentheses immediately utter  

<table>
<thead>
<tr>
<th>A.</th>
<th>Ab'd-frith.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab'-bo.</td>
<td>A-le-san-dér.</td>
</tr>
<tr>
<td>A-b'-ló.</td>
<td>Al'i'-rég (ler).</td>
</tr>
<tr>
<td>A-b'-e-lórd.</td>
<td>Al'i'-zék.</td>
</tr>
<tr>
<td>Ab'-e-lósa.</td>
<td>Al'mán.</td>
</tr>
<tr>
<td>Ab'-en-Á-tra.</td>
<td>Al'mó-ni-us Sae-cé-sa.</td>
</tr>
<tr>
<td>A-b'-er-crom-by (kroms).</td>
<td>Al-phén'-us.</td>
</tr>
<tr>
<td>A-b'-e-rré-thy (ée).</td>
<td>Al'se'-id.</td>
</tr>
<tr>
<td>A-b'-gár-us.</td>
<td>Al'se'-id.</td>
</tr>
<tr>
<td>Ab'-sul-fará-wall (b-oool-fa-ráj).</td>
<td>A-bró-né-us.</td>
</tr>
<tr>
<td>A-chi'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-b'-er-cromby (kroms).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-cé'-ló.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ri.</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>A-ché'-ry, d' (duhá-re).</td>
<td>A-bén'-z-ra.</td>
</tr>
<tr>
<td>Proper Name</td>
<td>Pronunciation</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Pam'-phl-iua</td>
<td>(pam'-fli-oo-ee)</td>
</tr>
<tr>
<td>Parcus (pa-ri-us)</td>
<td>(pa-ri-us)</td>
</tr>
<tr>
<td>Pug! (pa-zhee)</td>
<td>(pa-zhee)</td>
</tr>
<tr>
<td>I'ar-a-cel'-sus</td>
<td>(air-ah-sell-us)</td>
</tr>
<tr>
<td>Pape Ju'</td>
<td>(pah-pee-yoo)</td>
</tr>
<tr>
<td>X'a'-pI-as</td>
<td>(zah-pee-us)</td>
</tr>
<tr>
<td>Palla-fi-cI-uo (clue-no)</td>
<td>(pah-lah-fi-choo-no)</td>
</tr>
<tr>
<td>Pal-eu-tri'mn</td>
<td>(pah-lay-true-mahn)</td>
</tr>
<tr>
<td>I'arls(pi'c-re)</td>
<td>(airlz-pik-ray)</td>
</tr>
<tr>
<td>Paleario (pi-li-t'l-re-o)</td>
<td>(pah-leh-ree-o)</td>
</tr>
<tr>
<td>Oudin (oo-dan)</td>
<td>(oo-dan)</td>
</tr>
<tr>
<td>0u'-en</td>
<td>(ew-en)</td>
</tr>
<tr>
<td>Ot'-wr-beln (Mn)</td>
<td>(oh-tur-blenn)</td>
</tr>
<tr>
<td>Osflwr-wald (rail)</td>
<td>(ohs-fluh-wahl)</td>
</tr>
<tr>
<td>Pasnionci (pamswo-niflee)</td>
<td>(pah-see-non-shee)</td>
</tr>
<tr>
<td>Pasjou (pa-zhun)</td>
<td>(pah-zhoon)</td>
</tr>
<tr>
<td>0mt, d' (do-nu)</td>
<td>(oom, dah)</td>
</tr>
<tr>
<td>O-ro'-oI-us</td>
<td>(oh-roe-oh-lee-us)</td>
</tr>
<tr>
<td>I'aulus (panua)</td>
<td>(oh-luss)</td>
</tr>
<tr>
<td>Pau'Ja</td>
<td>(pah-ya)</td>
</tr>
<tr>
<td>Per-ron'-6</td>
<td>(per-ron)</td>
</tr>
<tr>
<td>Pen'-na~forte (fort)</td>
<td>(penn-neh-fort)</td>
</tr>
<tr>
<td>Pen'-na~forte (fort)</td>
<td>(penn-neh-fort)</td>
</tr>
<tr>
<td>Pen'-na~forte (fort)</td>
<td>(penn-neh-fort)</td>
</tr>
<tr>
<td>Pen'-na~forte (fort)</td>
<td>(penn-neh-fort)</td>
</tr>
<tr>
<td>Pen'-na~forte (fort)</td>
<td>(penn-neh-fort)</td>
</tr>
</tbody>
</table>

...and many more entries...
<table>
<thead>
<tr>
<th>Name</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Umbrett (comm'brit)</td>
<td></td>
</tr>
<tr>
<td>Urs (parg-er)</td>
<td></td>
</tr>
<tr>
<td>Ur-st'-il-nus</td>
<td></td>
</tr>
<tr>
<td>Ur-son-ja</td>
<td></td>
</tr>
<tr>
<td>Usterl (yu'st-eo)</td>
<td></td>
</tr>
<tr>
<td>Ustenheim (ou-t'en-him)</td>
<td></td>
</tr>
<tr>
<td>Uytenbogerd (yu-t'en-bo-gart)</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td></td>
</tr>
<tr>
<td>Vas'-di-an.</td>
<td></td>
</tr>
<tr>
<td>Val-dèe.</td>
<td></td>
</tr>
<tr>
<td>Vál'-kens</td>
<td></td>
</tr>
<tr>
<td>Val'-en-tine.</td>
<td></td>
</tr>
<tr>
<td>Val-en-t'il-nus.</td>
<td></td>
</tr>
<tr>
<td>Val'-é'-ri-an.</td>
<td></td>
</tr>
<tr>
<td>Va-t'en-za.</td>
<td></td>
</tr>
<tr>
<td>Val'-é'-tui.</td>
<td></td>
</tr>
<tr>
<td>Va-tui (f-k-t-er).</td>
<td></td>
</tr>
<tr>
<td>Va-tue (k-k-t-er).</td>
<td></td>
</tr>
<tr>
<td>Ven-a-t'ô'-ri-us.</td>
<td></td>
</tr>
<tr>
<td>Venice, de 'deh vones).</td>
<td></td>
</tr>
<tr>
<td>Venesa (ven-a-ma).</td>
<td></td>
</tr>
<tr>
<td>Veroelloine (ver-eh-lo-'ne).</td>
<td></td>
</tr>
<tr>
<td>Verena (ver-a-'na).</td>
<td></td>
</tr>
<tr>
<td>Ver'-g'-rius.</td>
<td></td>
</tr>
<tr>
<td>Ver-o'-fi-ca.</td>
<td></td>
</tr>
<tr>
<td>Vespasian (ves-pa-she-an).</td>
<td></td>
</tr>
<tr>
<td>Vescull (ves-eh'-lin)</td>
<td></td>
</tr>
<tr>
<td>Vex'-tor.</td>
<td></td>
</tr>
<tr>
<td>Vic-to'-ri-us.</td>
<td></td>
</tr>
<tr>
<td>Vlietridus (victri'-she-us).</td>
<td></td>
</tr>
<tr>
<td>Vli-gil'-lan'-tus.</td>
<td></td>
</tr>
<tr>
<td>Vli-gil'-lu.</td>
<td></td>
</tr>
<tr>
<td>Vignolles (vun-yol).</td>
<td></td>
</tr>
<tr>
<td>Villegagnon (vul-gan-yon).</td>
<td></td>
</tr>
<tr>
<td>Villers (vul-yer)</td>
<td></td>
</tr>
<tr>
<td>Vilmar (vil-mar).</td>
<td></td>
</tr>
<tr>
<td>Window (van-sen).</td>
<td></td>
</tr>
<tr>
<td>Vilt (vul-t).</td>
<td></td>
</tr>
<tr>
<td>Viret (vul-r).</td>
<td></td>
</tr>
<tr>
<td>Vli-gil'-lu.</td>
<td></td>
</tr>
<tr>
<td>Vli-lui.</td>
<td></td>
</tr>
<tr>
<td>Vli-rin-ga.</td>
<td></td>
</tr>
<tr>
<td>Vli'-lus.</td>
<td></td>
</tr>
<tr>
<td>Vlue (vul-e).</td>
<td></td>
</tr>
<tr>
<td>Volgey (vol-ga).</td>
<td></td>
</tr>
<tr>
<td>Voltaire (vul-tar).</td>
<td></td>
</tr>
<tr>
<td>Voritus (for-tu-us).</td>
<td></td>
</tr>
<tr>
<td>Vosetus (voh'-she-us).</td>
<td></td>
</tr>
<tr>
<td>W.</td>
<td></td>
</tr>
<tr>
<td>Wack'-er-nk-gel.</td>
<td></td>
</tr>
<tr>
<td>Wag-gen-seil (shi).</td>
<td></td>
</tr>
<tr>
<td>Walch (walk).</td>
<td></td>
</tr>
<tr>
<td>Waldhauen (wait-ow-sen).</td>
<td></td>
</tr>
<tr>
<td>Wai-pur'-gila.</td>
<td></td>
</tr>
<tr>
<td>Walcher von der Vogelweide (wait-er fon der foh-gel-wi'-de).</td>
<td></td>
</tr>
<tr>
<td>Wand'-el-bert.</td>
<td></td>
</tr>
<tr>
<td>Wâ'-no.</td>
<td></td>
</tr>
<tr>
<td>Wegeselder (wag-sh'-ler).</td>
<td></td>
</tr>
<tr>
<td>Wig (=g).</td>
<td></td>
</tr>
<tr>
<td>Weis (wise).</td>
<td></td>
</tr>
<tr>
<td>Wides (wi'-she).</td>
<td></td>
</tr>
<tr>
<td>Wë'-de-lin (lehn).</td>
<td></td>
</tr>
<tr>
<td>Wâ'-ren-fein.</td>
<td></td>
</tr>
<tr>
<td>Wer'-mel-ter (mel-ter).</td>
<td></td>
</tr>
<tr>
<td>Wern'-dorff.</td>
<td></td>
</tr>
<tr>
<td>Wessel (wei'-sheel).</td>
<td></td>
</tr>
<tr>
<td>Wes'-e-ll.</td>
<td></td>
</tr>
<tr>
<td>Wes'-sen-berg.</td>
<td></td>
</tr>
<tr>
<td>West-en.</td>
<td></td>
</tr>
<tr>
<td>West'-phâl.</td>
<td></td>
</tr>
<tr>
<td>Wes'-te-tn (stân).</td>
<td></td>
</tr>
<tr>
<td>Wê'-to, de.</td>
<td></td>
</tr>
<tr>
<td>Wêze'r (wets'-er).</td>
<td></td>
</tr>
<tr>
<td>Wï'-o'-lu.</td>
<td></td>
</tr>
<tr>
<td>Wichern (wik-h-ern).</td>
<td></td>
</tr>
<tr>
<td>Wigmund (wei'-gan).</td>
<td></td>
</tr>
<tr>
<td>Wil'-broad.</td>
<td></td>
</tr>
<tr>
<td>Wil'-ter-am.</td>
<td></td>
</tr>
<tr>
<td>Wil'-di-bald.</td>
<td></td>
</tr>
<tr>
<td>Wimpeling (wim-fel-ing).</td>
<td></td>
</tr>
<tr>
<td>Wimpitua (wim-pe-nu).</td>
<td></td>
</tr>
<tr>
<td>Winck'-ler.</td>
<td></td>
</tr>
<tr>
<td>Winer (wei'-ner).</td>
<td></td>
</tr>
<tr>
<td>Wintertur (fâr).</td>
<td></td>
</tr>
<tr>
<td>Wiltius (wit'-she-us).</td>
<td></td>
</tr>
<tr>
<td>Wol'-leh.</td>
<td></td>
</tr>
<tr>
<td>Wol'-të-ri-dorff.</td>
<td></td>
</tr>
<tr>
<td>Wulf-râm.</td>
<td></td>
</tr>
<tr>
<td>Wuttke (woot'-ke).</td>
<td></td>
</tr>
<tr>
<td>Wytenbach (wik'-sen-bak).</td>
<td></td>
</tr>
<tr>
<td>X.</td>
<td></td>
</tr>
<tr>
<td>Xavier (zav-a-'er).</td>
<td></td>
</tr>
<tr>
<td>Ximenes (ha-mä'-nee).</td>
<td></td>
</tr>
<tr>
<td>Y.</td>
<td></td>
</tr>
<tr>
<td>Yvonetus (e-von'-e-tus).</td>
<td></td>
</tr>
<tr>
<td>Z.</td>
<td></td>
</tr>
<tr>
<td>Zabarella (da-va-re'-la).</td>
<td></td>
</tr>
<tr>
<td>Zachariak (tsak-a'-ree-a).</td>
<td></td>
</tr>
<tr>
<td>Zach-a'-ri'-us.</td>
<td></td>
</tr>
<tr>
<td>Zach-a'-ri'-us.</td>
<td></td>
</tr>
<tr>
<td>Zanchi (zak-m-kwe).</td>
<td></td>
</tr>
<tr>
<td>Zeiseberger (tais-bur-gar).</td>
<td></td>
</tr>
<tr>
<td>Zeit (seel).</td>
<td></td>
</tr>
<tr>
<td>Ze'-no.</td>
<td></td>
</tr>
<tr>
<td>Zephe-f'-ri'-nua.</td>
<td></td>
</tr>
<tr>
<td>Zinzendorf (tahn-sen-dorf).</td>
<td></td>
</tr>
<tr>
<td>Zollkoffer (soh-loh-kô'-fer).</td>
<td></td>
</tr>
<tr>
<td>Zon'-a-ross.</td>
<td></td>
</tr>
<tr>
<td>Zow'-t'nu.</td>
<td></td>
</tr>
<tr>
<td>Zweck (zweck).</td>
<td></td>
</tr>
<tr>
<td>Zwingli (zwing'-lee).</td>
<td></td>
</tr>
</tbody>
</table>
ENCYCLOPEDIA
OF
LIVING DIVINES
AND
CHRISTIAN WORKERS
OF ALL DENOMINATIONS
IN
EUROPE AND AMERICA

BEING A SUPPLEMENT TO
SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.

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

THIRD EDITION. REVISED AND ENLARGED.

FUNK & WAGNALLS COMPANY,
TORONTO. 1891.
NEW YORK.
LONDON.
COPYRIGHT, 1886,

BY FUNK & WAGNALLS.
PREFACE TO THE THIRD EDITION.

THIS Encyclopædia of Living Divines was originally a separate and original supplement to the Schaff-Herzog Encyclopædia, but is now incorporated in the large work and improved by a new Appendix, pages 273–296, including biographical and bibliographical data down to December, 1890. See the general preface to Vol. I.

NEW YORK, March, 1891.

PHILIP SCHAFF.
PREFACE.

THIS book contains biographical sketches of contemporary divines, celebrated preachers, Christian workers, theological professors, church dignitaries, and editors of prominent religious periodicals. It is intended as a supplement to the Religious Encyclopaedia published in 1884, in three volumes. The German Encyclopaedia of Herzog excludes living authors.

The value of such a book depends on the extent of its authentic information. In this respect we have been highly favored. When the senior editor resolved, somewhat reluctantly, to undertake the delicate task, he issued a circular letter to distinguished divines of Europe and America, requesting them to furnish for publication exact facts and dates concerning their birth, their education, titles, offices, publications, and other noteworthy incidents. To his great encouragement he received prompt and full replies from nearly all, and takes great pleasure in expressing to them publicly his sincere thanks for their kindness.

The information thus obtained is presented without note or comment. Where the gentlemen chose to indicate their theological standpoint in a distinctive way, it is given in their own words; if not, it is left to be inferred from their reputation and works.

To secure still greater exactness, proof was sent for revision to each living person named; and their corrections and additions have been inserted as far as possible.

Additional information and corrections received too late for insertion in the proper place have been printed in the appendix.

When no response was received to the circular, the dates and facts desired were derived from the best attainable sources, chiefly the following: Holtzmann and Zöpfel's Lexikon für Theologie und Kirchenwesen, for German Protestants; Schäfler's Handlexicon der Katholischen Theologie, for German Roman-Catholics; the thirteenth volume of Lichtenberger's Encyclopédie des sciences religieuses, for French authors; Crockford's Clerical Directory, and the latest (eleventh) edition of the Men of the Time, for English authors and church dignitaries; denominational cyclopædias,—Baptist, Methodist, Presbyterian, etc.,—manuals, year-books, and catalogues of colleges and theological seminaries, for Americans. The articles thus compiled are marked by a star.
Besides living celebrities, the volume includes notices of divines who have died since the completion of the *Religious Encyclopædia* (1884), and a few others who were inadvertently omitted.

Simultaneously with this Supplement will be published a new and revised edition of the *Religious Encyclopædia*, which will embody the corrections made by the authors of the several articles, as well as by the editors. Copies were sent to foreign contributors with the request to correct the translation of their articles, and to bring them down to the latest date, which was done.

As to the distribution of labor, the senior editor has procured the material, and written biographical sketches of departed friends (as Drs. Ezra Abbot, Dorner, Lange, Prime, Thiersch), besides aiding in the final revision; while the junior editor has prepared the material for the press, and devoted himself to the work for nearly two years.

The editors have aimed at the greatest possible accuracy and completeness, as well as strict impartiality, in the desire to make a useful and reliable book of reference for readers of all denominations and theological schools.

PHILIP SCHAFF.

SAMUEL M. JACKSON.

New York, November, 1886.
EXPLANATORY NOTE

The general order of arrangement of the sketches is this: Name in full (where initials instead of middle names are given, it is to be understood that the persons had no middle names, but had introduced initials to distinguish their names from others); honorary titles, other than M.A., with their sources and dates in parenthesis; denomination ("Methodist" means Methodist-Episcopal Church North; "Episcopal" means Protestant-Episcopal Church of the United States; "Presbyterian" means Presbyterian Church in the United States, Northern Assembly; the other divisions which come under these general names are particularly described, e.g., "Methodist Protestant"); places and dates of study and graduation; positions held in chronological order (e.g., when the person held collegiate and clerical positions simultaneously, in which case it has sometimes seemed better to give each class of positions separately); theological standpoint; publications (the place of publication given with the first book is to be understood as that of all subsequent books until another place is given). The following invaluables; namely abbreviations used in this work, and the various honors, prizes, etc., mentioned, may be acceptable to American readers.

I.—CONTRACTIONS.

A.B. or B.A. Bachelor of Arts (Artium Baccalaurae).
A.M. or M.A. Master of Arts (Artium Magister).
B.D. Bachelor of Divinity.
C.I. Order of the Crown of India, member of.
C.M.G. Companion of the Order of St. Michael and St. George.
D. died (followed by place and date).
D.D. Doctor of divinity.
F.R.G.S. Fellow of the Royal Geographical Society.
F.R.S. Fellow of the Royal Society.
F.R.S.E. Fellow of the Royal Society, Edinburgh.
Lic. Theol. Licentiate of Theology (in Germany, one who has passed the examination for a theological professorship in a university).
L.L.D. Doctor of laws.
L.T.D. Doctor of letters.
L.H.D. Doctor of letters.
Ph.D. Doctor of Philosophy.
S.T.D. Doctor of sacred theology (Sacra Theologiae Doctor).
Ven. Venerable; title of an English archdeacon.

II.—PRIZES AND POSITIONS.

Archdeacon. In the English Church, the assistant of the bishop in the government of his diocese.
Arnold’s Historical Prize (Oxford). Open to competition among graduates not older than eight years from matriculation; value £43.
Battie University Scholarship (Cambridge). Founded by William Battie, M.D., Fellow of King’s College, in 1797; competed for by undergraduates, and held for two years; value £200. See Encyclopaedia, vol. i. p. 615.
Battie University Scholarship (Cambridge). Founded by William Battie, M.D., Fellow of King’s College, in 1797; competed for by undergraduates, and held for two years; value £200. See Encyclopaedia, vol. i. p. 615.
Bell University Scholarship (Cambridge). Founded by Rev. William Bell, Fellow of Magdalene; competed for by undergraduates, and held four years.

Berkeley Gold Medals (Dublin). Founded by Bp. Berkeley in 1752, for proficiency in Greek language and literature; they are two in number, and are given to the students ranking first and second in the examination.

Boden Sanscrit Scholarship (Oxford). Competed for by students under twenty-five years old; one elected each year; tenable four years; annual value £250.


Browne Prize (Cambridge). Founded by Sir William Browne, Kt., M.D., who died in 1774; competed for by undergraduates; three prizes, for Greek ode, Latin ode, and Greek and Latin epigrams, respectively.

Burney Prize (Cambridge). Founded in 1845 by Richard Burney, Esq., M.A. of Christ’s College, by gift of £5,000 in three per cent consols; open to graduates of the university of not more than three years standing from admission to first degree; for best English essay "on some moral or metaphysical subject, on the existence, nature, and attributes of God, or on the nature and evidences of the Christian religion."

Carus Greek Testament Prize (Cambridge). Founded in 1853, in honor of and by Rev. William Carus, M.A., canon of Winchester, and late senior fellow of Trinity College, his friends and he each giving £500 at three per cent; the prizes are two in number, one for undergraduates and one for graduates.

Chancellor Medal (Cambridge). For classics; instituted by Thomas Hollis, Duke of Westminister, when chancellor 1751, and continued by his successors; two gold medals, senior and junior, open to competition by B.A.’s.

Class (Oxford). A division according to merit, of those who pass an examination.

Classic (senior). An entertainment for classics.

Convict. Building in which Roman-Catholic divinity students live at State expense.

Consistorial, Chancellor of the Consistory, the governing body in spiritual affairs in German States.

Craven Scholarship (Cambridge). Founded by John, Lord Craven, 1647; open to competition by undergraduates; held seven years; value £90.

Crosse Theological Scholarship (Cambridge). Founded by Rev. John Crosse, vicar of Bradford, Yorkshire, 1816, "for promoting the cause of true religion;" open to competition by B.A.’s; held three years.

Denyer Theological Essay (Oxford). Open to competition among B.A.’s.

Diaconus. The title in Germany of certain assistant clergymen and chaplains of subordinate rank, but equal standing with ordained ministers. See Encyclopaedia, vol. i. p. 615.

Divinity Testimonial (Dublin). Certificate of attendance on whole divinity course of six terms; graduates arranged in three classes according to merit.

Donnellan Lectures (Dublin). Founded by Miss Anne Donnellan. See Encyclopaedia, vol. i. p. 661.

Double First (Oxford). To be in the first division in B.A. examination both in classics and mathematics.

Ellerton Theological Essay (Oxford). Open to com-
petition among members of the university, value of prize £210.

Ephorus (German ecclesiastical dignity). One who preceded over and superintended a number of other clergyman.

Evans Prize (Cambridge). Founded in honor of the Rev. Henry Evans, D.D., archdeacon of Westmoreland, formerly fellow and tutor of Trinity College; awarded to best student in ecclesiastical history and Greek and Latin Fathers, among the candidates for honors in the second part of the theological tripos.

 Fellow, a member of a college who is on the foundation, and receives an income from its revenues.

Gynaecial Professor, Professor in a German gymnasium (college), where students are prepared for the university.

Hall-Houghton Prize (Oxford). Two for work upon the Greek Testament, value £20 and £20 respectively; and two upon the Septuagint, value £25 and £15 respectively.


Inspector (of Stift). Head spiritual officer of a building in which theological students live at State expense. See Stift.

Jeremias Septuagint Prize (Cambridge). Founded in 1870, by gift of £1,000 from the Very Rev. James Amiraux Jeremias, D.D., dean of Lincoln, formerly professor of divinity; two annual prizes; open to all members of the university of not more than three years standing from their first degree.

Johnson Theological Scholarship (Oxford). Open be B.A.'s; tenable a year; value £20.

Kensigctt Hebrew Scholarship (Oxford). Open to B.A.'s; tenable a year.

Law (Bishop) Prize (Dublin). Founded by John, lord bishop of Elphin, in 1756, for proficiency in mathematics; open to competition among undergraduates; there are two prizes.

Les Bas Prizes (Cambridge). Founded by Rev. Charles W. Le Bas, M.A., Fellow of Trinity, 1848; subject of essay, general literature, and occasionally some topic connected with the history and prospects of India.

Lloyd Exhibition (Dublin). Founded in memory of Provost Lloyd, by his friends, in 1839; open to competition among undergraduates; subjects, mathematics and physics.

Maitland Prize (Cambridge). Founded in 1844, by gift of £1,000 in honor of Lieut.-Gen. Sir Peregrine Maitland, K.C.B., late commander-in-chief of the forces in South India; for English essay on some subject connected with the propagation of the gospel through missionary exertion in India, and other parts of the heathen world; awarded every three years; open to graduates of not more than ten years standing. The successful essay is published.

Master of the Charterhouse. Principal of the school of that name.

Master of Christ's Hospital. Principal of the school of that name.

Master of Marlborough College. Principal of the school of that name.

Meadows Prize (Cambridge). Given by the representatives of the University in Parliament; one for English essay on some subject connected with British history or literature, and one for Latin essay; each prize open to all members of the university not of sufficient standing to be created M.A. or M.L.; value £231, 10s. each.

Moderatorship Prize (Cambridge). The second undergraduate examination.

Moderatorship (Dublin). Given at B.A. examination to best students in each of five departments (mathematics, classics, logics and ethics, natural and experimental science, and history); value, a gold medal.

Newdigate Prize Poem (Oxford). Founded by Sir Roger Newdigate; open to competition among members of the university under four years from matriculation; is in English verse; value £21.

Norrisian Prize for Theological Essay (Cambridge). Founded by John Norris in 1777; value £12 (gold medal).

Oberkirchenrath, Member of the highest Protestant Church Council in Prussia and Baden.

Optime (Cambridge). One who stands in the second or third class of final honors in mathematics; called Senior and Junior Optime respectively.

Porson Prize (Cambridge). For translation from any standard English poet into Greek verse, with Laten version of the Greek.

Privat-docent. One who has" habilitated himself," i.e., passed the examination for professor in a German university, and delivers lectures like the professors; but receives, usually, no salary from the State, and therefore depends for support upon lecture-fees or other sources.

Professor Extraordinary. In a German university, has no seat in the faculty or senate, a smaller salary than the regular or ordinary professor, but is in the line of promotion.

Professor Ordinary. In a German university, is a member of the faculty, and salaried by government.

Pusey and Ellerton Hebrew Scholarship (Oxford). Tenable two years; value £45.

Real School. A school in which modern languages and the arts and sciences are taught; corresponds to a public school.

Repent. One who in Tübingen, Marburg, and Erlangen conducts weekly examinations in the lectures of the professors, selected from the best graduate students.

Scholefield Prize (Cambridge). Founded by gift of £200 in 1836, in honor of Rev. James Scholefield, M.A., regius professor of Greek; in promotion of the critical study of Holy Scripture; given to that candidate for honors, in the second part of the theological tripos who shows the best knowledge of the Greek Testament and the Septuagint version of the Old Testament.

Seatonian Prize (Cambridge). Founded by Rev. Thomas Seaton, M.A., fellow of Clare College, who died in 1741; given for best English poem on a sacred subject; open to M.A.'s; value £31, 10s.

Select Prize (Cambridge). Established by Rev. W. Le Bas, B.D., D.D., or B.C.L. of Oxford, Cambridge, or Dublin, five chosen yearly, each serves two years; they preach before the university.

Stift (Tübingen and elsewhere in Germany). A building in which theological students live together at the expense of the State.

Smith's Prize (Cambridge). Founded by Rev. Robert Smith, D.D., master of Trinity College, d. 1708; two annual prizes given to the two commencing B.A.'s who are most proficient in mathematics and natural philosophy; value £23 each.

Tripos (Cambridge). One of the honor lists with its three classes, called in mathematics wranglers, senior optimes, junior optimes.

Tyrwhitt Hebrew Scholarship (Cambridge). Founded by Rev. Robert Tyrwhitt, M.A., Fellow of Jesus College, died 1817; open to competition among B.A.'s or students in civil law or medicine; tenable three years; six scholarships, worth together £150.

Whitehall Preachership (Cambridge). Established by George I. in 1724, tenable two years; filled from the University of Oxford (two from each) by appointment of the Bishop of London.

Wrangler (Cambridge). One of the students who pass the first class of mathematical wranglers; the first in the list being styled senior wrangler, and the others respectively second wrangler, third wrangler, etc.
DICTIONARY OF CONTEMPORARY DIVINES.

A.

ABBOT, Ezra, S.T.D. (Harvard, 1872), LL.D. (Yale, 1889, Bowdoin, 1879), Unitarian layman; b. at Jackson, Waldo County, Me., April 28, 1819; d. at Cambridge, Mass., March 21, 1884, and was buried in Mount Auburn Cemetery, near Boston. He was fitted for college at Phillips Academy, at Exeter (N.H.), and graduated at Bowdoin College, Brunswick (Me.), 1840. He then taught school in Maine until 1847, when he removed to Cambridge (Mass.). He taught the high school at Cambridgeport, and also rendered service in the Harvard University and Boston Athenæum libraries. In 1856 he was appointed assistant librarian of Harvard University. His studies had long been given to the Greek New Testament, and in 1872 he became Bussey professor of New-Testament criticism and interpretation in the Harvard Divinity School, and so remained until his death.

He was the recipient of many testimonials to his scholarship. In 1852 he was elected a member of the American Oriental Society, and since 1853 was its recording secretary; and in 1861 a member of the American Academy of Arts and Sciences. He was University lecturer on the textual criticism of the New Testament, in 1871. He was one of the original members of the American New-Testament Revision Company. In 1880 he aided in organizing the Society of Biblical Literature and Exegesis. He belonged also to the Harvard Biblical Club. He was the recipient of the degree of D.D. by the University of Edinburgh at its tercentenary (1884), but died shortly before the date of its celebration.

Dr. Abbot, who bore his name Ezra not in vain, was a scholar of rare talents and attainments, who would have done honor to any nation and any university. He was the first textual critic of the Greek Testament in America, and for microscopic accuracy of biblical scholarship he had no superior in the world. His accuracy was proverbial among his friends. He would have accomplished more if he had been less painstaking in minute details. Hence he has hardly done himself justice in his publications; but the results of his labors have gone into other books, to which his scholarship has contributed without regard to reward, being satisfied if only the work was done, no matter by whom. He was the very embodiment of the unselfishness of scholarship. His Literature of the Doctrine of the Future Life, first published as an Appendix to Alger's History of the Doctrine of the Future Life (1864), and afterwards separately, is a model of bibliographical accuracy and completeness, and embraces over fifty-three hundred titles; while Grässle's Bibliotheca Psychologica (1845) contains only ten hundred and twenty-five. He enriched Smith's Bible Dictionary (Am. ed., 1887–70, 4 vols.) with careful bibliographical lists on the most important topics. His most valuable and independent labors, however, were devoted to textual criticism, and are incorporated in Dr. Gregory's Prolegomena to the Ed. viii. critica major of Tischendorf's Greek Testament. He followed the preparation of this work with the deepest interest till his last sickness, but died a few months before the first volume appeared (Leipzig, 1884). The chapter De Versibus (pp. 167–182) is by him, and he read the MS. and proof of all the rest. Dr. Gregory lost in him, as he says, "a constant and proven guide, counselor, and support." Oscar von Gebhardt, the editor of Tischendorf's latest text, declares Abbot's loss to biblical science irreparable. "We all feel it who labor in the same field." His services to the American Bible-Revision Committee were invaluable. He attended the monthly meetings from 1871 to 1881 most punctually, and was always thoroughly prepared. The critical papers which he prepared on disputed passages, at the request of the N. T. Company, and which were forwarded from time to time to the British Company, were uncommonly thorough, and had no small influence in determining the text finally accepted. As a Unitarian, he differed on some points from his fellow-revisers; but he had the most delicate regard for their convictions, never obtruded his own, sought only the truth, and as his friend and successor, Dr. Thayer, says in his memorial paper adopted by the Committee, "his Christlike temper rendered him a brother beloved, and lends a heavenly lustre to his memory." His defence of the Johannean Authorship of the Fourth Gospel (1880, pp. 104) is an invaluable contribution to the solution of that great question: it is the best within the limits of external evidence, and makes one regret that he did not complete it by the internal evidence, which he thought would require two volumes. Godet (in the third ed. of his Com. on the Gospel of St. John, I. 38) says of Abbot's book: "Ce travail me parait épuiser la matière. Connaissance complète des discussions modernes, étude approfondie des témoignages du 16 siècle, mesure et netteté dans le jugement, rien n'y manque." Personally, Dr. Abbot was a kind-hearted, modest, courteous, disinterested, amiable, devout, and conscientious Christian gentleman. From the many testimonials to his worth as a scholar and a man, which are published in a memorial...
ABBOTT, Edwin Abbott, D.D. (by Archbishop
Cambridge, 1884); graduated at St. John's College, Cambridge; graduated B.A., 1881 (7th
senior optime and senior classic); M.A., 1884;
was fellow of his college; assistant master at King
Edward's School, Birmingham (1862), then at
Clifton College, Bristol, and since 1865 head mas-
ter of the City of London School. In 1869, and
twice subsequently, he was in America, first at
Cambridge, and the same at Oxford (1877). In 1876
he was Hulsean lecturer at Cambridge. His the-
o logical position is that of the Broad Church School.
He goes "beyond many of them in rejecting the
miraculous, but does not go with many of them in
rejecting what is generally called dualism,—some
kind of a recognition of an Evil contending against
the Good." His religious publications include
Bible Lessons, London, 1871; Good Voices, a Child's
Guide to the Bible, 1872; Parables for Children,
1873; Cambridge Sermons, 1875; Through Nature
to Christ, 1877; Oxford Sermons, 1878; (in connec-
tion with W. G. Ruchbrooke, editor of the Synop-
tic), The Common Tradition of the Synoptic Gosp
els in the Text of the Revised Version, 1884. He
wrote the article Gospels in the 9th ed. of the
Encycl. Brit. (1879), and the anonymous religious
fictions, Philochristus, Memoirs of a Disciple of Our
Lord, 1877; Onesimus, Memoirs of a Disciple of
St. Paul, 1882. Among his other works are,
A Shakespearean Grammar, 1869, 2d ed., 1871; an
edition of Bacon's Essays, 1876, 2 vols.; Bacon
and Essex, 1877; Hints on Home Teaching, 1888,
2d ed. same year; Flatland, a Romance of Many
Dimensions, 1884, 2d ed., 1885, republished, Bos-
ton, 1885; Francis Bacon, an Account of his Life
and Works, 1885; and several instruction-books in
English and Latin.

ABBOTT, Lyman, D.D. (New-York University,
1877), Congregationalist; b. at Roxbury, Mass.,
Dec. 15, 1855; graduated at New-York Univer-
sity, 1878; was for a time partner in his brothers'
law-firm, but then studied theology under his
uncle, J. S. C. Abbott, and was pastor at Terre
Haute, Ind., 1860-65; secretary American Union
(Freedmen's) Commission, New York, 1865-68;
pastor of the New-England Church, New York,
1860-68; editor of The Illustrated Christian Weekly,
1871-75; editor 1876 of The Christian Union.
He is the author of The Results of Emanicipation
in the United States, New York, 1867; Jesus of Naz-
areth, 1869, new and illus. ed., 1882; Old-Testament
Shadows of New-Testament Truths, 1870; Laicus,
or the Experiences of a Layman in a Country Parish,
1872; Commentary upon Matthew and Mark, 1875;
Luke, 1875; John, 1877; Acts, 1878; (with R. C.
Gilmore), The Gospel History, Complete Life of Chri-
1881; For Family Worship, 1888; Henry Ward
Beecher, a Sketch of his Career, 1883. He edited
Beecher's Sermons, 1868, 2 vols.; Morning and
Evening Exercises (selections from H. W. Beecher),
1871; and (with T. J. Conant) A Dictionary of
Religious Knowledge, 1873.

ABBOTT, Thomas Kingsmill, Episcopal Church
in Ireland; b. in Dublin, March 26, 1829; edu-
cated at Trinity College, Dublin; graduated B.A.
(senior moderator, large gold medal in mathemat-
s), and senior optime in mathematics, June 1851;
M.A., 1855; B.D., 1879. He was Lloyd exhibitor,
1849; Bishop Law's prizeman (first), 1850;
elected fellow, 1854. From 1867 to 1872
he was professor of moral philosophy in Trinity
College; since 1875 has been professor of Biblical
Greek; and since 1879 also of Hebrew.
olgy he is Broad Church. He is the author of The English Bible, a Plea for Revision, Dublin, 1857, 2d ed., 1871; Sight and Touch, an attempt to disprove the Berkeleyan theory of vision, London, 1864; Kant's Theory of Ethics, translated with memoir, 1873, 3d ed., 1883; Collation of Four MSS. of the Gospels, by Ferrar, edited with introduction, 1877; Codex rescriptus S. Mathaei Dublinensis (Z), Dublin, 1880; Elements of Logic, London, 1883, 2d ed., 1885; Evangelia anteier-
onymiana ex codice Dublinensi, Dublin, 1884; Kant's Introduction to Logic, translated, London, 1885.

ACHELIS, Ernst Christian, D.D. (hon. Halle, 1882), Reformed; b. at Bremen, Jan. 13, 1838; studied theology at Heidelberg and Halle, 1857–60; became successively assistant preacher at Arsten, near Bremen, 1860; pastor at Hastedt, near Bremen, 1862; pastor at Barmen, 1875; ordinary professor of theology at Marburg, 1882. Besides numerous minor publications, he has issued Die bibliischen Thatsachen und die religiöse Bedeutung ihrer Geschichtlichkeit, Gotha, 1869; Dr. Richard Rothe, 1869; Der Krieg im Lichte der Christlichen Religion, Bielefeld and Leipzig, 1875; Partiewesen und biblischen Thatsachen und ihrer religiö'se Bedeutung, Bielefeld and Leipzig, 1875; Partiewesen und Evangelium, Barmen, 1878; Die Entstehungszeit von dem, near Bremen, 1860; pastor at Hastedt, near Arsten, near Bremen, 1860; became successively assistant preacher at Arsten, near Bremen, 1860; pastor at Hastedt, near Bremen, 1862; pastor at Barmen, 1875; ordinary professor of theology at Marburg, 1882. Besides numerous minor publications, he has issued Die bibliischen Thatsachen und die religiöse Bedeutung ihrer Geschichtlichkeit, Gotha, 1869; Dr. Richard Rothe, 1869; Der Krieg im Lichte der Christlichen Religion, Bielefeld and Leipzig, 1875; Partiewesen und biblischen Thatsachen und ihrer religiö'se Bedeutung, Bielefeld and Leipzig, 1875; Partiewesen und Evangelium, Barmen, 1878; Die Entstehungszeit von die

ADAMS, Right Rev. William Forbes, D.D. (Uni-
versity of the South, Sewanee, Tenn., 1871), Episcopal bishop; b. in Ireland, Jan. 2, 1837; came to United States, 1841; ordained priest, 1860; consecrated first missionary bishop of New Mexico and Arizona, 1875; resigned, 1876; became rector at Vicksburg, Miss.

ADLER, Felix, Ph.D. (Heidelberg, 1873); b. at Alzy, Germany, Aug. 18, 1851; graduated at Columbia College, New-York City, 1870; and at Heidelberg University, 1873. From 1873 to 1876 he was non-resident professor of Oriental languages and literature at Cornell University, Ithaca, N.Y., and since 1876 has been lecturer of the Society for Ethical Culture, New-York City. His "stand-point is not to be classed as theological in a strict sense. Its value consists on the one hand in its regulative application to conduct, on the other hand in its forming the basis for a moral conviction regarding the ultimate good tendencies of the universe." He has published Creed and Deeds (lectures), New York, 1878; and single lectures.

ADLER, Hermann, Ph.D. (Leipzig, 1881), He-
brew rabbi; b. at Hanover, May 29, 1859; came to London, 1845; studied at University College, London, and graduated at London University, B.A., 1859; studied subsequently at Prague and Leipzig; became principal of the Jews' College, London, 1863, and chief minister of the Bayswater synagogue, 1864; resigned principalship, 1869; and was school master until 1879; since 1879 has been delegate chief rabbi. He is an Orthodox Jew. Besides many sermons and articles in periodicals, he has published, A Jewish Reply to Colenso, London, 1885; Sermons on the Passages in the Bible adduced by Christian Theol-
ologists in Support of their Faith, 1879.

ADLER, Nathan Marcus, Ph.D. (Erlangen, 1829), Orthodox Jew; b. at Hanover, Dec. 14, 1802; graduated at the University of Würzburg; became chief rabbi of the Grand Duchy of Oldenburg, 1829; of the Kingdom of Hanover, 1830; of the United Hebrew congregations of the British Empire, 1845. He was one of the organizers of Jewish schools in London and the provinces; joined Sir Moses Montefiore in appeal for the Holy Land, by which £20,000 were raised; was one of the founders of the "United Synagogue," a federation of the principal synagogues; founder and first president of the Jews' College, London; one of the original members of the committee of the Metropolitan Hospital Sunday Fund. He is the author of many printed sermons in German and English, among which may be mentioned, Die Liebe zum Vaterlande, Hanover, 1838; his Installation Sermon, London, 1845; Sermon on the Day of Humiliation, 1854 ("pronounced by the English press as the most eloquent of those delivered on that occasion"); The Jewish Faith, 1867; The Claims of Deaf-Mutes (which led to the founding of the Jews' Hospital and Home, The Second Days of the Festivals; and of The Nehina Lager (a Hebrew commentary on the Chaldee paraphrase of the Pentateuch), Wilna, 1874, 2d ed., 1877.

AHLEFELD, Johann Friedrich, D.D., Lutheran; b. at Mehringen, Anhalt, Nov. 1, 1810; d. at Leip-
zig, March 4, 1884. He studied at the University of Halle, 1830–33; became private tutor, 1833; gymnasial teacher at Zerbst, 1834, and rector at Wörlitz, 1837; pastor at Alisleben, 1838; at Halle, 1847; at Leipzig (St. Nicholas' Church), 1851. In early life he was troubled by scepticism; but before beginning his pastoral career he was rid of it, and distinguished himself ever afterwards by the simplicity, clearness, and beauty of his Christian faith. He was one of Germany's most admired preachers, the greatest pulpit orator of the strict Lutherans, and, especially at Leipzig, wielded a powerful influence. To considerable scholarly learning he united a knowledge of the human heart, good judgment, ready sympathies, and kindly humor, so that he was the friend and counsellor of all classes, and held by every one in affectionate esteem. His sermons were listened to by throngs, and abounded in apt and beautiful illustration. Besides preaching, he taught in the Leipzig Theological Seminary, and for many years did good service upon the commission to revise the Luther version of the Old Testament. In 1881 he was made pastor emeritus and Geheimer Kirchenrat. Of the numerous collections of his discourses may be mentioned, Predigten über die evangelischen Perikopen, Halle, 1848, 10th ed., 1880; Das Leben im Lichte des Worts Gottes, 1861, 6th ed., 1879; Predigten über die epistolischen Perikopen, 1867, 3d ed., 1877; Confirmationssermonen, Leipzig, 1880, 2 series. See his Lebensbild, Halle, 1885.

AIKEN, Charles Augustus, Ph.D. (Princeton, 1878), D.D. (Princeton, 1879), Presbyterian; b. in Manchester, Vt., Oct. 30, 1827; graduated at Dartmouth College, 1846; taught three years in the Lawrence Academy, Groton, Mass., and in Phillips Academy, Andover; entered the Andover
Theological Seminary, graduated 1855, having meanwhile studied at the universities of Halle and Berlin (1851–53). He became successively pastor of the Congregational Church at Yarmouth, Me., 1854; professor of Latin in Dartmouth College, 1859; the same in the College of New Jersey at Princeton, 1866; president of Union College, Schenectady, N.Y., 1869; Archibald Alexander professor of Christian ethics and apologetics in Princeton Theological Seminary, 1871; and since 1892, Archibald Alexander professor of Oriental and Old Testament literature in the same institution. He was a member of the Old Testament Revision Company. He translated Zöckler's commentary on Proverbs in the Lange series, New York, 1869; and has contributed to the Presbyterian and other reviews, etc.

Alten, William Hay Macdowall Hunter, Church of England; b. at Liverpool, Sept. 21, 1841; educated at Wadham College, Oxford; graduated B.A. (2d class classics), 1865; M.A., 1867; was curate of St. Jude's, Mildmay Park, 1866–70; incumbent of Christ Church, Everton, Liverpool, 1871–75; has since devoted himself entirely to mission work and study. In 1884 he has become a general superintendent of the Church of England Parochial Mission Society, which he founded in 1877, with a view to supply competent mission [revival] preachers. His theology is "eclectic. He desires to be a Churchman pure and simple, to belong to no party, but to comprehend what is best in all. He holds evangelical principles strongly, but without Calvinism, and values highly Church order and the sacraments." He conducted a mission in New York City in the winter of 1885. He has published Mission Sermons, Brighton, 1875–76, 3 series, 2d ed., London, 1877; Newness of Life, Brighton, 1877, 2d ed., London, 1878; Difficulties of the Soul, London, 1878; What is your Life? 1878; Manual of Parochial Missions, 1879; The School of Grace, 1879; God's Everlasting "Yea," 1880; The Glory of the Gospel, 1881; The Highway of Holiness, 1883; Around the Cross, 1884; The Reaver revealed, 1885.

Alexander, Edmund Kimball, D.D. (Amherst, 1860), Congregationalist; b. at Randolph, Mass., April 11, 1825; graduated at Amherst College, 1844; and at Andover Theological Seminary, 1848; became pastor of First Church, Yarmouth, Me., 1850; at Lenox, Mass., 1851; of Phillips Church, South Boston, Mass., 1859; secretary of the American Board of Commissioners for Foreign Missions, Boston, Mass., 1876. He is the author of various sermons and pamphlets.

Alexander, Right Rev. William, D.D. (by diploma, Oxford, 1867), D.G.L. (hon., Oxford, 1870), Lord Bishop of Derry and Raphoe, Episcopalian Church in Ireland; b. at Londonderry, Ireland, April 13, 1824; was a student in Exeter and then in Brasenose College, Oxford University; won the theological prize essay, 1850; graduated B.A., 1854; M.A., 1856; won the sacred prize poem, 1890. He was select preacher, 1870–71, 1882; and Bampton lecturer, 1876. His ministerial life has been spent in Ireland, where he has been pastor of the Church of Ireland at Limavady, and of Camus-juxta-Mourne; dean of Emly, 1863; bishop of Derry and Raphoe, 1867. His wife, Cecil Frances Humphreys, is author of many familiar hymns and poems. He has written, besides numerous articles, etc., Leading Ideas of the Gospels (Oxford sermons, 1870–71), London, 1872; The Witness of the Psalms to Christ and Christianity (Bampton lectures), 1877, 2d ed., 1878, republished, New York, The Great Question and other Sermons, 1883; The New Atlantis and other Poems: introductions to and comments upon Colossians, Thessalonians, Philoemen, and Epistles of John, in Bible (Speaker's) Commentary, vols. ix., x. (1881).

Alexander, William, D.D. (University of Wooster, O., 1870), Presbyterian; b. near Shirley'sburg, Huntingdon County, Penn., Dec. 18, 1831; graduated at Jefferson College, Penn., 1858, and at Princeton Theological Seminary, 1861; was pastor at Lycoming, Penn. (1862–63); stated supply at Waukesha, Wis., while president of Carroll College in that place (1863–64); pastor at Beloit, Wis. (1864–65); and at San Jose, Cal., 1869–71; president of City College, San Francisco, 1871–74. In October, 1871, he took a leading part in founding the San Francisco Theological Seminary, and was made (1871) its first professor of New Testament literature. In 1876 he was transferred to the chair of ecclesiastical history and church government. He has published several sermons, Commentaries on International Students, 1881, sqq.; Letters (4) to Gen. George Stone man on the Sunday Law, 1881; Letters (9) to Bishop McQuade on Failure of Romanism, 1883, etc.

Alexander, William Lindsay, D.D., F.R.S.E., Scotch Congregationalist; b. at Edinburgh, Aug. 24, 1808; died, Dec. 22, 1884. He was educated in the universities of Edinburgh and St. Andrews; classical tutor in the Lancaster Independent College at Blackburn (now at Manchester) from 1828 to 1835; Congregational pastor in Edinburgh (1835–1854); subsequently professor of theology in the Congregational Theological College, Edinburgh (1854); examiner in philosophy at St. Andrew's University (1861); and member of the Old Testament Revision Company from its formation (1870). He published The Connection and Harmony of the Old and New Testament, London (Congregational lecture for 1840), 2d ed., 1853; Anglo-Catholicism not Apostolical, 1845; Christ and Christianity, 1854; The Orison and Correspondence of Ralph Wardlaw, D.D., 1856; Christian Thought and Work, 1862; St. Paul at Athens, 1865; Sermons, 1875; Zechariah, his Visions and Warnings, 1885; and brought out the third edition of Kitto's Biblical Cyclopaedia, Edinburgh, 1892–96, 3 vols. *

Alger, William Rounsville, Unitarian; b. at Freetown, Mass., Dec. 30, 1822; graduated at Harvard Divinity School, 1847; was pastor at Roxbury, Mass., 1848–55; in Boston, as successor of Theodore Parker, 1855–73; in New York, 1876–79; at Denver, Col. (1880); and Portland, Me. (1881). Since 1882 he has lived without a charge: in Boston. He has written A Symbolic History of the Cross of Christ, Boston, 1851; The Poetry of the Orient, 1856, 5th ed., 1883; A Critical History of the Doctrine of a Future Life, with a Complete Bibliography of the Subject by Ezra Abbot, Philadelphia, 1866, 12th ed., Boston, 1869; The Genius of the Sermone of Hymong, and of Camus-juxta-Mourne; dean of Emly, 1863; bishop of Derry and Raphoe, 1867. His wife, Cecil Frances Humphreys, is author of many familiar hymns and poems. He has written, besides

ALLEN, Joseph Henry, Unitarian; b. at Northborough, Mass., Aug. 21, 1820; graduated at Harvard College (1840), and Divinity School (1845); pastor at Roxbury, Mass., 1843-47; Washington, D.C., 1847-50; Bangor, Me., 1850-57; West Newbury, Mass., 1858-60; Northborough, Mass., 1864-66; and Lincoln, Mass., 1868-74; Athens, N.Y., 1883-84; editor (assistant or chief) of the Christian Examiner, 1857-89; lecturer upon ecclesiastical history in Harvard University, 1878-82; delegate (1881) of British and Foreign and of American Unitarian Associations to the Supreme Consistory of Transylvania, held in Kolozsvar, Hungary. He is the author of Memoir of Hirum Wililkinson, Boston, 1849; Ten Discourses on Orthodoxy, 1849; A Manual of Devotions for Yon, 1878), Episcopalian; b. at Otis, Berkshire County, Mass, May 4, 1841; graduated at Kenyon College, Gambier, O., 1862, and at Andover Theological Seminary, 1840—41; became tutor in Waterville University, 1866; assistant (1864) of the Christian Examiner, Pittsburg, 1864, of which he had been associate editor since 1856. He has been a member of the Presbyterian Board for Freedmen since its organization in 1865, and its treasurer since 1870.

ALLON, Henry, D.D. (Yale College, 1871; St. Andrew's University, 1885), Congregationalist; b. at Welton, near Hull, Yorkshire, Eng., Oct. 13, 1818; graduated at Cheshunt College, Hertfordshire, 1843; and since January, 1844, has been minister of Union Chapel, Islington, London (for the first eight years as associate of the Rev. Thomas Lewis); and in addition, since 1865, editor of the British Quarterly Review. In 1864, and again in the Jubilee Year, 1881, he was chairman of the Congregational Union. In December, 1877, he built his new church in Compton Terrace, Islington, which had cost £41,466, was opened for service. His congregation numbers nearly two thousand. Although so immersed in pastoral labors, he yet has written much for the periodical press, compiled the Congregational Psalmist, very generally used in his denomination, and published the following volumes: The Life of Rev. James Sherman, London, 1863 (three editions same year); The Vision of God, and other Sermons, 1876, 3d ed., 1877; and edited Thomas Binney's sermons, prefacing a critical sketch, 1875.

ANDERSON, Martin, B.D. (University of Rochester, 1886), LL.D. (both Rochester and Madison Universities, 1888), Baptist; b. at Bergen, Genesee County, N.Y., March 7, 1832; graduated at University of Rochester (1854), and (Baptist) theological seminary (1856); became pastor at Janesville, Wis., 1859; St. Louis (Second Church), 1868; professor of homiletics, church polity, and pastoral duties in Newton (Mass.) Theological Institution, 1866; pastor in Brooklyn (Strong-place Church), 1873; Chicago (Second Church), 1876; president of University of Chicago, 1875; pastor at Salem, Mass., 1885. From 1880-85 he lectured at Morgan Park (Baptist) Theological Seminary.

ANDERSON, Martin Brewster, LL.D. (Colby University, 1853, New-York Board of Regents, 1889), Baptist; b. at Brunswick, Me., Feb. 12, 1815; graduated at Waterville College (now Colby University), Me., 1840; studied in Newton Theological Seminary, 1840-41; became tutor in Waterville College, 1841; professor of rhetoric, 1843; proprietor and editor of the New England Democrat, a denominational weekly, 1850; president of the newly organized University of Rochester, 1853. He was president of the American Baptist Home
ARNOLD, Edwin, M.A., b. at Rochester, Eng.,

Missionary Society, 1864-66; and of the American Bishop and Missionary Union, 1870-72; and in the New-York State Board of Charities (1866-81). He has contributed to the periodic press, and written reports, etc. He was an associate editor of Johnson's Universal Cyclopedia, New York, 1851-54, 4 vols.

ANDREWS, Edward Gayer, D.D. (Genesee College, 1863). L.L.D. (Allegheny College, 1881). Methodist bishop; b. at New Hartford, Oneida County, N.Y., Aug. 7, 1825; was licensed to preach, 1844; graduated at Wesleyan University, Conn., 1847; was principal of the Cazenovia Seminary, New York, 1856-64; then a pastor until his election as bishop, 1872.

ANQUIS, Joseph, D.D. (Brown University, U.S.A., 1852). Baptist; b. at Bolam, Northumberland, Eng., Jan. 16, 1816; educated at King's College, London, Stepney Baptist College, and Edinburgh University, which he entered as a student in 1835. He was graduated M.A. in 1838 after a brilliant course, having taken the first prize in mathematics, in Greek, in logic, and in belles-lettres, the gold medal in ethics and political philosophy, and the students' prize of fifty guineas for the best essay on "The influence of the Bittings of Lord Bacon." He became successively tutor of the New Park-street Baptist Church, Southwark, London, 1858; co-secretary of the Baptist Missionary Society, 1840; sole secretary, 1842; president of Stepney, now Regent's Park, College, which is affiliated with the University of London, 1849. He has seen the college double in numbers since its removal to Regent's Park, and has recently raised £12,000 for college scholarships, and £30,000 for professors' chairs. He was a member of the first London School Board, and of the New-Testament Revision Company from its organization. He is the author of prize essays on The Voluntary System (1838); On the Advantages of a Classical Education as an Auxiliary to a Commercial Education; Christ our Life (this won the prize for an essay adapted for translation into the vernaculars of India); many articles in the periodical press; of editions of Butler's Analogy and Sermons, and Wayland's Moral Science, and Handbook, London, 1854; Christian Churches, 1862; Handbook of the English Tongue, 1862; Handbook of English Literature [1865]; Handbook of Specimens of English Literature [1866], new ed., 1880; commentary on Hebrews in Schaff's International Commentary on the N.T., Edinburgh and New York, vol. 3, 1883.

APPLE, Thomas Gilmore, Ph.D. (Lafayette College, Penn., 1869). D.D. (Franklin and Marshall, 1868). Reformed (German); b. near Easton, Penn., Nov. 14, 1829; graduated at Marshall College, Mercersburg, Penn., 1850; after a pastorate in several places, he became in 1865 president of Mercersburg College; in 1871 professor of Church history and New-Testament exegesis in the theological seminary at Lancaster, with which position he has united, since 1877, the presidency of Franklin and Marshall College. He has been a delegate in attendance on every meeting of the General Synod of the Reformed (German) Church since 1882 (except 1885); a member of the committee that revised the liturgy of the denomination, and of that which restored peace. He was a delegate to the Alliance of the Reformed Churches in 1880 (read paper on The Theology of the Reformed Church) and 1884. He has edited the Reformed Quarterly Review since 1867, and written much for it.

ARGYLL (Duke of). His Grace, George Douglas Campbell, K.T.; b. at Ardencaple Castle, Dunbartonshire, April 30, 1828; succeeded his father April, 1847. He has always been deeply interested in religious questions, and particularly in the affairs of the Church of Scotland. He vindicated that Church's right to legislate for itself, but condemned the Free Church movement. In 1874 he vigorously supported the successful measure in Parliament to transfer patronage in the Church of Scotland from persons to congregations. In politics he has long been numbered among the Liberal peers, and has been a member of the cabinet of the Earl of Aberdeen (1852), Palmerston (1855 and 1859), and Gladstone (1868 and 1880). His publications include, A Letter to the Peers From a Peer's Son, on the Duty and Necessity of Immediate Legislative Interposition in Behalf of the Church of Scotland, as determined by Considerations of Constitutional Law (anonymous), Edinburgh, 1842; A Letter to the Rev. Thomas Chalmers, D.D., on the Present Position of Church Affairs in Scotland, and the Causes which have led to it, 1842; Presbytery examined, London, 1848; The Reign of Law, 1886, 18th ed., 1884; Primeval Man, an Examination of some Recent Speculations, 1869; The Patronage Act of 1874 all that was asked for in 1843, 1874; The Afghan Question, from 1841 to 1878, 1879; The Eastern Question, 1879, 2 vols.; Unity of Nature, 1st and 2d ed., 1884; Geology and the Deluge, Glasgow, 1885.

ARMITAGE, Thomas, D.D. (Georgetown College, Kentucky, 1855). Baptist; b. at Pontefract, Yorkshire, Eng., Aug. 2, 1819; emigrated to America, 1838; from his sixteenth to his twenty-eighth year he was a Methodist preacher, and filled important appointments. Study led him to change his views upon baptism; and he entered the Baptist ministry in 1848, and from that time to this has had one charge in New-York City. He was one of the founders of the American Bible Union (1850), and its president from 1856 to 1875. Besides many miscellaneous issues, he has published,deal and Inner Life (lectures delivered before Hamilton, Rochester, and Crozer theological seminaries), Philadelphia, 1880.

ARMSTRONG, George Dodd, D.D. (William and Mary College, Virginia, 1858), Presbyterian (Southern Church); b. at Mendham, Morris County, N.J., Sept. 15, 1818; graduated at College of New Jersey, 1832; and at Union Theological Seminary, Prince Edward County, Va., 1887; became professor of general and agricultural chemistry and geology in Washington College (now Washington and Lee University), Lexington, Va., 1888; professor of the first Presbyterian Church, Norfolk, Va., 1851, and still retains the position. He is the author of The Summer of the Pestilence (a history of the yellow-fever in Norfolk in 1855), Philadelphia, 1856; The " Doctrine of Baptisms," New York, 1857; The Christian Doctrine of Slavery, 1858; The Theology of Christ's Experience, 1860; The Sacrifices of the New Testament, 1880; The Books of Nature and Revelation collateral, 1886.

ARNOLD, Edwin, M.A., b. at Rochester, Eng.,
ARNOLD.

June 10, 1832; educated at University College, Oxford; graduated B.A., 1854; became assistant master of Edward VI. School, Birmingham; later, principal of the government Sanscrit College at Poona, Bombay Presidency; an editor of the London Daily Telegraph, 1851. He is a fellow of the Royal Asiatic Society, and of the Royal Geographical Society; 2d class of the imperial order of the Medjidie (Turkish), and companion of the Star of India. He arranged George Smith's first expedition, and Stanley's expedition in search of Livingstone,—both in behalf of the Daily Telegraph. He has made numerous poetical translations from Greek and Sanscrit, and has written many poems, of which the most famous are, The Light of Asia (the life and teaching of Buddha), London, 1879 (28th ed., 1886, and several reprints; in recognition he was decorated by the King of Siam with the Order of the White Elephant); Pearls of the Faith, or Islam's Rosary, 1883, 3d ed., 1884; The Secret of Death, 1885.

ARNOLD, Matthew, D.C.L. (Edinburgh, 1869, Oxford, 1870), son of Thomas Arnold of Rugby; b. at Laleham, near Staines, Dec. 24, 1822; entered Balliol College, Oxford; won the Newdigate prize for English verse (1843); graduated in honors, 1844; became a Fellow of Oriel College (1845); a lay inspector of schools, 1851; was professor of poetry at Oxford from 1857 to 1867. He received the order of Commander of the Crown of India, in recognition he was decorated by the King of Italy in Transition, Public Scenes and Private M.

ATLAY, Right Rev. James, D.D. (Cambridge, 1859), Lord Bishop of Hereford, Church of England; b. at Wakerley, Northamptonshire, Eng., in the year 1817; was scholar of St. John's College, Cambridge; Bell's University scholar, 1837; graduated B.A. (senior optime, 1st class classical tripos), 1840; M.A., 1843; B.D., 1850. He was a fellow of St. John's College, 1842-59; tutor, 1846-59; curate of Warsop, Notts, 1842; vicar of Madingley, Cambridge, 1847-52; Whitehall preacher, 1856-58; vicar of Leeds and rural dean, 1858-59; canon residuary of Ripon Cathedral, 1861-68; consecrated Lord Bishop of Hereford, 1868.

ATTERBURY, William Wallace, Presbyterian; b. at Newark, N.J., Aug. 4, 1823; graduated at Yale College, 1843; was resident for a year, then entered Yale Theological Seminary, and graduated, 1847; was ordained, 1848; established Presbyterian Church at Lansing, Mich., 1848; was pastor there until 1854; at Madison, Ind., 1854-66; in Europe and the East; supplied pulpits at Cleveland, O., and elsewhere; became secretary of the New-York Sabbath Committee, 1866. He is an active member of the United-States Branch of the Evangelical Alliance, and was its secretary in 1875. He has written numerous documents, reports, articles for the press, etc., mostly on the various aspects of the Sunday question.

ATWOOD, Isaac Morgan, D.D. (Tufts, 1879), Universalist; b. at Pembroke, Genesee County, N.Y., March 24, 1838; was educated in the States of New York, Maine, and Massachusetts; editor of the Boston Universalist, 1857-72; since and now associate editor of the Christian Leader; and since 1879 has been president of the Canton (N.Y.) Theological School, and Dockstader professor of theology and ethics. He has published, Have we outgrown Christianity? Boston, 1875; The Word of Universalism, 1878; Walks about Zion, 1882; Episcopalacy, 1884.

BACHMANN, Johannes Franz Julius, German Lutheran theologian; b. in Berlin, Feb. 24, 1832; became privat-docent there, 1856; ordinary professor of theology at Rostock, 1859; and there also university preacher, 1874. Besides sermons, he has issued Die Festgesetze des Pentateuchs, Berlin, 1868; Das Buch der Richter, vol. i., in 2 pts., 1857-70; Ernst Wilhelm Hengstenberg, sein Leben und Wirken, Gütersloh, 1876-80, 2 vols.

BACON, Leonard Woolsey, M.D. (Yale, 1850), D.D. (Yale, 1870), Congregationalist; b. at New Haven, Conn., Jan. 1, 1830; graduated at Yale College, 1850, and at Yale Theological Seminary, 1854; was minister of St. Peter's (Presbyterian) Church, Rochester, N.Y., 1856; of Litchfield Congregational Church, Connecticut, 1857-60; missionary at large for Connecticut, 1861-62; became privat-docent there, 1856; minister at Stamford, Conn., 1863-65; Brooklyn, N.Y., 1865-70; Baltimore, Md., 1871; in Europe, 1872-77; minister at Norwich, Conn., 1878-82; stated supply to Woodland Presbyterian Church, Philadelphia, Penn., 1888; chosen pastor of the same, 1885. He has contributed largely in prose and poetry to the press, issued pamphlets and musical compositions, edited Congregational Hymn and Tune Book, New Haven, 1857; The Book of Worship, New York, 1855; The Life, Speeches, and Discourses of Father Hyacinthe, 1872; The Hymns of Martin Luther set to their Original Melodies, with an English Version, 1858; The Church Book: Hymns and Tunes, 1863; and original books, Vatican Council, New York, 1872; Church Papers: Essays on Subjects Ecclesiastical and Social, Geneva, London, and New York, 1876; A Life worth living: Life of Mrs. Emily Bliss Gould, New York, 1878; Sunday Observance and Sunday Law (with six sermons on the Sabbath question, by G. B. Bacon), 1882; The Simplicity that is in Christ (sermons), 1886.

BAETHGEN, Friedrich Wilhelm Adolf, Lice. Theol. (Kiel, 1877), Ph.D. (Leipzig, 1878), Protestant theologian; b. at Lachen, Hannover, Jan. 16, 1849; studied at Göttingen and Kiel; was in the German army in the war against France, 1870-71; was in Russia, 1873-76; in Berlin, 1876-77; in British Museum, London, 1878; became privat-docent at Kiel, 1878; professor extraordinary of theology, 1884. From 1881-84 he was also "adjunctus ministerii" in Kiel. He is the author of Untersuchungen über die Psalmen nach der Peskiä, Kiel, 1878; Sindbani oder die sieben weisen Meister. Syrisch und Deutsch, Leipzig, 1878; Syrische Grammatik des cups Elias von Torkan herausgegeben und übersetzt, 1880; Anmuth und Würde in der alttestamentlichen Poesie, Kiel, 1880 (a lecture); Fragmente syrischer und arabischer Historiker herausgegeben und übersetzt, 1884; Evangelienfragmente: Der griechische Text des Cypriotischen Syryers wiederhergestellt, 1885. Besides these he has written the following articles: Ein Melkithischen Hymnus an die Jungfrau Maria ("Zeitschrift der Deutschen Morgenländischen Gesellschaft," 1879, vol. 33, pp. 666-671 [1879], and in the same the yearly review of matters relating to Syriac, etc., 1879 sqq.); Kritische Bemerkungen über einige Stellen des Psalmentextes ("Theolog. Studien und Kritiken," 1880, pp. 751 sqq.); Philosophie von Mose, Kiel, 1879 ("Zeitschrift für Kirchengeschichte," 1881, vol. 5, pp. 122-138); Der textkritische Werth der alten Übersetzungen zu den Psalmen ("Jahrbücher für protestantische Theologie," 1882, vol. 8, pp. 405-359, 593-607); Nachwort von einer unbekannten Handschrift des Psalterium justa Hebraeo Hieronymi ("Zeitschrift für die alttest. Wissenschaft," 1891, vol. 1, pp. 105-112); Der Psalmenkommentar des Theodor von Mopasenia in syrischer Bearbeitung (d.o., 1885, vol. 5, pp. 53-101).

BAIRD, Charles Washington, D.D. (University, New York City, 1851), Presbyterian; b. at Princeton, N.J., Aug. 29, 1829; graduated at the University of the City of New York, 1848, and at Union Theological Seminary, 1852; was chaplain of the American Chapel at Rome, Italy, 1852-54; and pastor of the Reformed Dutch Church on Bergen Hill, Brooklyn, N.Y., 1859-61; but since 1861 has been pastor of the Presbyterian Church of Rye, Westchester County, N.Y. He is the necrologist of Union Theological Seminary. He has written the following books: Eutaxia, or the Presbyterian Liturgies: Historical Sketches, New York, 1855 (revised and reprinted under title A Chapter on Liturgies, with preface and appendix, Are Dissenters to have a Liturgy? both by Thomas Binney, London, 1859); A Book of Public Prayer, compiled from the Authorized Formularies of Worship of the Presbyterian Church, as prepared by the Reformers Calvin, Knox, Bucer, and others. With Supplementary Forms, New York, 1857; Chronicle of a Border Town [Rye, N.Y.], 1870; History of Bedford Church [Westchester County, N.Y.], 1882; History of the Hugenot Emigration to America (1885), 2 vols., 2d ed. same year. Besides these he has translated Malan's Romanism, New York, 1844; and Discourses and Essays of J. H. Merle d'Aubigné, 1849; and written an arti-
BARBOUR, William McLeod, D.D. (Bowdoin College, 1867), brother of the preceding Presbyterian; b. in Philadelphia, Penn., Jan. 17, 1832; graduated at the University of the City of New York, 1850; studied in the University of Athens, Greece; in the Union Theological Seminary, New York, 1853-55; graduated at Princeton Theological Seminary, 1856; was tutor in the College of New Jersey, Princeton, N.J., 1855-60; and has been since 1850 professor of the Greek language and literature in the University of the City of New York. He is the author of Modern Greece: a Narrative of a Residence and Travel in that Country, New York, 1856; The Life of the Rev. Robert Baird, D.D. (his father), 1866; History of the Rise of the Hospitallers of France, New York, 1879, 2 vols., 2d ed., 1883, London, 1890.

BALLANTINE, James Garfield, Congregationalist; b. at Washington, D.C., Dec. 7, 1848; graduated at Marietta College, Ohio, 1868, and Union Theological Seminary, New York, 1872; professor in Ripon College, 1874-76; in Indiana University, 1876-78; since 1878 connected with the Congregational Theological Seminary of Oberlin, O., first as professor of Greek and Hebrew exegesis (1874-78), and since as professor of Old Testament language and literature. He studied at the University of Leipzig, 1872-73; was with the American Palestine Exploration Expedition in Palestine, March to August, 1873. Since 1884, he has been one of the editors of the Bibbia Sacra.

BALOCH, Francis, Reformed; b. at Nagy Várász (Magnus Varadinum), Hungary, March 30, 1836; graduated there, 1854; continued theological studies at Debreczen, Hungary, until 1858; resided in the college until 1863, when he went to Paris, London, and Edinburgh for further study; in 1865 he returned to Debreczen as assistant professor, and the next year (1866) became ordinary professor of church history, the history of doctrines, and of Hungarian Protestant church history. His theological standpoint is orthodox and evangelical. He defends the Helvetic Confession of Faith of the Hungarian Reformed Church against those who throw away all confessions. He was founder, and editor 1875-78, of the Evangelical Protestant Gazette (Debreczen, weekly), which successfully opposed the Budapest Protestant Union, an imitation of the "Protestanten Verein" of Schenkel. The "Union" has ceased to exist. He was a delegate from his church to the Reformed Alliance Council at Edinburgh, 1877, and made a report; a member of the first general national synod held at Debreczen 1881, again in 1882; and since 1883 has been ecclesiastical assessor of the superintendent (a life office). Besides addresses, translations, articles in Herzog, etc., he has written, all in Hungarian, and published at Debreczen, Peter Melius, the Hungarian Reformer, 1868 (German translation, 1867); The History of the Hungarian Protestant Church, 1872; The History of the Christian Church to the 17th Century, 1872-82, 2 vols.; Points of Information in the Field of Theology against Hungarian modernism (1877); The Literature of the Hungarian Protestant Church History, 1879.
BARCLAY, Joseph, D.D. (Dublin University, 1880); LL.D. (do., 1883); b. near Strabane, County Tyrone, Ireland, Aug. 12, 1831; d. in Jerusalem, Palestine, Jan. 23, 1880. He was educated at Trinity College, Dublin, but did not distinguish himself; graduated B.A., 1854; M.A., 1857; became curate of Bagnalstown, County Carlow, Ireland, 1854; missionary to the Jews in Constantinople, 1855; minister of Christ Church, Jerusalem, 1861; resigned July 22, 1870; curate of Bagnalstown, 1871-73; rector of Stapleford, near Hertford, 1873; consecrated bishop of Jerusalem, Constantinople, 1858; minister of Christ Church, Ireland, 1854; missionary to the Jews in Constantinople, 1855; graduated B.A., 1854; M.A., 1857; became priest, 1865; became perpetual curate of Dalton, Yorkshire, 1866; rector of East Mersea, Essex, 1871; and rector of Lew Trenchard, Lew Down, North Devonshire, 1881. He has written, "Traditions orientales sur les pyramides d'Egypte, Marseilles, 1841; "Rabbi Yasheph ben Hali Bassoensis Karita in libro Psalmorum commentarii arabici editit et in Latinita convertit, Paris, 1846, and Yapheth's Versio, 1861; "Apercu historique sur l'Eglise d'Afrique, 1848; "Le livre de Ruth, 1854; "Hebrew and Latin Ode to the patriarch Abraham: Tradition et Legen'ees musulmanes rapprochées sur les auteurs arabes, 1863.

BARING-GOULD, Sabine, Church of England; b. at Exeter, Jan. 28, 1834; was student in Clare College, Cambridge; graduated B.A., 1854; M.A., 1856; ordained deacon, 1864; priest, 1865; became perpetual curate of Dalton, Yorkshire, 1868; rector of East Mersea, Essex, 1871; and rector of Lew Trenchard, Lew Down, North Devonshire, 1881. He has written, besides volumes of sermons under various titles, in 1872, 1873, 1875, 1879, 1880, 1881, 1884, 1885, and novels, the following: "The Path of the Just, London, 1850; "Ice-land, its Scenes and its Sagas, 1893; "Post-medieval Preachers, 1865; "The Book of Were-izvols, 1863; "Curious Myths of the Middle Ages, 1868-69, 2 series, new ed., 1881, 1 vol. (reprinted Boston); "The Silver Store, collected from medieval Christian and Jewish Mines, 1868, 2d ed. 1882; "Curiosities of Old Times, 1869, 2d ed. 1875; "The Origin and Development of Religions, 2 vols., 2d ed. 1882 (reprinted New York); "Legends of the Old-Testament Characters, 1871, 2 vols. (reprinted New York); "Lives of the Saints, 1872-77, 15 vols.; "The Lost and Haunted Gospels, 1874; "Yorkshire Oddities, 1874; "Some Modern Difficulties, 1875; "The Vicar of Morecambe (Rev. Robert Stephen Hawker), 1876 (reprinted New York); "Germany, Past and Present, 1879. From 1871 to 1873 he edited "The Sociery, a quarterly review of ecclesiastical art and literature.

BARNARD, Frederick Augustus Porter, S.T.D. (University of Mississippi, 1861), LL.D. (Jefferson College, Miss., 1855, Yale College, 1859), L.H.D. (Regents of the University of the State of New York, 1872), Episcopalian; b. at Sheffield, Mass., May 5, 1809; graduated at Yale College, 1828; was tutor there, 1830; teacher in academies for the deaf and dumb at Hartford, Conn., 1831-33; and New York City, 1833-37; professor of mathematics and natural philosophy in University of Alabama, 1837-48; of chemistry, 1848-54; professor of mathematics, natural philosophy, and civil engineering in the University of Mississippi, 1854-56; president of the same, 1856-58; chancellor, 1858-61; in charge of chart printing and lithography, United-States Coast Survey, 1863-64; since May, 1864, president of Columbia College, New York City. He took deacon's orders in the Protestant-Episcopal Church, 1836. He belongs to many scientific societies, and, aside from text-books, has written many educational treatises, of which may be mentioned "Letters on College Government, and the Evils inseparable from the American College in its Present Form, 1854; "History of the American Coast Survey, 1857; "University Education from 1858; "Undulatory Theory of Light, 1892; "Machinery and Processes of the Industrial Arts, and Apparatus of the Exact Sciences, New York, 1868; "Metric System of Weights and Measures, 1871, 3d ed. 1879; "Imaginary Meteorological System of the Great Pyramid of Gizeh, 1884.

BARRETT, Benjamin Fisk, Swedenborgian; b. at Dresden, Me., June 24, 1808; graduated at Bowdoin College, Brunswick, Me., 1829, and at the Harvard (Unitarian) Divinity School, Cambridge, Mass., 1838; became a Swedenborgian, 1839; was pastor of the New Church Society in New York City, 1840-43; in Cincinnati, 1844-51; in Chicago, 1851-55; retired temporarily from ministerial service because of ill health; was pastor in Philadelphia, Penn., 1864-71; and since has been president and corresponding secretary of the Swedenborgian Publishing Association, Philadelphia. He edited "The Swedenborgian, 1838-60 (when discontinued), and "The New Church Monthly, 1867-70 (when merged in "The New Church Independent). He is the author of "Life of Emanuel Swedenborg, New York, 1841; "Lectures on the Doctrines of the New Church, 1842 (present title, "Lectures on the New Dispensation), 11th ed., Philadelphia, 1878; "The Golden Reed, New York, 1855; "The Question concerning the Visible Church, 1856; "Swedenborg's Education from 1858; "Undulatory Theory of Light, 1892; "Machinery and Processes of the Industrial Arts, and Apparatus of the Exact Sciences, New York, 1868; "Metric System of Weights and Measures, 1871, 3d ed. 1879; "Imaginary Meteorological System of the Great Pyramid of Gizeh, 1884.

BARRETT.
BARROWS.

First Words in Australia, 1884. He commented upon Ephe-sians, Philippians, Colossians, and Philemon, in vol. iii. of Bishop Ellicott's N. T. Commentary for English Readers, 1879, re-issued in the Handy Commentary, 1883.

BARTLETT, Edward Totterson, Episcopalian; b. at Philadelphia, Penn., July 25, 1843; graduated from the University of Pennsylvania, Philadelphia, 1865, and from Andover Theological Seminary, 1869; became rector at Sharon Springs, N. Y., 1869, and at Matteawan, N. Y., 1874; and since 1884 has been dean of the Divinity School of the Protestant Episcopal Church, Philadelphia, and professor of ecclesiastical history in the same.

BARTLETT, Samuel Colcord, D.D. (Dartmouth College, 1861). L.L.D. (College of New Jersey, 1878), Congregationalist; b. at Salisbury, N. H., Nov. 25, 1817; graduated at Dartmouth College, 1836, and at Andover Theological Seminary, 1842; became successively pastor at Monson, Mass., 1843; professor of intellectual philosophy in the Western Reserve Seminary, 1844; rector at Manchester, N. H., 1852; pastor in Chicago, Ill., and professor of biblical literature in the Congregational Theological Seminary, Chicago, Ill., 1857; resigned pastorate, but retained professorship, 1859; president of Dartmouth College, Hanover, N. H., 1857. He is in substantial accord with the modified Calvinism of New England, as represented by Andover Seminary in the time of Woods, Stuart, B. B. Edwards, and Park; welcoming all new light, from whatever source, upon the text, composition, or interpretation of the Scriptures, or the doctrines thence legitimately resulting; but resisting all baseless theories, and rash speculations, and, in general, declining to surrender the matured and well-established convictions of the great mass of intelligent evangelical Christians, except on valid evidence." He was the first on the ground to open and organize the Chicago Congregational Theological Seminary, and raised the funds for endowing the chair he occupied. He aided also in the organization of numerous churches in Illinois. He crossed the desert of E'Tih to Palestine (1874) with a view to compare in detail all the circumstances and conditions of the region with the narrative of the journey of the children of Israel. Besides numerous articles in the Bibliotheca Sagra, The New-England, The North-American Review, orations at the centennial of the battle of Bennington, the quarter-millennial celebration of Newburyport, and at literary anniversaries, he has written Life and Death Eternal, a Refutation of the Doctrine of Annihilation, Boston, 1890, 2d ed. 1878; Sketches of the Missions of the A. B. C. F. M., 1872; Future Punishment, 1875; From Egypt to Palestine, Observations of a Journey, New York, 1879; Sources of History in the Pentateuch, 1883.

BARTOL, Cyrus Augustus, D. D. (Harvard, 1859), Independent Congregationalist; b. at Freeport, Me., April 30, 1813; graduated at Bowdoin College, Maine, and the Congregational Theological Institute School, 1835; since 1837 he has been pastor of the West Church, Boston. He has written Discourse on the Christian Spirit and Life, Boston, 1850; Discourse on the Christian Body and Form, 1854; Pictures of Europe, 1853; Church and Congregation, 1858; Radical Problems, 1872; The
Rising Faith, 1873; Principles and Portraits, 1880.

BASCOM, John, D.D. (Iowa College, 1875), L.L.D. (Amherst, 1873), Congregationalist; b. at Genoa, N.Y., May 1, 1827; graduated at Williams College, Massachusetts, 1849, and at Andover Theological Seminary, 1853; was professor of rhetoric in Williams College from 1855 to 1874, and ever since has been president of the University of Wisconsin. He is the author of A Political Economy, Andover, 1859; Ästhetika, or the Science of Beauty, New York, 1862, revised edition 1881; Rhetoric, 1865; The Principles of Psychology, 1869, revised edition 1877; Science, Philosophy, and Religion (Lowell lectures), 1871; A Philosophy of English Literature, 1874; Philosophy of Religion, or the Rational Grounds of Religious Belief, 1876; Comparative Psychology, or Growth and Grades of Intelligence, 1878; Ethics, or Science of Duty, 1879; Natural Theology, 1880; Science of Mind, 1881; The Words of Christ as Principles of Personal and Social Growth, 1884; Problems in Philosophy, 1885.

BASSERMANN, Heinrich, Lic. Theol. (Jena, 1870), D.D. (kon., Zürich, 1883), German Protestant; b. at Frankfurt-am-Main, July 12, 1849; studied at Jena, Zürich, and Heidelberg, 1867—72; became assistant preacher at Arolsen, Waldeck, 1873; privat-docent at Leipzig, 1874; professor extraordinary at Heidelberg, 1876; ordinary professor of practical theology, 1880; and seminar-director and university preacher, 1884. He is the author of Dreissig christliche Predigten, Leipzig, 1870; Jahre et Moloch sire de ratione intercedente, 1874; Der heurige Stand der alttestamentlichen Weissagung, first part, 1861; studien zur semitischen Religionsgeschichte, 1876; Boë'tius and Dante, Leipzig, 1874. Besides numerous sermons he has announced to furnish the volume on Practical Theology, in the new Freiburg series of theological text-books.

BEATTIE, Francis Robert, Ph.D. (Illinois University, U.S.A., 1884), Presbyterian; b. at Guelph, Ontario, Can., March 31, 1848; graduated at the University of Toronto, B.A., 1875 (medallist in Oriental literature); M.A., 1884; editor of The Western Christian Advocate. He was tutor in the Manchester College, and the theological seminary, Toronto, 1882. He was tutor in the University of Toronto, 1877; examiner, 1877-78, 1882—; tutor in Knox College, 1884; president of General Synod, Baltimore, Md., 1884. He is the author of Sinai and Zion (travels), Philadelphia, 1880, 7th ed. 1883 (German trans., Reading, Penn., 1875, 2d ed. 1885); Wayside Gleanings in Europe, Reading, 1876; editor The Guardian, 1867-82; Harbaugh's Härfe (poems), 1870; founded, and since has edited, Der Reformer Haussfreund, 1867 sqq.

BAYLIS, Jeremiah Henry, D.D. (Ohio Wesleyan University, Delaware, O., 1873), Methodist; b. at Wednesday, Eng., Dec. 20, 1863; attended Genesee College, L.W., 1883-88, and became pastor in the Genesee (N.Y. Conference, 1857-89; in Chicago, Ill., 1886-71; in Indianapolis, Ind., 1871-79; in Detroit, Mich., 1879-82; at Walnut Hills, Cincinnati, O., 1882-84; elected in May, 1884, editor of The Western Christian Advocate.

BEARD, Charles, Unitarian; b. at Manchester, Eng., July 27, 1827; studied in the Manchester New College, and University of Berlin; graduated B.A. at London University, 1847; became minister at Gee Cross, near Manchester, 1850; and of Renshaw-st. Chapel, Liverpool, 1867. He was the editor of The Theological Review from 1864 to 1879; and is the author of Outlines of Christian Doctrine. London, 1859; Port Royal, a Contribution to the History of Religion and Literature in France, 1861, 2 vols., cheaper ed. 1873; The Soul's Way to God, 1875, 2d ed. 1878; The Reform of the XXVI. Century in its Relation to Modern Thought and Knowledge (Hibbert lectures for 1883), 1885, 2d ed. 1885 (German trans. by F. Halverscheid, Berlin, 1884).

BEATTIE, John, D.D. (Iowa College, 1875), L.L.D. (Amherst, 1873), Congregationalist; b. at Sophienruhe, near Kiel, Sept. 26, 1847; became privat-docent at Leipzig, 1874; professor extraordinary at Strassburg, 1876; ordinary professor, 1880; and at Marburg, 1881. He is the author of Institutiones antiquae libri sub qua superius, Leipzig, 1870; Jakob und Mose sive de ratione inter dum Israelitarum et Molochum intercedente, 1874; Elloquentia et Alcar, ein Abchnitt spanischer Kirchengeschichte aus der Zeit der Maurenherrschaft, 1872; Studien zur semitischen Religionsgeschichte, 1876-78, 2 vols.: Der heurige Stand der alttestamentlichen Wissenschaft, Giessen, 1884.

BAUM, Henry Mason. See page 31.

BAUR, Gustav (Adolf Ludwig), D.D. (German Protestant; b. at Hammelbach, June 14, 1816; became privat-docent at Giessen, 1841; professor extraordinary, 1847; ordinary, 1849; pastor at Hamburg, 1861; ordinary professor of theology at Leipzig, 1870. Besides numerous sermons he has issued Der Prophet Amos erklärt, Giessen, 1847; Grundzüge der Homiletik, 1885; Geschichte der alttestamentlichen Weissagung, first part, 1861; Grundzüge der Erziehungskunde, 1st to 3d ed., 1876; Botius und Dante, Leipzig, 1874.

BAUSMAN, Benjamin, D.D. (Franklin and Marshall College, 1870), Reformed (German); b. at Lancaster, Penn., Jan. 28, 1824; graduated at Marshall College, and the theological seminary, Mercersburg, Penn., 1852; became pastor at Lewisburg, Penn., 1852; editor of The Reformed Messenger, published at Chambersburg, Penn., 1858; pastor there, 1861; at Reading, 1863 (First Reformed Church till 1873, since of St. Paul's, which he organized). He was delegate to German Church Diet at Breslau, 1856, and to Council of Alliance of Reformed Churches held at Belfort, 1884; president of General Synod, Baltimore, Md., 1884. He is the author of Der Prophet Amos erklärt, Giessen, 1847; Grundzüge der Erziehungskunde, 1st to 3d ed., 1876; Botius und Dante, Leipzig, 1874.

BAYLIS, Jeremiah Henry, D.D. (Ohio Wesleyan University, Delaware, O., 1873), Methodist; b. at Wednesday, Eng., Dec. 20, 1863; attended Genesee College, Lima, Ohio, 1883-88, and became pastor in the Genesee (N.Y. Conference, 1857-89; in Chicago, Ill., 1866-71; in Indianapolis, Ind., 1871-79; in Detroit, Mich., 1879-82; at Walnut Hills, Cincinnati, O., 1882-84; elected in May, 1884, editor of The Western Christian Advocate.
BEECHER, Charles, Congregationalist; b. at Litchfield, Conn., Oct. 7, 1815; graduated at Bowdoin College, Maine, 1834; and at Lane Seminary, Cincinnati, O., 1837; was Presbyterian pastor at Fort Wayne, Ind., 1844–50; Congregational pastor at Newark, O., 1851–54; and at Georgetown, Mass., 1857–58; stated supply of Presbyterian church at Wysox, Penn., 1855. He believes that "the resurrection of The Christ, both head and members, is a true and proper Return to primeval glory in the celestial fatherland, forfeited, but redeemed by the blood of the Lamb slain from the foundation of the world." He is the author of The Incarnation, New York, 1849; Review of the Spiritual Manifestations, 1853; David and his Throne, 1855; Redeemer and Redeemed, Boston, 1864; Spiritual Manifestations, 1879; The Eden Tableau, 1880. He was joint editor with John Zundel of the music of the Plymouth Collection of Hymns and Tunes, New York, 1855; and editor of the Autobiography, etc., of his father, Lyman Beecher, 1865, 2 vols.

BEECHER, Edward, D.D. (Marietta College, 1831), Congregationalist; b. at East Hampton, Long Island, N.Y., Aug. 27, 1803; graduated at Yale College, 1822; studied for one year (1825) in Andover Theological Seminary, but did not graduate; was tutor in Yale College, 1825–26; pastor of the Park-street Church, Boston, 1829–30; president of Illinois College, 1830–44; pastor of the Salem-street Church, Boston, 1844–56; senior editor of The Congregationalist, 1849–52; pastor in Galesburg, Ill., 1856–72; professor extraordinary in Congregational Theological Seminary, Chicago, 1877–83; president of the Congregational church, for some years after 1860. Since 1871 he has resided, without pastoral charge, in Brooklyn, preaching often in various churches.

He is "an evangelical Calvinist, except as to the nature and cause of original sin, and the question of the suffering of God and its influence in the atonement. He holds that sin did not come through the material system, and of course not through the fall of Adam, but that the material system by its analogies is adapted to regenerate those who have made themselves sinful in a previous state of existence. The doctrine of divine suffering he holds as presenting the character of God in its most affecting and powerful aspects, and as essential to a true view of the atonement.

"He went to Alton, Ill., in 1837, to aid in defending the freedom of the press in the case of E. P. Lovejoy. Resisted by the mob spirit, he aided in forming the Illinois State Anti-slavery Society, and drew up its constitution and declaration of principles, and published an address to the people of the State. He was with E. P. Lovejoy and Owen..."
Lovejoy, his brother, the night before the former's death, Nov. 6, 1837. He aided in landing the second press, and in storing it in the stone store of Godfrey and Gilman, where in defending it E. P. Lovejoy was slain.

Since 1824, he has published in various religious journals articles on questions of theology and practical reform, amounting in all to many volumes. His books are: On the Kingdom of God, Boston, 1827; History of the Alton Riots, Cincinnati, 1836; Import and Modes of Baptism, New York, 1849; The Conflict of Ages, exposing False Views of the Origin of Sin, False Interpretations on which they are based, the Great Conflict arising, and the Means of the Restoration of Harmony, Boston, 1853, 5th ed. 1855; The Concord of Ages: A Defence of the Historical Statements and the Interpretations of The Conflict of Ages, and a more Full Discussion of the Doctrine of the Suffering of God, and its Wide Range of Influence in harmonizing the Church, New York, 1853; The Papal Conspiracy, exposing the Principles and Plans of the Papacy with respect to this Country, Boston, 1855; History of Opinions on the Scriptural Doctrine of Retribution, New York, 1875.

BEECHER, Henry Ward, Congregationalist; b. at Litchfield, Conn., June 24, 1813; graduated at Amherst College, Mass., 1834; and at Lane Theological Seminary, Cincinnati, O., 1837, where his father was professor; became successively pastor of the Presbyterian Church at Lawrenceburg, Ind., 1837; and at Indianapolis, 1839; and of Plymouth Congregational Church, Brooklyn, N.Y., 1847. The latter building seats nearly 3,000, and the membership is (1885) 2,618. Besides preaching, Mr. Beecher has done much lecturing and political speaking, particularly in behalf of various reform movements. From its start in 1848 to 1861, he was a regular contributor to The Independent, a religious weekly of New-York City, and from 1861 to 1883 its editor. From 1870 to 1890, he was editor of the New-York Christian Union, a paper of the same tendency. Mr. Beecher visited Europe in 1865, and courageously sided the side of the Northern States in the Civil War then raging.

On Oct. 10, 1882, he withdrew from the Association to which he belonged, because he did not wish to compromise it by his alleged heresies. The chief points of his divergence from the orthodox position relate to the person of Christ, whom he considers to be the Divine Spirit under the limitations of time, space, and flesh; miracles, which he considers divine uses of natural laws; and future punishment, whose endlessness he denies, inclining to a modification of the annihilation theory. He calls his standpoint an evangelical progressive: anti-Calvinistic.

His sermons have been published weekly since 1859, and in book form in numerous volumes. He says he is the author of "swarms of books — of which I know less than any other person — of all sorts, some thirty to forty." Of these books may be mentioned, Lectures to Young Men, New York, 1850; Star Thoughts, 1858; Eyes and Ears, 1853; Royal Trusts, 1864; Norwood (a novel), 1867; Lecture-room Talks, 1870; Life of Christ, vol. i., 1871; Yale Lectures on Preaching, 1872-74, 3 vols; A Summer Parish, 1875; Evolution and Religion, 1885. Cf. Lyman Abbott: Henry Ward Beecher, N.Y., 1883.

BEECHER, Thomas Kenrick, brother of the preceding, Congregationalist; b. at Litchfield, Conn., Feb. 10, 1824; graduated at Illinois College, 1843, under his brother Edward; became school-principal in Philadelphia, 1846, and in Hartford, Conn., 1848; pastor in Brooklyn, N.Y., 1852; in Elmira, 1854. His theological standpoint is that of the New Testament, Apostolic Creed, and Catholic faith. He is the author of Our Seven Churches, New York, 1870 [a volume of discourses, in a catholic spirit, upon the denominations represented in Elmira], and various articles in periodicals.

BEECHER, Willis Judson, D.D. (Hamilton College, 1873), Presbyterian; b. at Hampden, O., April 29, 1838; graduated at Hamilton College, N.Y., 1858, and at Auburn Theological Seminary, N.Y., 1864; became pastor at Ovid, N.Y., 1864; professor of moral science and belles-lettres in Knox College, Ill., 1865; acting pastor at Galesburg, Ill., 1869; professor of Hebrew language and literature in Auburn Seminary, 1871. He has written Upon the Farmer Tompkins, Philadelphia, 1874; General Catalogue of Auburn Theological Seminary, Auburn, 1883; Drill Lessons in Hebrew, 1883; and jointly with Mary A. Beecher, Index of Presbyterian Ministers, 1706-1881, Philadelphia, 1883.

BEET, Joseph Agar, Wesleyan Methodist; b. at Sheffield, Eng., Sept. 27, 1840; educated at Wesley College, Sheffield, and Wesleyan Theological College, Richmond, London; for twenty-one years held pastoral charges as a Wesleyan minister; in 1885 entered the faculty of the Wesleyan Theological College at Richmond, as professor of systematic theology. Besides articles, he has published Commentary on the Epistle to the Romans, London, 1877, 5th ed. 1885; Holiness as understood by the Writers of the Bible, 1880, 3d ed. 1883; Commentary on the Epistles to the Corinthians, 1882, 3d ed. 1885; Commentary on the Epistle to the Galatians, 1885. (These works have been republished in New York.)

BEHRENDS, Adolphus Julius Frederick, D.D. (Richmond College, 1873), Congregationalist; b. at Nymegen, Holland, Dec. 18, 1839; graduated at Denison University, O., 1862, and at Rochester (Baptist) Theological Seminary, N.Y., 1865; became pastor of the Baptist Church at Yonkers, N.Y., 1865; of the First Baptist Church, Cleveland, O., 1873; of the Union Congregational Church, Providence, R.I., 1876; and of the Central Congregational Church, Brooklyn, N.Y., 1883.

BENDER, Wilhelm (Friedrich), Ph.D. (Gottingen, 1868), D.D. (same, kon., 1877), German Protestant; b. at Muenzenberg, Hesse, Jan. 15, 1845; studied at Gottingen and Giessen, 1863-66; and at the theological seminary at Friedberg, 1866-67; became teacher of religion and assistant preacher at Worms, 1868; ordinary professor of theology at Bonn, 1876. He is the author of Schildiemachers philosophische Gotteslehre, Worms, 1868; Der Wunderbegriff des Neuen Testaments, Frankfort a. M., 1871; Schleieimachers Theologie mit ihren philosophischen Grundlagen, Norderlingen, 1876-78, 2 vols.; Friedrich Schleiemacher and the Frage nach dem Wesen der Religion, Bonn, 1877; Johann Conrad Dippel. Der Freigeist aus dem Pie-
BERGER, Daniel, D.D. (Westfield College, Ill., 1873), United Brethren in Christ; b. near Reading, Penn., Feb. 14, 1832; studied privately at Springfield, O.; became a school-teacher, 1852; principal of public high school, Springfield, O., 1853; pastor, 1858; editor of publishing house of United Brethren in Christ, Dayton, O., 1861; edited the leading church weekly, The Religious Telescope, until 1869, and since, the denominational Sunday-school literature.

BERGER, Samuel, French Lutheran theologian; b. at Bernecourt (Haute-Bresse), May 29, 1843; studied at Strasbourg and Tübingen; in 1867 he became assistant preacher in the Lutheran Church in Paris; in 1877, librarian to the Paris faculty of Protestant theology. He is the author of F. C. Baur, les origines de l'école de Tübingue et ses principes, Paris, 1867; La Bible au seizième siècle; Étude sur les origines de la critique, 1879; De glossariis et compendio biblicis qui bisubstantia melii aevi, 1879; Du rôle de la dogmatique...
Bernard, Hugo Johannes, Lic. Theol. (Erlangen, 1877), Ph.D. (Halle, 1884; Lutheran) MARTINIUS, German Protestant theologian; b. at Hamburg, July 6, 1836; studied at Göttingen and Halle; taught in the schools of Hamburg, and has been since 1877 pastor in that city. He has not written any separate works, but has contributed to different periodicals and serials; e.g., to the Theologische Literaturzeitung of Harnack and Schürer, and the Real-encyklopädie of Herzog, Meyer, and Lange.

Bernard, Gotthardt Dellmann, D.D. (North Carolina College, 1877), Lutheran (Old Pennsylvania Ministerium); b. at Iserlohn, Westphalia, Prussia, Nov. 8, 1827; graduated at the Lutheran Seminary of the South Carolina synod, Lexington, S.C., 1849; became successively pastor in Charleston, S.C., 1850; at Mount Pleasant, N.C.; and financial secretary of North-Carolina College, 1858; at Charlotte, N.C., 1861; principal of female seminary of the North Carolina Synod, Mount Pleasant, N.C., and pastor of Ebenezer Church in Rowan County, N.C., 1866; pastor of St. Paul's Church, Wilmington, N.C., 1869; an editor and proprietor of At Home and Abroad, monthly, published at Wilmington and Charleston, N.C., 1881; pastor of Grace Evangelical Lutheran Church, Philippi, N.J., 1883. Besides The Success of God's Work (sermon), Wilmington, N.C., 1870, and Localities of the Reformation (pamphlet), 1877, he has published History of the German Settlements and of the Lutheran Church in North and South Carolina, Philadelphia, 1872; The First Twenty Years (of the history of St. Paul's Lutheran Church, Wilmington, N.C.), Wilmington, 1870.

Bersier, Eugene Arthur Francois, Reformed Church of France; b. of descendants of Huguenot refugees, at Morce, near Geneva, Switzerland, Feb. 5, 1831; pursued his elementary studies at Geneva and Paris; was in America, 1848-50; studied theology at Geneva, Göttingen, and Halle; became pastor in Paris, 1855, where he has been ever since. He was in the Free Church until 1877 (until 1801, over the Faubourg St. Antoine Church; until 1874, assistant of Pressensé in the Taibout Church; until 1877, over the Etoile Church), when he and his congregation joined the Reformed (established) Church of France. He was made in 1872 a Chevalier of the Legion of Honor, in recognition of his services during the siege of Paris. He is the author of Sermons, Paris, 1861-84, 7 vols., several editions apiece (English trans. of selected sermons, Oneness of the Church in its Past and its Future, translated by Annie Harwood, London, 1871). Sermons, 1881; St. Paul's Vision, translated by Marie Stewart, New York, 1881; The Gospel in Paris, Sermons, with Personal Sketch of the Author, by Rev. Frederick Hastings, London, 1884; German trans. of selected sermons, Berlin, 1875, and Bremen, 1881 (also Danish, Swedish, and Russian translations); Solidarity, 1889; Histoire du Synode de 1872, 1872, 2 vols.; Liturgie (now used in the Reformed Church of France), 1874; Mes actes et mes principes, 1878; L'Immortalité de Jésus Christ, 1880; Royauté de Jésus Christ, 1881; Coligny avant les Guerres de religion, 1884, 3d ed. 1885 (Eng. trans., Coligny: the Earlier Life of the Great Huguenot, London, 1885); La Révocation, discours prononcés le 22 Oct., 1885, suivi de notes relatives aux jugements des contemporains sur l'Édit de Révocation, 1886.

Bernhardt, Arthur Marsh, D.D. (hon., Greifswald, 1885), Protestant theologian; b. at Hamburg, Germany, July 6, 1836; studied at Göttingen and Halle; taught in the schools of Hamburg, and has been since 1877 pastor in that city. He has not written any separate works, but has contributed to different periodicals and serials; e.g., to the Theologische Literaturzeitung of Harnack and Schürer, and the Real-encyclopädie of Herzog, Meyer, and Lange. His publications include De secundo libro Maccaboeorum, Göttingen, 1829; Comment. Inest carminis Ephraemi Syri textus Syriacus secundum Cod. bib. Angel. denuo editio ac versione brevi annotatione instructus, 1887; Die sieben Gruppen mosaischen Geneteci in den drei mittleren Büchern des Pentateuchs, 1840; Zur Geschichte der Israeliten, zwei Abhandlungen, 1842; an edition of the Syriac grammar of Bar Hebréus, 1843, and the commentary upon Judges and Ruth (1845, 2d ed. 1883), Chronicles (1854, 2d ed. 1873), Ezra, Nehemiah, and Esther (1882), and Proverbs (1847, 2d ed. 1883), in the Kurzgefasstes exegetisches Handbuch zum Alten Testament, Leipzig, 1841-62, 17 parts.

Bertram, Robert Aitkin, Congregationalist; b. at Hanley, Staffordshire, England, Nov. 8, 1836; ended his studies at Owen's College (now Victoria University), Manchester, 1858; since 1859 has been pastor of several Congregational churches; edited The Christian Age, 1880-88. He is the author of The Caedwind Hymnal, Manchester, 1854; Parable, or Divine Poetry: Illustrations in Theology and Morals, selected from Great Dives, and systematically arranged, London, 1868; The Imprecation Psalms: Six Lectures, with other Discourses, 1867; A Dictionary of Poetical Illustrations, 1877, 3d ed. 1885; A Homiletical Encyclopaedia of Illustrations in Theology and Morals, 1878, 7th ed. 1885; A Homiletical Commentary on the Prophecies of Isaiah, 1884-86, 2 vols.

Bernard, Thomas Dehany, Church of England; b. at Clifton, Bristol, Nov. 11, 1815; entered Exeter College, Oxford; took a second-class in classics, 1837; wrote the Ellerton theological essay, and graduated B.A., 1838; wrote the chancellor's English essay, 1839; graduated M.A., 1840; was ordained deacon, 1840; priest, 1841; became vicar of Great Baddow, Essex, 1841; of Tieling, 1848; rector of Walcot, Bath, 1863. In 1868 he became prebendary of Haselbury, and canon residentiary in Wells Cathedral; in 1879, chancellor of Wells Cathedral; and in 1880, proctor for dean and chapter of Wells. He was select preacher at Oxford, 1866, 1862, and 1882; and Bampton lecturer in 1884. He is the author of The Witness of God (University sermons), Oxford, 1869; The Progress of Doctrine in the New Testament (Bampton lectures), London, 1884, 4th ed. 1878; Before his Presence with a Song, 1885.

Bernstein, Gotthardt Dellmann, D.D. (North Carolina College, 1877), Lutheran (Old Pennsylvania Ministerium); b. at Iserlohn, Westphalia, Prussia, Nov. 8, 1827; graduated at the Lutheran Seminary of the South Carolina synod, Lexington, S.C., 1849; became successively pastor in Charleston, S.C., 1850; at Mount Pleasant, N.C.; and financial secretary of North-Carolina College, 1858; at Charlotte, N.C., 1861; principal of female seminary of the North Carolina Synod, Mount Pleasant, N.C., and pastor of Ebenezer Church in Rowan County, N.C., 1866; pastor of St. Paul's Church, Wilmington, N.C., 1869; an editor and proprietor of At Home and Abroad, monthly, published at Wilmington and Charleston, N.C., 1881; pastor of Grace Evangelical Lutheran Church, Philippi, N.J., 1883. Besides The Success of God's Work (sermon), Wilmington, N.C., 1870, and Localities of the Reformation (pamphlet), 1877, he has published History of the German Settlements and of the Lutheran Church in North and South Carolina, Philadelphia, 1872; The First Twenty Years (of the history of St. Paul's Lutheran Church, Wilmington, N.C.), Wilmington, 1870.

Berthieu, Carl, D.D. (hon., Greifswald, 1885), Protestant theologian; b. at Hamburg, Nov. 23, 1812; studied in Berlin and Göttingen; in the latter university became ordinary professor of Oriental philology in 1843. He lectures upon the exegesis, archeology, and theology of the Old Testament, and instructs in Arabic, Chaldee, and Syriac. His publications include De secundo libro Maccaboeorum, Göttingen, 1829; Comment. Inest carminis Ephraemi Syri textus Syriacus secundum Cod. bib. Angel. denuo editio ac versione brevi annotatione instructus, 1887; Die sieben Gruppen mosaischen Geneteci in den drei mittleren Büchern des Pentateuchs, 1840; Zur Geschichte der Israeliten, zwei Abhandlungen, 1842; an edition of the Syriac grammar of Bar Hebréus, 1843, and the commentary upon Judges and Ruth (1845, 2d ed. 1883), Chronicles (1854, 2d ed. 1873), Ezra, Nehemiah, and Esther (1882), and Proverbs (1847, 2d ed. 1883), in the Kurzgefasstes exegetisches Handbuch zum Alten Testament, Leipzig, 1841-62, 17 parts.

Bertram, Robert Aitkin, Congregationalist; b. at Hanley, Staffordshire, England, Nov. 8, 1836; ended his studies at Owen's College (now Victoria University), Manchester, 1858; since 1859 has been pastor of several Congregational churches; edited The Christian Age, 1880-88. He is the author of The Caedwind Hymnal, Manchester, 1854; Parable, or Divine Poetry: Illustrations in Theology and Morals, selected from Great Dives, and systematically arranged, London, 1868; The Imprecation Psalms: Six Lectures, with other Discourses, 1867; A Dictionary of Poetical Illustrations, 1877, 3d ed. 1885; A Homiletical Encyclopaedia of Illustrations in Theology and Morals, 1878, 7th ed. 1885; A Homiletical Commentary on the Prophecies of Isaiah, 1884-86, 2 vols.
BEVAN. 17

BIEDERMANN.

The gymnasia of the Halle orphanage, 1883; in the Mission Seminary, Leipzig, 1884. He is author of Qua ratione Augustinus notionem philosophiae greciae ad dogmata anthropologica descriptam adhibetur, Erlangen, 1877; (edited) J. Ch. K. von Hofmann's Encyclopädie der Theologie, Nördlingen, 1870; Quellen im christlichen Sichte, 1880 sq.; B.D. II. 2te Abt. 1885; Die theologische Wissenschaft und die Rücksichts schule, eine Streitschrift, Nördlingen, 1881; Die Anfänge des Katholischen Christenthums und des Islam, 1884.

BEVAN, Llewelyn David, D.D. (Princeton, 1859), Congregationalist; b. at Llandeilo, Carmarthenshire, South Wales, Sept. 11, 1842; studied at New College, London; graduated at London University, B.A. (an English exhibitor), 1861; with first-class philosophy honors, 1863; L.L.B. (with first-class honors), 1866; became assistant at King's Weigh-house Chapel, London, 1865; minister of the Institute court Road Chapel (Whitefield's), London, 1869; of the Brick Presbyterian Church, New York City, 1876; of Highbury Quadrant Church, London, 1882. He was associated with Rev. F. D. Maurice in the Workingmen's College, London; professor at New College for some years; elected member of the London School Board, 1873. Besides separate sermons and discourses, he has published Sermons to Students, New York, 1880; Christ and the Age, London, 1885.

BEYSCHELAG, Willibald, D.D., German Protestant theologian; b. at Frankfort-on-the-Main, to Students, New York, 1880; Christ and the Age, London, 1885.

BICKELL, Gustav, D.D. (Innsbruck, 1875), Roman-Catholic theologian, the son of a distinguished Protestant jurist; b. in Cassel, July 7, 1859; became in 1892 privat-dozent at Marburg in Indo-Germanic and Semitic philology; the same at Giessen, 1883; but in 1895 went over to the Roman Church, was ordained priest in 1896; and after teaching Oriental languages in the Munster Academy from 1897 till 1874 became professor of the Semitic languages and Christian archaeology at Halle. He is the author of Die Religionsver tionsvorschriften und lateinischen Muttern der griechischen Grammatik, 1889-70, 2 parts, English trans. by Prof. S. T. Curtiss, Ph.D., D.D., Leipzig, 1877. Gründe für die Unfähigkeit des Kirchenober-
BINNEY, William, D.D. (Glasgow, 1866), Free Church of Scotland; b. in the parish of Greenlaw, Selkirkshire, 1821; entered the Episcopal ministry, 1848; consecrated, 1868.

BiNNEY, John, Episcopal; b. in Philadelphia, Jan. 26, 1832; graduated at Amherst College, Mass., 1855, and Union Theological Seminary, New York, 1859; was pastor of Congregational churches at Westhampton, Mass. (1859—64); San Francisco, Cal. (1864—69); Winchester, Mass. (1870—73); missionary of the A. B. C. F. M. in Austria, 1873—78; studied the Old Testament in Boston and Leipzig, 1878—81; since 1881 has been professor of Hebrew in the Hartford Theological Seminary. During first pastorate raised and commanded Company K, Fifty-second Regiment Massachusetts Volunteers, which served under Gen. Banks at Port Hudson during 1862—63. For a year (1869—70) he was stated supply at Honolulu, Oahu (Sandwich Islands). He is the author of The Historic Origin of the Bible, New York, 1873; The Apocrypha of the Old Testament (a revised transl., introduction and notes, forms vol. xv. of the American Lange series), 1880; The Pentateuch, its Origin and Structure: an Examination of Recent Theories, 1885.

BISSELL, Right Rev. William Henry, D.D. (Norwich University, 1852; Hobart College, 1868; Vermont University, 1870), Episcopal, bishop of the diocese of Vermont; b. at Randolph, Vt., Nov. 10, 1814; graduated at Vermont University, 1836; successively rector of Trinity, West Troy, N. Y., 1841; Grace, Lyons, 1845; Trinity, Geneva, 1848; consecrated, 1868.

BITTNER, Franz Anton, D.D. (Münster, 1835), Roman-Catholic theologian; b. at Appeln, Silesia, Germany, Sept. 17, 1812; was a noted priest in the clerical seminary at Posen, 1835; the same in the Lyceum Hosianum at Braunsberg, 1849; ordinary professor of moral theology at Breslau, 1850. He is the author of De cunctis at divina commentarii, Mainz, 1845; De Ciceronis et Ambrosiani officiorum libris commentariis, Braunsberg, 1846; De cathol. theologiae Romanae inter precipua philosophia genera salutari ac coelestis mediocratiae, Breslau, 1850; Lehrbuch der Kathol. Moraltheologie, Regensburg, 1855; Uber die Geburt, Aufhebung und Himmelfahrt Jesu Christi, 1859; and the translator of Gousset's Dogmatik, Regensburg, 1855—56, 2 vols.
BJÖRLING, Carl Olof, Swedish theologian; b. at Wester äs, Sweden, Sept. 18, 1804; d. there, Jan. 20, 1884. He was graduated at the University of Upsala, Ph. D., 1830; D. D., 1844. He became bishop of Wester äs, 1866, having long been connected as teacher and rector with the Geffe Gymnasium; was pastor successively of the three largest parishes in the country, and was one of the chief advocates of the Church reform. He translated the Hebréan and Chaldee Portions of the Old Testament, of which he wrote the Latin and German translations, and which shows his firm adherence to the Augustan Confession.

BLACKBURN, William Maxwell, D. D. (Princeton College, 1870), Presbyterian; b. at Carlisle, Ind., Dec. 31, 1828; graduated at Hanover College, 1850, and at Princeton Theological Seminary, 1854; was pastor of Park (Presbyterian) Church, Erie, Penn., 1856-60; Fourth Church, Trenton, N. J., 1864-68; professor of church history in the Presbyterian Theological Seminary of the Northwest, Chicago, Ill., 1868-81; pastor of the Central Church, Cincinnati, O., 1881-84; president of the Territorial University of North Dakota, 1884-85; since president of Pierre University (Presbyterian), Pierre, S. D., 1885. Besides numerous Sunday-school books, William Foell, Philadelphia, 1865; Aonio Paleario, 1866; Ulrich Zwingli, 1868; St. Patrick and the early Irish Church, 1869; Admiral Colligny, 1869, 2 vols.; A History of the Christian Church from its Origin to the Present Time, New York, 1879.

BLACKWOOD, William, D. D. (Lafayette College, Penn., 1857), LL. D. (New-York University, 1871), Presbyterian; b. at Dromara, County Down, Ireland, June 1, 1804; graduated at the Royal College, Belfast, 1832; became pastor successively of the Presbyterian churches of Holywood, near Belfast, 1833; of Trinity Church, Newcastleton-Tyne, 1843; and of the Ninth Church, Philadelphia, Penn., 1850. He was secretary to the Education Committee of the Irish Presbyterian Church, 1834-40; and mathematical examiner of students under care of the Synod of Ulster, 1839-43; and was moderator of the Presbyterian Church in England, 1846. Besides numerous magazine, review, and newspaper articles, he has written essays on Missions to the Heathen, Belfast, 1830; Attonement, Faith, and Assurance, Philadelphia, 1835; Belalmin's Notes of the Church, 1853; and edited the papers of the late Rev. Richard Webster (which at his death had been left in a fragmentary state), with introduction and indexes, and published them under the title Webster's History of the Presbyterian Church, Philadelphia, 1857; also the Biblical, Theological, Biographical, and Literary Encyclopaedia, 1873-76, 2 vols. (4to illust.).

BLAÎKIE, William Garden, D. D. (Edinburgh, 1864), LL. D. (Aberdeen, 1872), F. R. S. E. (1861), Free Church of Scotland; b. at Aberdeen, Feb. 5, 1820; graduated at Aberdeen, M. A., 1837; ordained minister of the Established Church of Scotland at Drumblace, Aberdeenshire, 1842; joined the Free Church of Scotland, May, 1843; was translated to Free Church at Pilrig, Edinburgh, 1844; and appointed professor of apologetics and pastoral theology in New College, Edinburgh, by General Assembly of Free Church, in 1849. He was appointed, along with the Rev. William Arnot, delegate from the Free Church to the General Assembly of the Presbyterian Church of the United States at Philadelphia in 1870, to convey congratulations on union. He took a leading part in the formation of the Alliance of the Reformed Churches; convened a private meeting in Edinburgh in its interest in 1874; was one of the chief leaders of the Conference in London in 1875; from 1875 to 1877 was chairman of the general committee of the Scotch Committee to prepare for the first meeting of the Council; one of the clerks of Council held at Edinburgh, 1877, at Philadelphia, 1880, and at Belfast, 1884. He was editor of the Free Church Magazine, 1849-53; North British Review, 1860-63; Sunday Magazine, 1871-74; Catholic Presbyterian, 1879-83. Besides many articles in British and American periodicals, he has written the following books: David, King of Israel, London, 1830, 2d ed. 1860; Bible History in Connection with General History, 1856, fifth thousand 1868, new revised ed. 1892; Bible Geography, 1860; Better Days for Working People, 1863, seventy-sixth thousand 1881, new ed. 1892; Heads and Hands in the World of Labour, 1865, fifth thousand 1888; Counsel and Cheer for the Battle of Life, 1865; The Work of the Ministry, 1873, 4th ed. 1885; Glimpses of the Inner Life of our Lord, 1870, 3d ed. 1878; Personal Life of David Livingstone, 1880, 4th ed. 1884; "My Body," 1883; Public Ministry and Pastoral Methods of Our Lord, 1883; Leaders in Modern Philanthropy, 1894; Present Day Tracts, 5 nos., 1893-95.

BLAKESLEY, Very Rev. Joseph Williams, dean of Lincoln, Church of England; b. in London, March 6, 1808; d. at Lincoln, April 18, 1885. He studied at Trinity College, Cambridge, and graduated B. A. (twenty-first wrangler, and senior chancellor medallist) 1831; M. A., 1834; B. D., 1850; was fellow of his college, 1831-45; assistant tutor, 1834-39; tutor, 1839-45; select preacher before the university, 1840 and 1843. In 1845, by presentation of his college, he became vicar of Ware; declined, in 1860, the Regius professorship of modern history at Cambridge; was appointed in 1850 a classical examiner, and in 1875 a member of the senate of the University of London; in 1863, a canon of Canterbury; in 1870, a member of the New-Testament Company of the Bible-revision Committee; and in 1872, dean of Lincoln. He was the author of Thoughts on the Recommendations of the Ecclesiastical Commission, London, 1837; Life of Aristotle, Cambridge, 1839; Conciones academicae, London, 1843; Four Months in Algeria, 1850; and edited Herodotus, 1852-54, 2 vols.

BLEDSOE, Albert Taylor, LL. D. (Kenyon College, O., and Mississippi University, both 1834), Methodist; b. at Frankfort, Ky., Nov. 9, 1800; d. at Alexandria, Va., Dec. 8, 1877; graduated at the United States Military Academy, West Point, N. Y., 1830; became lieutenant Seventh Infantry; resigned, 1832; became assistant professor of mathematics, Kenyon College, O., 1834; entered ministry of the Episcopal Church, and was rector at Hamilton, O., and professor of mathematics in Miami University, 1835-36; left the ministry, owing to some theological difficulties, and took up the practice of law in Springfield, Ill., and in the Supreme Court at Washington, D. C., 1840-48; became professor of mathe...
BLUNT.

mathematics in the University of Mississippi, 1848, and in the University of Virginia, 1854. On the breaking-out of the civil war he entered the Confederate service as a colonel, but was soon made assistant secretary of war by Mr. Davis. In 1860 he went to England to prepare a work on the constitutional history of the United States. He returned to America in February, 1866, and in 1867 began, at Baltimore, the publication of The Southern Review.

He became a Methodist in 1871, and preached occasionally in Methodist pulpits, but never took charge of a church. His views on theological subjects are difficult to define, as he was not a strict adherent of any church creed. He was a firm believer in, and strenuous advocate of, the doctrine of free-will,—of the responsibility of men for their belief,—a stern opponent of atheism and scepticism. While always friendly towards predestinarians, he fought all his life the doctrine which he believed tarnished the Divine glory, and drove many into unbelief. His views upon these subjects are given in full in his Review of Edwards on the Will, in his Theodicy, and in the pages of The Southern Review. His views on the Constitution are to be found in Liberty and Slavery, and Is Davis a Traitor?

His literary work was done in a manner somewhat peculiar. He pondered his subject long, revolving it year after year; but when he came to write, the work was done with marvellous rapidity and precision, sometimes thirty or forty pages with scarcely an erasure, and then would come a point where he could not write precisely what he wished to say, and perhaps thirty or forty pages more would be thrown aside, each being an attempt to express one unimportant thought. His memory was prodigious for what he read. Of the six hundred and eighty moral philosophers he had read, he could tell, after the lapse of years, just the precise shade of views each upheld. He was an honest but unsparing controversialist, dealing trenchant blows without mercy, but never once in his long militant career accused of misrepresenting the views of an antagonist. Though he made bitter enemies by his pen, they were made in open fair fight.

After the intellectual labor of authorship was over, he lost all interest in the financial success of his books. If a strict profit-and-loss account could be made, he probably made nothing by his books, which reached a number of editions: An Examination of Edwards on the Will, Philadelphia, 1846; A Theodicy, or Vindication of Divine Glory, New York, 1853; Liberty and Slavery, Philadelphia, 1857; Philosophy of Mathematics, 1865; Is Davis a Traitor? Baltimore (privately published), 1866.

BLISS, Daniel, D.D. (Amherst College, Mass., 1864), Congregationalist; b. at Georgia, Vt., Aug. 17, 1823; graduated at Amherst College, 1852, and at Andover Theological Seminary, 1858; was missionary of A. B. C. F. M. in Syria, 1855-64; since 1865 president of the University and College, Beirut. He is the author in Arabic of a Mental Philosophy, sermons, etc.

BLISS, George Ripley, D.D. (Madison University, 1860), L.L.D. (Lewisburg University, 1878), Baptist; b. at Sherburne, N.Y., June 20, 1816; graduated at Madison University, Hamilton, N.Y., 1838, and at Hamilton Theological Seminary (Baptist), 1840; became tutor in Madison University, 1840; pastor at New Brunswick, N.J., 1843; professor of Greek in University of Lewisburg, Penn., 1849; professor of biblical exegesis in the Cincinnati Theological Seminary, and professor of biblical literature and theology in the same institution, 1888. He translated, with additions, Fay's Commentary on Joshua and Kleinert's on Obadiah and Micah in the American Lange series, New York; and is the author of the Commentary on the Gospel of Luke (Philadelphia, 1884), in the "Complete Commentary on the New Testament" edited by Dr. A. Hovey.

BLOMFIELD, Right Rev. Alfred, D.D. (London, Oxford, 1882), bishop suffragan of Colchester, Church of England; b. at Fulham, Aug. 31, 1833; was scholar of Balliol College, Oxford, won the chancellor's Latin verse prize, 1854; graduated B.A. (first-class classics) 1855, M.A. (All Saints' College) 1857; was fellow of All Saints' College, 1856-69; ordained deacon 1857, priest 1858; curate of Kidderminster, 1857-60; perpetual curate of St. Philip's, Stepney, 1862-65; vicar of St. Matthew's, Beverston, Gloucestershire, 1865-71; of Barking, Essex, 1871-72; honorary canon of St. Albans, 1875-82; archdeacon of Essex, 1878-82; archdeacon of Colchester and bishop of Colchester, suffragan to the bishop of St. Albans, since 1882. He is the author of Memoirs of Bishop BломfielD (his father), London, 1803, 2 vols.; Sermons in Town and Country, 1871.

BLUNT, John Henry, D.D. (Durham University, Eng., 1882), Church of England; b. at Cheyne Walk, Chelsea, Aug. 25, 1823; d. in London, April 11, 1884. He was educated at University College, Durham; graduated M.A., 1855; became licentiate in theology, 1859; was ordained deacon, 1832, and priest, 1855; and filled a number of curacies, until in 1868 he was appointed by the warden and fellows of All Souls' College, Oxford, vicar of Kennington; in 1873 he was presented by Mr. Gladstone with the crown living of Beverston, Gloucestershire, and retained it until his death. He was a powerful literary worker, and a High Churchman of pronounced views. Besides numerous contributions in periodicals, he wrote The Atoneinent, London, 1855; Three Essays on the Reformation, 1890; Miscellaneous Sermons, 1860; Directorium pastorale (English), 1864, 4th ed. 1880; Key to the Bible, 1865; Household Theology, 1865, 6th ed. 1886; The Annotated Book of Common Prayer, 1806, 7th ed. 1883 (a standard work); The Sacraments and Sacramental Ordinances of the Church, 1868; The Reformation of the Church of England, vol. 1, 1868, 6th ed. 1886, vol. 2, 1892 ("a solid and careful study of a critical period"); Key to Church History, 1869; Union and Disunion, 1870; Plain Account of the English Bible, 1870; Dictionairy of Doctrinal and Historical Theology, 1870, 2d ed. 1872; Key to the Prayer-Book, 1871; The Condition and Prospects of the Church of England, 1871; The Book of Common Prayer, 1872, 4th ed., by Sir W. G. F. Phillimore, 1885; Mygourre of Our Lady (a reprint of a devotional treatise of great rarity, which originally appeared in 1530), 1873; The Poverty that makes Rich, 1873; Dictionary of Sects, Heresies, Ecclesiastical Parties, and Schools of Religious Thought, 1874; Historic Memorials of
BOARDMAN.


BOMBERGER, Paul, Lic. Theol. (hon., Ziirich, 1880), son of the preceding, also of the Tubingen school; b. at Glattfelden, Canton Ziirich, Switzerland, Sept. 1, 1852; studied at Ziirich; became pastor at Niederhau, near Ziirich, 1875; of St. Peter's, Basel, 1879; and privat-dozent for church history in the University of Basel, 1880. He finished the church history of his father, and besides numerous articles in different religious journals, has written Grégoire, Lebensbild aus der französischen Revolution, Basel, 1878. Since 1881, he has prepared the section upon church history from Constantine to the Reformation, in the Theologische Jahresbericht, Leipzig, 1881 sqq.

BOEHL, Edward, Ph.D. (Erlangen, 1860), Lic. Theol. (Basel, 1860), D.D. (Vienna, 1865), Reformed; b. at Lancaster, Penn., Jan. 13, 1817; was tutor there for three years, and then professor of the Greek language; resigned in 1850, and for eighteen months pursued his studies in Germany, Greece, Italy, and France. In 1852 he became professor of the Greek language and literature in the University of Michigan at Ann Arbor; in 1868 the same in the University of Chicago; in 1877 professor of New-Testament interpretation in the Baptist Union Theological Seminary at Morgan Park, near Chicago. Besides Greek text-books for school and college use (including Exercises in Greek Prose Composition, New York, 1849; The First Six Books of Homer's Iliad, Chicago, 1868; First Lessons in Greek, Chicago, 1870; Five Books of Xenophon's Anabasis, New York, 1879), he has published The New Testament Epistle to the Galatians, 1871; Romans, 1885; and to the Ephesians, the Colossians, Philemon, and the Philippians, 1884.

BOEHRINGER, Georg Friedrich, Swis Protessaant (Tübingen school); b. at Maulbronn, Württemberg, Germany, Dec. 28, 1812; d. at Basel, blind and crippled, Sept. 16, 1879. He studied at Tubingen, took part in the insurrectionary movements in 1833, and was in consequence compelled to flee to Switzerland; became pastor at Glattfelden, Canton Ziirich, 1842; resigned, 1853; removed to Ziirich, and then to Basel, from the sources, and in a scholarly manner, a series of biographies which constituted a church history down to pre-Reformation times, under the general title Die Kirche Christi und ihre Zeugen, Ziirich, 1842-58, 2d ed. 1869-79, 24 vols.

BOEHRINGER, Paul, Lic. Theol. (hon., Ziirich, 1880), son of the preceding, also of the Tubingen school; b. at Glattfelden, Canton Ziirich, Switzerland, Sept. 1, 1852; studied at Ziirich; became pastor at Niederhau, near Ziirich, 1875; of St. Peter's, Basel, 1879; and privat-dozent for church history in the University of Basel, 1880. He finished the church history of his father, and besides numerous articles in different religious journals, has written Grégoire, Lebensbild aus der französischen Revolution, Basel, 1878. Since 1881, he has prepared the section upon church history from Constantine to the Reformation, in the Theologische Jahresbericht, Leipzig, 1881 sqq.

BOISE, James Robinson, Ph.D. (Tübingen, 1868), LL.D. (Michigan, 1868), D.D. (Brown, 1879), Baptist; b. at Blandford, Hampden County, Mass., Jan. 27, 1815; graduated at Brown University, 1840; was tutor there for three years, and then professor of the Greek language; resigned in 1850, and for eighteen months pursued his studies in Germany, Greece, Italy, and France. In 1852 he became professor of the Greek language and literature in the University of Michigan at Ann Arbor; in 1868 the same in the University of Chicago; in 1877 professor of New-Testament interpretation in the Baptist Union Theological Seminary at Morgan Park, near Chicago. Besides Greek text-books for school and college use (including Exercises in Greek Prose Composition, New York, 1849; The First Six Books of Homer's Iliad, Chicago, 1868; First Lessons in Greek, Chicago, 1870; Five Books of Xenophon's Anabasis, New York, 1879), he has published The New Testament Epistle to the Galatians, 1871; Romans, 1885; and to the Ephesians, the Colossians, Philemon, and the Philippians, 1884.

BOMBERGER, John Henry Augustus, D.D. (Franklin and Marshall College, 1854), Reformed (German); b. at Lancaster, Penn., Jan. 10, 1817; graduated from Marshall College, 1837, and Theological Seminary, Mercersburg, 1838; became tutor in Marshall College, 1836; pastor of the German Reformed Church in Lewistown, Penn., 1838; Waynesborough, Penn., 1840; Easton, Penn., 1843; Philadelphia (Race Street), Penn., 1854; president of Ursinus College and its Theological Department, 1870. From 1856 to 1862 he carried on a condensed translation of the first edition of Herzog's Encyclopaedia, and published two volumes, embracing six of the original; but the war stopped it. He is the author of Infant Salvation in its Relation to [natural] Depravity, to Regeneration, and to Baptism, 1856; Five Lectures or Four Years at the Race-street [Reformed] Church, with an Ecclesiastical Appendix, 1860; a revised translation of Kurtz' Text-Book of Church History, 1860;
The Revised Liturgy, a History and Criticism of the Ritualistic Movement in the Reformed Church, 1896; Reformées not Ritualistes: a Reply to Dr. New's "Vindication," 1867. He edited The Reformed-Church Monthly (chiefly in opposition to "Mercersburg theology") from 1885-77, 9 vols.

**BONAR, Andrew Alexander, D.D.** (Edinburgh, 1874-77; b. in Edinburgh, May 29, 1810; graduated from the University of Edinburgh, 1839; and until 1856 labored in the parish of Collace, Perthshire, when he removed to his present charge, the Finnieston Church, Glasgow. He left the Established Church in 1843; was moderator of the General Assembly of the Free Church in 1875. He has always sought to identify himself with evangelical and revival movements. He is the author of Mission of Inquiry to the Jews in Palestine and Other Countries, Edinburgh, 1842; Memoir of Rev. R. M. McCheyne, 1844, many editions, republished and translated; Commentary on Lucticus, 1846, 5th ed. 1875; Redemption Drawing Nigh, a Defence of Pre-millenialism, 1847; (edited) Nettleton's Life and Labours, 1850; The Gospel pointing to the Person of Christ, 1852; Christ and His Church, in the Book of Psalms, 1858; (edited) Letters of Samuel Ruther- ford, 1892; Gospel Truths, 1878; The Brook Besor, 1879; James Scott: A Labourer for God, 1880; BONET-MAURY, Amy Gaston Charles Auguste, D.D. (Paris, 1885).

**BONAR, Horatius, D.D.**, Free Church of Scotland; b. in Edinburgh, Dec. 19, 1808; studied at the University of Edinburgh; was pastor at Kelso (1838-60); separated, along with his congregation, from the Kirk, in 1843; since 1846 has been pastor of the Grange Free Church, Edinburgh. His fame mainly rests upon his poems and hymns. He is a diligent student of prophecy, and in 1849 founded the Quarterly Journal of Prophecy. His prose publications embrace Prophetical Landmarks, London, 1847, 4th ed. 1898; The Night of Weeping, or Words for the Suffering Family of God, 1850; The Morning of Joy, 1852; The Desert of Sinai, 1857, 2d ed. 1858; Light and Truth: or, Bible Thoughts and Themes, 1868-72, 6 vols.; The White Fields of France (a history of Mission), 1870; The Life of G. F. Dodds, 1884. The best-known collections of his poems are Hymns of Faith and Hope, 1857-71, 3 vols.; The Song of the New Creation, and other Pieces, 1872; Hymns of the Nativity, 1878.

**BONET-MAURY, Amy Gaston Charles Auguste, D.D.** (Paris, 1881), French Protestant; b. in Paris, Jan. 2, 1842; was graduated bachelor in theology at Strassburg, 1867; pastor at Dor- drecht, 1869-72; at Beauvais (Oise), 1872-76; and at St. Denis (Seine), 1877; licentiate in theology, 1878, and instructor in ecclesiastical history in the Protestant faculty of Paris; professor of the same, 1881. He has written Les origines de la Réforme à Beauvais, Paris, 1874; Études néerlandaises fontibus hausseri scriptor libri imitatio Christi, 1878; Gédard de Groote, un précurseur de la Réforme au quatorzième siècle, 1878; Les origines du christianisme unitaire chez les Anglais, 1881 (English trans., Early Sources of English Un- itarianism, 1883); Articles de droite, 1884; Arnaud de Bresso- cia, un Réformateur au douzième siècle, 1881; La doctrine des douze Apôtres. Essai de traduction, avec un commentaire critique et historique, 1884.

**BONET-MAURY, Amy Gaston Charles Auguste, D.D. (Paris, 1881)**, French Protestant; b. in Paris, 1881. He has been for many years well known by his works upon Reformation history, and as secretary of the "Sociéte d'histoire du protestantisme fransais," and editor of its valuable publications. He has published Olympia Morata: épisode de la renais- sance protestante (the thesis by which he won the degree of doctor of letters), 1850, 4th ed. 1865, German trans. 1860; Lettres françaises de Calais, 1854 (English trans. of his collection of all Calvin's letters, Edinburgh and Philadelphia, 4 vols.); Aonio I'aleario, 1863 (English trans. London, 1864); Récits du seizième siècle, 1864; Nouveaux récits du seizième siècle, 1869; La Ré- forme au château de St. Prevat, 1873; Notice sur la vie et les écrits de M. Merle d'Aubigné, 1874; Dernier récits du seizième siècle, 1875; edited Mémoires de Claude Partenay Larceuchere, sieur de Soubise, 1879.

**BONET-MAURY, Amy Gaston Charles Auguste, D.D. (Paris, 1881)**, French Protestant; b. at Norka, Russia, Feb. 17 (5), 1848; studied theology at Dorpat, 1860-70; was ordained pastor, 1871; studied at Göttingen, 1874-75; and Bonn, 1877-78; became professor extraordinary of theology at Dorpat, 1882; ordinary professor, 1883. He is the author of Die Schriften Tertullians unter- sucht, Bonn, 1878; Die Geschichte des Montanismus, Erlangen, 1881; Unser Reformator Martin Luther, Dorpat, 1883; Kyrill und Methodius, die Lehrer der Slavren, 1885.

**BOONE, Right Rev. William Jones**, Episcopalian, missionary bishop of Shanghai, China; b. in China, 1847; graduated at Princeton College, 1865, and at the Theological Seminary, Virginia, 1868; and since 1869 has been a missionary in China; consecrated, 1884.

**BOOTH, William**, General of the Salvation Army; b. at Nottingham, Eng, April 10, 1829; became a minister of the Methodist New Connec- tion in 1850; resigned in 1861 rather than settle in ordinary circuit work, for which he did not believe himself to be so well adapted as for the evangelistic services which he had held with great success. It was as an independent evan- gelist that he started "The Christian Mission," in the East End of London, in July, 1865, and out of it developed the military religious organiza- tion to which in 1878 he gave the name of "The Salvation Army" (see Encyclopaedia, vol. iii. p. 2089).

**BORNEMANN, Friedrich Wilhelm Br. Theol.** (Göttingen, 1884), German Protestant theologian; b. at Lüneberg, Hannover, March 2, 1858; studied at Göttingen, 1870-77, 1878-79, and at Leipzig, 1877-78; became private tutor at Bre- men, 1879, at Medingen, 1880; hospes in the convent at Loccum, 1880; inspector of the theological Stift in the University of Göttingen, 1882 (fall); privat-docent for church history there in December, 1884. In his special department he calls himself a pupil of Harnack's, but as a theologian he belongs to the school of Ritschl. He has written Das Taufsymbol Justins des Mâr- tyrers (in Brügger's Zeitschrift für Kirchengeschichte, 11, 1; 1878); In Untersuchungen über Geschichte quibus de causis habenda sit Origines, Götting- gen, 1885.

**BOUGER, Ami Auguste Oscar, D.D. (hon.,
BOYD.

Andrew Kennedy Hutchison, 0.0. (Jefferson College, Penn., 1832-08; editor of Christian Magazine of the South for nine years; associate editor of Associate Reformed Presbyterian since 1870; professor and president of Associate Reformed Presbyterian Theological Seminary, at Due West, S.C., since 1860.

BOYCE, James Petigru, D.D. (Columbian College, Washington, D.C., 1859), LL.D. ('Union University, Murfreesborough, Tenn., 1872), Baptist: b. at Charleston, S.C., Jan. 11, 1827; graduated at Brown University, 1847; studied theology in Princeton Theological Seminary, 1849-51; became pastor of the Baptist Church, Columbia, S.C., 1851; professor of theology in Furman University, Greenville, S.C., 1855; chairman of the faculty, and professor of systematic theology, 1859, in the Southern Baptist Theological Seminary, then at Greenville, S.C., and of church government and pastoral duties, 1877. In 1877 the seminary was moved to Louisville, Ky. He was chaplain of the Sixteenth South-Carolina Volunteers from 1861 to 1862; member of the South-Carolina Legislature from 1862 to 1865; of the governor's (Magrath) staff and State Council, 1864 and 1865; and of the State convention for reconstruction in 1865; from 1872 to 1879 was annually elected president of the Southern Baptist Convention. He is a trustee of the John F. Slater Fund. Besides speeches, sermons, and articles, he has published Three Changes in Theological Education, Greenville, S.C., 1856 (the principles of which address are embodied in the peculiar plan of the Southern Baptist Theological Seminary); Brief Catechism of Christian Doctrine, Greenville, S.C., 1864, last ed. Louisville, Ky., 1884; Abstract of Theology, Louisville, Ky., 1882.

BOYD, Andrew Kennedy Hutchinson, D.D. (Edinburgh, 1864), Church of Scotland; b. in the Aucinhilie Manse, ayrshire, Nov. 3, 1825; educated at King's College, London, and at the University of Glasgow, graduating from the latter as B.A. (taking the highest honors in philosophy and theology), 1846. From November, 1850, to July, 1851, he was assistant in St. George's, Edinburgh; then minister successively of Newton-on-Ayr, September, 1851-January, 1854; Kirkpatrick-Irongray, Abercorn, 1854-1859; St. Bernard's Parish, Edinburgh, April, 1859-September, 1864; and since September, 1865, has been first minister of the city of St. Andrew's. [He is widely known by his signature A. K. II., B. and his sobriquet "The Country Parson."] He has retired from the pastorate of the First Presbyterian Church, after sixty years of service, and is now approved for the mission work of the denomination.

BOYD, James, D.D. (Jefferson College, Penn., and Princeton Theological Seminary, S.C., 1854), Associate Reformed Presbyterian; b. at Sardis, Mecklenburg County, N.C., July 13, 1808; graduated at Jefferson College, Penn., 1829; pastor of New Hope, S.C., 1832-09; editor of Christian Magazine of the South for nine years; associate editor of Associate Reformed Presbyterian since 1870; professor and president of Associate Reformed Presbyterian Theological Seminary, at Due West, S.C., since 1860.

BOYD.
BOYLE, Very Rev. George David, Dean of Salisbury, son of the late Lord Chief Justice-General of Scotland; b. in Scotland, in the year 1828; educated at Exeter College, Oxford, graduated B.A., 1851; M.A., 1853; was curate of Kidderminster (the scene of Baxter's labors), 1853-57; of Hagley, 1857-60; perpetual curate of St. Michael, Handssworth, 1861-67; rural dean of Handsworth, 1866-67; vicar of Kidderminster, and chaplain of Kidderminster Union, 1867-80; honorary canon of Worcester Cathedral, 1872-80; rural dean of Kidderminster, 1877-80; appointed dean of Salisbury, 1880; precentor, 1881. He is the author of Confession according to the Rule of the Church of England, London, 1868; Lessons from a Churchyard, 1872; The Trust of the Ministry, 1882; My Aids to the Divine Life, 1883; Richard Baxter, a Sketch, 1885. His publications consist of sermons and review articles.

BREDAKAMP, Conrad Justus, Lic. Theol. (Erlangen, 1880), D.D. (hon., Erlangen, 1883), Lutheran; b. at Baabeck, Hannover, June 26, 1847. He studied at the universities of Erlangen, Bonn, and Göttingen; was pastor at Kempten in Mecklenburg, 1872-78; without official position, 1878-79; president of Handsworth, 1880-83; principal, junior professor of theology at Greifswald, since 1883. He is the author of Der Prophet Sacharja erbläutert, Erlangen, 1879; Vaticinium quod de Immanuele edidit Jesu[sai] [vii. 1-6] explicavit, 1890; Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik, 1891.

BREEDENKAMP, Conrad Justus, Lic. Theol. (Erlangen, 1880), D.D. (hon., Erlangen, 1883), Lutheran; b. at Baabeck, Hannover, June 26, 1847. He studied at the universities of Erlangen, Bonn, and Göttingen; was pastor at Kempten in Mecklenburg, 1872-78; without official position, 1878-79; president of Handsworth, 1880-83; principal, junior professor of theology at Greifswald, since 1883. He is the author of Der Prophet Sacharja erbläutert, Erlangen, 1879; Vaticinium quod de Immanuele edidit Jesu[sai] [vii. 1-6] explicavit, 1890; Gesetz und Propheten. Ein Beitrag zur alttestamentlichen Kritik, 1891.
Since 1876 he has edited the Zeitschrift für Kirchengeschichte. His publications include De formula concordiae Ratisbonensis origine atque indole, Halle, 1870; Gasparo Contarini und das Regensburger Concordiendes Werks des Jahres 1541, Gotha, 1870; Constantin der Grosse als ReligionspolitiKER, 1880; Die angebliche Marburger Kirchenansiehung von 1587 und Luther's erster Katechetischer Unterricht von Abendmahl, 1881; Neue Mitteilungen über Luther in Worms, Marburg, 1883; Luther und sein Werk, 1888; Quellen und Forschungen zur Geschichte der Reformation. 1. Bd. Alexander u. Luther, 1821. Die veröfentlichten Alexender-Depechen, nebst Untersuchungen über den Wormser Reichstag. 1 Abthig, Gotha, 1884.

BRIGHT, William, D.D. (Oxford, 1869), Church of England; b. at Doncaster Dec. 14, 1824; educated at University College, Oxford; graduated B.A. (first-class classics, 1846; fellow of University College, Oxford; tutor of University College, Oxford, 1847; Johnson theological scholar, 1847; Ellerton theological essayist, 1848; M.A., 1849; was theological tutor in Trinity College, Glenalmond, Perthshire, 1851-58; tutor of University College, Oxford, 1862; resigned fellowship on appointment as Regius professor of ecclesiastical history, Oxford University; and canon of Christ Church, 1889; honorary canon of Cathedral of the Isles, Cumbrae, 1883; examining chaplain to the bishop of Lincoln, 1885. He has published Ancient Collects selected from Various Rituals, London, 1857, 4th ed. 1869; A History of the Church from the Edict of Milan, A.D. 315, to the Council of Chalcedon, A.D. 451, Oxford, 1860, 3d ed. 1873; Eighteen Sermons of St. Leo the Great on the Incarnation. With the "Tome," translated with notes, London, 1862, 2d ed. 1886; Faith and Life: Readings compiled from Ancient Writers, 1864, 2d ed. 1868; Hymns and other Verses, 1868, 2d ed. 1874; Chapters of Early English Church History, 1876; Later Treatises of St. Athanasius, translated with notes and an appendix of Churchammu Thers, 1881; Private Prayers, for a Week, 1882; Notes on the Canons of the First Four General Councils, 1889; Family Prayers, 1885; Iona, and other Verses, 1885; edited the original text of Eusebius' Ecclesiastical History, 1872, 2d ed. 1882; St. Athanasius' Orations against the Arians, 1873, 2d ed. 1883; Socrates' Ecclesiastical History, 1878; Select Anti-Pelagian Treatises of St. Augustine, 1889; and St. Athanasius' Historical Writings, 1881; and with the Rev. Peter Medd, M.A., edited a Latin translation of the Prayer-Book, 1865, 3d ed. 1877.

BROADUS, John Albert, D.D. (William and Mary, 1859, also Richmond College, 1859), LL.D. (Wake Forest College, N.C., 1871), Baptist; b. in Culpeper County, Va., Jan. 24, 1827; graduated at the University of Virginia, Charlottesville, Va., 1850; there assistant professor of Latin and Greek, 1851-53, chaplain, 1855-57; pastor in the Baptist Church, 1851-55, 1857-59. Since its organization in 1859 he has been professor of the interpretation of the New Testament and of homiletics in the Southern Baptist Theological Seminary, then in Greenville, S.C., removed in 1877 to Louisville, Ky. He has for many summers supplied pulpits in New York, Brooklyn, and Orange, N.J. He is a member of the International Sunday-school Lesson Committee. Besides numerous articles in periodicals, he has written The Preparation and Delivery of Sermons, Philadelphia, 1870, many editions, latest 1885, republished in London, much of it translated into Chinese, and used for native ministers of all denominations; Lectures on the History of Preaching, New York, 1876.

BROOKS, Stopford Augustus, Unitarian; b. at Glendooen rectory, Letter Kenny, County Donegal, Ireland, Nov. 14, 1832; was educated at Trinity College, Dublin, graduated M.A. 1858; since 1857 has preached in London, first as curate of St. Matthew, Marylebone, 1857-59; then of Kensington 1860-63; as minister of St. James's Chapel, York Street, 1866-73; and of Bedford Chapel, Bloomsbury, since 1876. In 1872 he was appointed chaplain in ordinary to the Queen. In 1880 he left the Established Church, and connected himself with the Unitarians. He has published The Life and Letters of the Late Frederick W. Robertson, London, 1865 (many subsequent editions and reprints); Theology in the English Poets, 1874, 4th ed. 1880; and the following volumes of sermons: Sermons at St. James's Chapel, 1868, 11th ed. 1880; 2d series, 1874, 5th ed. 1881; Christ in Modern Life, 1872, 14th ed. 1890; Fight of Faith: Sermons on Various Occasions, 1877; Spirit of the Christian Life, 1881. He also edited the sermons of F. W. Robertson.

BROOKS, Phillips, D.D. (Harvard, 1877, Oxford, 1885), Episcopalian; b. in Boston, Dec. 13, 1835; graduated at Harvard College, 1855; and at the Protestant Episcopal Theological Seminary of Virginia, near Alexandria, 1859; was from 1859 to 1862 rector of Christ Church, Philadelphia; till 1869, of the Church of the Holy Trinity in the same city; and since, of Trinity Church, Boston. His church was burned in the Boston fire, November, 1872; and the present imposing structure completed in February, 1877. In 1881 Mr. Brooks declined the Plummer professorship of Church History of the Union Theological Seminary at Glenside, Pa.; and moved to the Divinity School of Yale College. He has published Lectures on Preaching delivered before the Divinity School of Yale
BROWN.

College, January-February, 1877 (Lyman Beecher Foundation), New York, 1877; Sermons, 1878; Influence of Jesus (the Bohlen Lectures for 1879), 1879; Candle of the Lord, and other Sermons, 1881; Sermons preached in English Churches, 1883.

BROWN, Charles Rufus, Baptist; b. at East Kingston, N.H., Feb. 22, 1849; educated at Phillips Exeter Academy, N.H., 1863-65; United States Naval Academy, Annapolis, Md., 1865-69; in the Navy, promoted to master; resigned, and entered Newton Theological Institution in 1874, Harvard College, 1875, and graduated, 1877; studied in Newton Theological Institution, 1877-78, Union Theological Seminary, 1878-79; graduated at Union, May, 1879, and at Newton, June, 1879; studied in Berlin University, 1879-80; in Leipzig, 1880-81; became pastor at Franklin, Massachusetts, 1881; professor of Old-Testament interpretation in Newton Theological Institution, 1883. He has published An Aramaic Method. Part I. Text, Notes, and Vocabulary. Part II. Grammar. Chicago, 1884-86.

BROWN, David, D.D. (Princeton College, 1852, and Aberdeen University, 1872), Free Church of Scotland; b. at Aberdeen, Aug. 17, 1803; graduated at the University of Aberdeen; was assistant to Edward Irving in London, 1838-32; minister of the Established Church of Scotland in Aberdeen, 1836-43; and of the Free Church in Glasgow, 1843-57, when he became principal and professor of divinity in the Free Church College, Aberdeen. He was moderator of the Free Church General Assembly, 1843, and of the Free Church of Scotland; and at the close of 1847 he began his ministry in the Myrtle-street Chapel, Liverpool, being ordained the following January. He soon took a first place in his denomination, and won particular notice by inaugurating the largely attended Sunday-afternoon lectures for working-men,—an idea which was acted upon in many localities. He visited the United States and Canada in 1872; and was elected chairman of the Baptist Union of the United Kingdom. He has published numerous sermons and lectures.

BROWN, James Baldwin, B.A., Congregationalist; b. in the Inner Temple, London, Aug. 19, 1820; d. in London, June 23, 1884. He was educated at University College, London, and graduated at the University, 1848; studied law for the next two years, but then obeyed an inner call to the ministry; studied theology at Highbury College; became an Independent minister, first of London Road Chapel, Derby, 1843; three years later (1846), of Claylands Chapel, Clapham Road, London. In 1857 he went with his congregation to the new church they had built at Brixton, and remained their pastor until his death. His ministry was distinguished by its independence, its high influence was consecrated and wide-spread. He strenuously opposed the doctrine of conditional immortality as a deadly error. The esteem in which his brethren held him is shown by his occupancy of the chair of the Congregational Union in 1875. Besides pamphlets, occasional sermons, newspaper articles, sketches of Rev. Dr. Leifchild (1862) and Raffles (1863), he wrote Studies of First Principles, London, 1849; The Divine Life in Man, 1859, 2d ed. 1860; The Doctrine of the Divine Fatherhood in relation to the Atonement, 1860; The Soul's Exodus and Pilgrimage, 1862, 3d ed. 1869, 4th ed. 1883; The Divine Life, 1862; Divine Mystery of Peace, 1863; Divine Treatment of Sin, 1864 (the two together under title The Divine Mysteries, 1869); The Home Life in the Light of its Divine Idea, 1869, 5th ed. 1870; Idolatries, Old and New: their Cause and Cure, 1867; Mured Passages of Scripture, 1869, 2d series 1871; The Christian Policy of Life, 1870, 2d ed. 1880; The First Principles of Ecclesiastical Truth: Essays on the Church and Society, 1871; The Sunday Afternoon: Fifty-two Brief Sermons, 1871; Buying and Selling and Getting Gain, 1871; Young Men and Maidens, 1871 (the two together under title Our Morals and Manners, 1872); The Higher Life: its Reality, Experience, and Destiny, 1874, 5th ed. 1878; The Battle and the Burden of Life, 1875; The Doctrine of Annihilation in the Light of the Gospel of Love, 1875, 2d ed. 1878; Church and State, 1876; Home: its Relation to Man and Society, 1883, 3d ed. 1894. See In Memoriam: James Baldwin Brown, by his wife, London, 1884.

BROWN, Hugh Stowell, English Baptist; b. at Douglas, Isle of Man, Aug. 10, 1823; d. at Liverpool, Feb. 24, 1886. He learned surveying, then locomotive engineering, but at twenty-one entered King William's College, Castletown, Isle of Man, in order to fit himself for the ministry of the Established Church. But doubts respecting the Church's position toward the State, and on her baptismal teachings, led him ultimately into the Baptist Church; and at the close of 1847 he began his ministry in the Myrtle-street Chapel, Liverpool, being ordained the following January. He soon took a first place in his denomination, and won particular notice by inaugurating the largely attended Sunday-afternoon lectures for working-men,—an idea which was acted upon in many localities. He visited the United States and Canada in 1872; and was elected chairman of the Baptist Union of the United Kingdom. He has published numerous sermons and lectures.

BROWNE.

Edward Harold, D.D.
(Cambridge, 1864), D.C.L. (Oxford, 1877), lord bishop of Winchester, Church of England; b. at Aylesbury, Buckinghamshire, March 6, 1811; educated at Emmanuel College, Cambridge; graduated B.A. (wrangler) 1832; obtained the Crosse theological scholarship, 1833; the Tyrrwhitt Hebrew scholarship, 1834; the Norrisian prize for a theological essay, 1835; M.A., 1835; B.D., 1855. He became fellow and tutor in his college, 1837; curate of Stroud, Gloucestershire, 1840; perpetual curate of St. James, Exeter, 1841; perpetual curate of St. Sidwell, Exeter, 1841; vice-principal and professor of Hebrew in St. David's College, Lampeter, Wales, 1843; vicar of Kenwyn, Cornwall, and prebendary of Exeter, 1849; vicar of Heavitree, 1857; canon of Exeter, 1857. In 1854 he became Norrisian professor of divinity at Cambridge; in 1864, bishop of Ely; and in 1873 was translated to Winchester, and made ex officio prelate of the Most Noble Order of the Garter. He has taken great interest in the "Old Catholic" movement, and attended the Old Catholic Congress at Cologne in 1872. He was a member of the Old-Testament Company of Revisers. He is the author of An Exposition of the XXXVI. Articles, London, 1850-55, 2 vols., 12th ed. 1882, 1 vol.; three volumes of sermons,—The Atonement and other Sermons (1856), Messiah Forerouted and Expected (1862), The Strafe, the Victory, and the Kingdom (1872); The Pentateuch and the Elohist Psalms, in reply to Bishop Colenso, 1863; Position and Parties of the English Church, 1875. He was a contributor to Aids to Faith, to Smith's Dictionary of the Bible, and to the Bible (Speaker's) Commentary on Genesis.

BROWNE, John, B.A., Congregationalist; b. at North Walsham, Norfolk, Feb. 6, 1823; studied at Coward College and University College, London, 1839-44; graduated B.A. at London University, 1845; since 1848 he has been pastor at Wrentham, Suffolk. Besides sundry pamphlets he is the author of History of Congregationalism in Norfolk and Suffolk, London, 1877.

BRUCE, Alexander Balmain, D.D. (Glasgow, 1876), Free Church of Scotland; b. in the parish of Aberdalgie near Perth, Jan. 30, 1831; educated at Edinburgh, and was minister in Free Church, Cardross, Dumbartonshire, 1859-68; in Broughty Ferry, Forfarshire, 1868-75; since 1875 he has been professor of theology (apologetics and New-Testament exegesis) in the Free Church College, Glasgow. He declares himself to be "in sympathy with modern religious thought, while maintaining solidarity with all that is best in theology and in the criticism of the Old Testament. Of his works may be mentioned Les Psalms traduits de l'hébreu d'après de nouvelles recherches sur le texte original, Paris, 1865; and particularly Histoire critique de la litterature prophétique (from the beginning to the death of Isaiah), 1869.

BRYCE, George, LL.D. (Queens University, 1884), Canadian Presbyterian; b. at Mount Pleasant, Brant County, Ont., April 22, 1844; graduated at the University of Toronto (1867), and in theology at King's College, Toronto; professor in Manitoba College since 1871, and one of the founders of Manitoba University, 1878; from 1871-81, secretary of home missions for Manitoba; president of Manitoba historical society, 1884-85; and moderator of the first synod of Manitoba and the North-west territories, 1884. He is Delegé Regional de l'Institution ethnographique de Paris (1879), and received a decoration from that body. He is the author of The Presbyterian Church in Canada, Toronto, 1875; Manitoba: its Infancy, Growth, and Present Condition, London, Eng., 1882; and other articles upon Manitoba.

BRYENNIOS, Philotheos, D.D. (Athens, 1880); Edinburgh, 1884), metropolitan of Niocmedia; b. at Constantinople, 1860; graduated in 1856 at the "Theological School in Chalcis of the Great Church of Christ," and having distinguished himself was then sent to Ger-
many for further study, and attended lectures in Leipzig, Berlin, and Munich. In 1861 he became assistant of ecclesiastical history, exegetical and other studies, in his alma mater; and in 1863, master and director. In December, 1867, he was called to Constantinople to be the head of the "Great School of the Nation" in the Phanar, and so remained until in 1875 he was sent by the Most Holy Synod of Metropolitans and Patriarch to the Bonn Old Catholic Conference (Aug. 10–18, 1875), and while there received the patriarchal letter announcing his appointment as metropolitan of Serrae in Macedonia, which position he assumed December, 1875. In 1877 he was transferred to the metropolitan see of Nicomedia. In 1880 he went to Bucharest as commissioner of the Eastern Orthodox Patriarchal and other independent churches, to settle the matter of the plundering of Greek monasteries in Moldavia and Wallachia. In 1882, as instructed by the Holy Synod of Constantinople, and the Patriarch Joachim III., he wrote a reply to the encyclical of the Holy Synod of Metropolitans and Patriarch of the Jerusalem Monastery of the Most Holy Sepulchre in the I'hanar, or Greek portion of Constantinople. His fame called to Constantinople to be the head of the "Great School of the Nation" in the Phanar, and so remained until in 1875 he was sent by the Most Holy Synod of Metropolitans and Patriarch of the Jerusalem Monastery of the Most Holy Sepulchre in the Phanar, or Greek portion of Constantinople. This MS. of two hundred and forty small octavo pages contains (1) A Synopsis of the Old and New Testaments in the order of Books by St. Chrysostom; (2) The Epistle of Barnabas; (3) The First Epistle of Clement of Rome to the Corinthians; (4) The Second Epistle of Clement to the Corinthians; (5) The Teaching of the Twelve Apostles; (6) The juicy letter of Mary of Cassoboti; (7) Twelve pseudo-Ignatian Epistles. The Epistles to the Corinthians were published by him with prolegomena and notes in "Die scholastische Formen in der hebräischen Poesie, in Jahrb. für Deutsche Theologie, 1878, pp. 428–471. He is the author of Beiträge zur Kritik des Buches Hiob, Bonn, 1876; Die Biblische Urgeschichte (Gen. i.–xii. 5) untersucht, Giessen, 1883; and in periodicals has published Ueber vermeintliche merkwürdige Umdeutungen (in die hebräische Poesie, in Theol. Studien u. Kritiken, 1874, pp. 747–764; Ueber die Capitel 50 uml 51 des Buches Jeremia, in Zeitschr für die alttest. Wissenschaft, 1882, pp. 1–52; Die Capitel 27 und 28 des Buches Hiob, do., pp. 193–274; Gen. 48 : 7 und die benachbarten Abschnitte, do., 1883, pp. 59–68; Ein althebräisches Klagelied, do., pp. 299–306; Die hebräische Lektion, in Zeitschr. d. deutschen Palästina-Vereins, Bd. VIII., 1–30; Das hebräische Klagelied in Zeitschr. d. d. alttest. Wissenschaft, 1884, pp. 298–302, 1885, pp. 155–160; Gen. 5: 17; 6: 29; 8: 21, ein Beitrag zur Quellenkritik der Biblischen Urgeschichte, do., 1886, pp. 30–43.
BURNEY, Stanford Guthrie, D.D. (Bethel College, Tenn., 1854), L.L.D. (Wayneburg College, Penn., 1880), Cumberland Presbyterian; b. in Robinson County, Tenn., April 16, 1814; licensed by the Nashville Presbytery of the Cumberland Presbyterian Church, October, 1844; ordained, March, 1836; pastor at Franklin, Tenn., 1836-38; at Nashville, Tenn., 1841-43; financial agent of Cumberland University, Lebanon, Tenn. (formerly Princeton College, Ky.) 1843; pastor at Memphis, Tenn., 1845; at Oxford, Miss., 1848-73 (president of Union Female College, 1862-82); professor of English literature, University of Tennessee, 1865-73, both at Oxford); has been professor in the theological department of Cumberland University since its reorganization in 1877, until 1880 professor of biblical literature, since 1880 of systematic theology. He has been a prominent member or chairman of most of the special perpetual curate of Clifton Reynolds, Buckinghamshire, 1851; vicar of St. Andrew's, Whitleysey, near Peterborough, 1851-54; ordained, 1854; became rector in the Evangelical Theological Seminary at Tübingen, 1851; professor of systematic divinity and dogmatic theology in the General Seminary of the Protestant Episcopal Church, New-York City, 1871. He has written, besides numerous articles in periodicals, and a translation from the German of the Report of the Union Conferences held from Aug. 10 to 16, 1875, at Bonn, New York; The Apologetic System of the Church defended in a Reply to Dr. Whately on the Kingdom of Christ, Philadelphia, 1876; The Apostolical System of Theology, Boston University, 1875; held pastorates at King Street, Conn., Great Neck, L.I., in Brooklyn, N.Y., and in Hartford, Conn.; travelled in Europe and the Levant in 1879-80; pursued his studies at the Universities of Cambridge and Berlin, 1881-85; and in 1885 was appointed professor of New Testament Greek and exegesis in the School of Theology, Boston University.

BURGESS, Right Rev. Alexander, S.T.D. (Brown University, 1866; Racine College, 1882), Episcopalian, bishop of Quincy, Ill.; b. in Providence, R.I., Oct. 31, 1819; graduated at Brown University there, 1838; and at the General Theological Seminary, New-York City, 1841; successively rector of St. Mark's, Augusta, Me., 1843; St. Luke's, Portland, 1852; St. John's, Brooklyn, L.I., 1867; Christ Church, Springfield, Mass., 1869; consecrated, 1878. In 1877 he was president of the House of Deputies. Besides sermons, addresses, carols, and hymns, he has written a memoir of his brother, Bishop George Burgess of Maine (d. April 23, 1866; see Encyclopedia, 1. 341), Philadelphia, 1869.

BURGESS, Henry, Ph.D. (Göttingen, 1852), LL.D. (Glasgow, 1851), Church of England; b. in the parish of St. Mary, Newington, London, Jan. 29, 1808; was educated at the Dissenting Colney Hill (Dialogue und Erfahrungen) himself in Hebrew and the classical languages. After graduation (1830), he became Baptist minister at Suson. But after a time he thought best to alter his church relations (1849), and was ordained deacon 1850, and priest 1851, by the Bishop of Manchester; became curate at Blackburn, 1851;
committees of importance appointed by the General Assembly of the Cumberland Presbyterian Church during the past thirty years, notably these three: on revision of form of government, 1854; on union with Presbyterian Church in the United States, 1867; on revision of Confession of Faith, 1860. He was moderator of the General Assembly at Nashville, 1880, and has repeatedly declined re-election. He is the author of articles in periodicals, and The Doctrine of Election, Nashville, Tenn., 1879, and Baptist Regeneration, 1880.

BURNHAM, Sylvester, D.D. (Bowdoin, 1885), Baptist; b. at Exeter, N.H., Feb. 1, 1842; graduated at Bowdoin College, Brunswick, Me., 1862, and from the Newton Theological Institution, Newton Centre, Mass., 1873; and since 1875 has been professor of Hebrew and Old-Testament exegesis in the Baptist Theological Seminary, Hamilton, N.Y.

BURN, Enoch Fitch, D.D. (Amherst, 1868), Congregationalist; b. at Green's Farms, Westport, Conn., Oct. 21, 1818; graduated at Yale College, 1839; carried on for several years in New Haven mingled scientific and theological studies; since 1850 has been pastor in Lyme, Conn.; and since 1868, lecturer in Amherst College on the scientific evidences of religion. In 1874 he delivered by request, in New York and Boston, a course of lectures on "The Latest Astronomy against the Latest Atheism;" and has since lectured on kindred themes at Williams College, the Sheffield Scientific School, and other institutions. He is the author of The Mathematical Theory of Newton, New Haven, 1848; Spiritualism, New York, 1859; Ecce Calum, Boston, 1867; Pater Mundi, 1869; Ad Fidel, 1871; Evolution, 1873; Sunday Afternoons, New York, 1874; Thy Voyage (poem), 1874; Toward the Strait Gate, Boston, 1870; Work in the Vineyard, 1876; From Dark to Day (poem), 1877; Dio the Athenian, New York, 1870; Tempted to Unbelief, 1882; Ecce Terra, Philadelphia, 1881; Celestial Empires, New York, 1885; Theism as a Canon of Science, London, 1886.

BURRELL, Henry Sweetser, D.D. (Brown University, 1889), Baptist; b. at Fitchburg, Mass., Jan. 7, 1857; graduated at Brown University, Providence, R.I., 1881, and Newton Theological Institution, Newton Centre, Mass., 1867; studied in Halle, Germany, 1868-69; was a Baptist pastor in Waterville, Me., 1869-73; since has been editor and proprietor of Zion's Advocate, a Baptist religious paper published at Portland, Me.; since 1876, recording secretary of the American Baptist Missionary Union; and is also chancellor of the Maine Commandery of the Military Order of the Loyal Legion of the United States. While a student of theology at Newton he entered (1862), as private, the Thirty-sixth Massachusetts Volunteer Infantry; was promoted sergeant, sergeant-major, second lieutenant, first lieutenant, captain, brevet major; was wounded at Cold Harbor, June 3, 1864; was assistant adjutant general on the staff of the first brigade, second division, Ninth Army Corps; was a prisoner from Nov. 1, 1864, to Feb. 22, 1865; was mustered out of the service June 8, 1865, and returned to his studies at Bowdoin College, entered and graduated in his absence. He has written, besides numerous articles, The Act of Baptism in the History of the Christian Church, Philadelphia, 1879; A History of the Anabaptists in Switzerland, Philadelphia, 1882; and has edited Brown University in the Civil War, Providence, R. I., 1868; Henry Wardsworth Longfellow : Seventy-Fifth Birthday. Proceedings of the Maine Historical Society, Portland, 1892; History of the Thirty-sixth Regiment, Mass., Princeton, 1893.

BURROWS, George, D.D. (Washington College, Washington, New York, 1873, Presbyterian; b. at Trenton, N.J., April 3, 1811, graduated at Nassau Hall (College of New Jersey), Princeton, N.J., 1832, and at Princeton Theological Seminary, 1835; was pastor at West Nottingham, Md., 1836-50; professor of Latin and Greek, Lafayette College, Easton, Penn., 1850-55; pastor of Newtown Presbyterian Church, Penn., 1857-59; built up the City College, San Francisco, Cal., 1859, left it 1865; was principal of the University Mount boarding-school near San Francisco, 1860-73; has been, since its origin in 1872, professor of Hebrew and Greek in the San Francisco Presbyterian Theological Seminary. He is the author of A Commentary on the Song of Solomon, Philadelphia, 1853, 3d ed. 1861; Otorara, a Poem, and other Pieces, 1856; Advanced Growth in Grace, San Francisco, 1865.

BURTON, Ernest De Witt, Baptist; b. at Granville, O., Feb. 4, 1856; graduated at Denison University, Granville, O., 1876; and at Rochester (Baptist) Theological Seminary, N.Y., 1882; was instructor in New-Testament Greek in Rochester Seminary, 1882-83; and since has been associate professor of interpretation of the New Testament, Newton Theological Institution, Newton Centre, Mass.

BURWASH, Nathaniel, S.T.D. (Garrett Biblical Institute, 1876), Methodist; b. at Argentuill, Quebec, Can., July 25, 1839; graduated at Victoria University, Cobour, Can., B.A. (valedictorian), 1853; Yale College, 1868; Garrett Biblical Institute, Evanston, Ill., B.D., 1871; was classical tutor in Victoria University, 1890; pastor, 1861-66; professor of natural science, Victoria University, 1867-72; dean of theological faculty, and professor of biblical and systematic theology; Victoria University, since 1875. He is the author of Genesis, Nature, and Results of Sin, 1878; Wesley's Doctrinal Standards, 1881; Relation of Children to the Fall, the Atonement, and the Church, 1882.

BUTLER, Clement Moore, D.D. (Kenyon College, O., 1847), Episcopalian; b. at Troy, N.Y., Oct. 18, 1810; graduated at Trinity College, Hartford, 1833; and at the General Theological Seminary, New York, 1836. Between 1837 and 1861 he was rector of Episcopal churches in New York, District of Columbia, Massachusetts, and Ohio; from 1861 to 1864, chaplain to the United States Embassy at Rome, Italy; from 1864 to 1884, professor of church history in the Protestant Episcopal Divinity School, Philadelphia. While a pastor in Washington, D.C. (1846-54), he was chaplain of the United-States Senate (1849-53), and in that capacity performed the funeral service and preached the sermon upon the death of Mr. Calhoun and Mr. Clay. These sermons and other pieces were published by class and some of his other sermons were published by him. He is the author of forty published occasional sermons, and of The Year of the Church: Hymns and Devotional Verse
BUTLER.


BUTLER, Very Rev. Henry Montague, D.D. (Cambridge, 1867), dean of Gloucester, Church of England; b. at Harrow in the year 1833; educated at Harrow School (of which his father was then head master, afterward dean of Peterborough), and Trinity College, Cambridge; was elected Bell University scholar, 1852, and Battle University scholar, 1853; won Sir W. Browne's medal for the Greek ode, 1853; the Porson prize, the Greek ode, the Camden medal for Latin hexameters, and the members' prize for a Latin essay, 1854; graduated B.A. (senior classic), 1855; M.A., 1858; was fellow of his college, 1855—59; ordained deacon and priest, 1859; was master of Harrow, 1859—65; honorary chaplain to the Queen, 1875—77; chaplain in ordinary, 1877—85; select preacher at Oxford, 1877, 1878, 1882; at Cambridge, 1879; examining chaplain to Archbishop of Canterbury, 1879—85; appointed dean, 1885. He is the author of Sermons preached at Harrow, 1861—69, 2 vols.

BUTLER, James Glentworth, D.D. (Hamilton College, Clinton, N.Y., 1864), Presbyterian; b. in Brooklyn, N.Y., Aug. 3, 1821; studied in Union Theological Seminary, New York City, 1846—47, and at the New-Haven (Congregational) Theological Seminary, Conn., 1847—49; was resident licentiate at the latter, 1849—50; Presbyterian pastor in West Philadelphia, Penn., 1852—55; secretary of the American and Foreign Christian Union, New-York City, 1868—71; pastor in Brooklyn (E.D.), N.Y., 1871—78; has been without charge in Brooklyn since 1874. Besides numerous articles, he has issued The Bible Reader's Commentary, New Testament, New York, 1879, 2 vols.; in 1883 title changed to Bible Work (5 vols. on Old Testament in preparation).

BUTLER, William, D.D. (Dickinson College, Carlisle, Penn., 1862), Methodist; b. in Dublin, Ireland, Jan. 31, 1818; graduated at Didbury College, near Manchester, Eng., 1844; same year became a member of the Irish Wesleyan Conference; in 1850 joined the New-England Annual Conference; in 1856 went to India to found a mission for the Methodist-Episcopal Church; returned in 1865; succeeded Dr. Mathison as secretary of the American and Foreign Christian Union, 1869; resigned when appointed to found a mission for his denomination in Mexico in 1873; returned, 1879; revisited India, 1883—84. He is the author of Compendium of Missions, Boston, 1852; The Land of the Vedas, New York, 1872; From Boston to Bareilly, and back, 1885.

BUTTZ, Henry Anson, D.D. (Princeton, 1875), LL.D. (Dickinson, 1885), Methodist; b. at Middle Smithfield, Penn., Apr. 18, 1835; graduated at Princeton, 1858; studied theology in New-Brunswick Seminary; became Methodist-Episcopal minister, 1858; adjunct professor of Greek and Hebrew (1870), and then George T. Cobb professor of New-Testament exegesis, in Drew Theological Seminary, Madison, N.J.; president of the same, 1880. He edited The Epistle to the Romans in Greek, in which the Text of Robert Stephens, Third Edition, is compared with the Text of the Elzevirs, Lochmann, Alford, Tregelles, Tischendorf, and Westcott, and with the chief uncial and cursive manuscripts, together with references to the New-Testament Grammars of Winer and Bultmann, New York, 1876, 3d ed. 1879; and, with a memoir, B. H. Nadal's Discourses, New York, 1873.

BAUM, Henry Mason, Episcopal; b. at East Schuyler, Herkimer County, N.Y., Feb. 24, 1848; educated at Hudson-river Institute, Claverack, Dutchess County, New York; read law for three years; entered the Protestant-Episcopal Divinity School of Philadelphia, 1869; was ordained deacon 1870, priest 1872; was rector of St. Peter's Church, East Bloomfield, N.Y., 1870—71; and missionary to Allen's Hill, Victor, Lima, and Honoye Falls, N.Y.; rector of St. Matthew's Church, Laramie City, Wyoming Territory, 1872—73; in charge of St. James's Church, Paulsborough, N.J., 1873—74; rector of St. Matthew's Church, Lambertville, N.J., 1875—76; and of Trinity Church, Easton, Penn., 1876—80; travelled in Europe, 1879—80; since January, 1881, has been editor and proprietor of The Church Review. He is the author of Rights and Duties of Rectors, Church Wardens, and Vestrymen, in the American Church (2 vols. 1876), The Law of the Church in the United States, New York, 1886.
CAPEL, Thomas John, D.D., Roman Catholic;

John's Free Church, Glasgow (Dr. Chalmers's congregation) from 1871 to 1882, when he was appointed professor of Hebrew and Oriental languages in the Free Church College, Aberdeen.

CAMPBELL, James Colquhon, D.D. (Cambridge, 1839), lord bishop of Bangor, Church of England; b. at St. Andrews, Argyllshire, Scotland, in the year 1813; educated at Trinity College, Cambridge; graduated B.A. (senior optime and second-class classical tripos), 1836; M.A., 1839; was ordained deacon, 1837; priest, 1838; was rector of Merthyr Tydfil, Glamorganshire, 1844-59; rural dean of the Upper Deanery of Llandaff, Northern Division, 1844-57; honorary canon of Llandaff Cathedral, 1852-57; archdeacon of Llandaff, 1857-59; consecrated bishop, 1859.

CAMPBELL, John, Presbyterian Church in Canada; b. in Edinburgh, Scotland, June 18, 1840; graduated at the University of Toronto, B.A., 1865; M.A., 1866; studied theology at Knox College, Toronto, and New College, Edinburgh, 1865-68; has been minister of Charlesstreet Church, Toronto, since 1868; member of the senate and examiner in the University of Toronto since 1871; was lecturer in Knox College, Toronto, and in the Presbyterian College, Montreal, 1872-73; has been professor of church history and apologetics in the latter since 1873. He received the Order of Merit, first class, Roumania; is a member of the Society of Biblical Archeology (London); Canadian Institute; Délegue général de l'Institutionethnographique de Paris (received bronze medal); honorary member della Lega Filellenica di Torino, etc., etc.; and has discussed various ethnographical, philological, and kindred matters in the transactions of these societies since 1869, and in various journals; is now issuing decipherments of Etruscan and other Turanian inscriptions relating to the Canaanite population of Palestine.


CAIRD, John, D.D. (University of Glasgow, 1860), LL.D. (University of St. Andrew's, 1883), Established Church of Scotland; b. at Greenock, Dec. 15, 1820; graduated at the University of Glasgow, M.A., 1843; became minister of Newton-on-Ayr, 1843; of Lady Yester's, Edinburgh, 1847; of the parish of Errol, Perthshire, 1849; of Park Church, Glasgow, 1857; professor of divinity, University of Glasgow, 1862; principal and vice-chancellor of the University of Glasgow, 1873. He is one of her Majesty's chaplains for Scotland. He is the author of Semina, Edinburgh, 1859; Introduction to the Philosophy of Religion, Glasgow, 1880; The Philosophy of Spinoza, Edinburgh, 1886.

CAIRNS, John, D.D., LL.D. (both of Edinburgh, 1858 and 1884), United Presbyterian; b. near Ayton, Berwickshire, Scotland, Aug. 23, 1818; entered at Edinburgh University, 1834; studied at Berlin, 1843; minister of the United Presbyterian Church, Berwick-on-Tweed, 1845-76. In 1867 he became professor of apologetics in the United Presbyterian Hall, Edinburgh; in 1876 became professor of systematic theology also; and since 1879 has been principal as well. He has written: Life of John Brown, D.D., Edinburgh, 1860, LL.D. (University of St. Andrew's, 1883), 1881. He wrote the article Schottland, kirchliche Statistik, in the 2d edition of Herzog's Real-Encyclopädie, and the article Religionswissenschaft in the 6th edition; has discussed various ethnographical, philological, and kindred matters in the transactions of these societies since 1869, and in various journals; is now issuing decipherments of Etruscan and other Turanian inscriptions relating to the Canaanite population of Palestine.

CAMPBELL, John, Presbyterian Church in Canada; b. in Edinburgh, Scotland, June 18, 1840; graduated at the University of Toronto, B.A., 1865; M.A., 1866; studied theology at Knox College, Toronto, and New College, Edinburgh, 1865-68; has been minister of Charlesstreet Church, Toronto, since 1868; member of the senate and examiner in the University of Toronto since 1871; was lecturer in Knox College, Toronto, and in the Presbyterian College, Montreal, 1872-73; has been professor of church history and apologetics in the latter since 1873. He received the Order of Merit, first class, Roumania; is a member of the Society of Biblical Archeology (London); Canadian Institute; Délegue général de l'Institutionethnographique de Paris (received bronze medal); honorary member della Lega Filellenica di Torino, etc., etc.; and has discussed various ethnographical, philological, and kindred matters in the transactions of these societies since 1869, and in various journals; is now issuing decipherments of Etruscan and other Turanian inscriptions relating to the Canaanite population of Palestine.


CAIRD, John, D.D. (University of Glasgow, 1860), LL.D. (University of St. Andrew's, 1883), Established Church of Scotland; b. at Greenock, Dec. 15, 1820; graduated at the University of Glasgow, M.A., 1843; became minister of Newton-on-Ayr, 1843; of Lady Yester's, Edinburgh, 1847; of the parish of Errol, Perthshire, 1849; of Park Church, Glasgow, 1857; professor of divinity, University of Glasgow, 1862; principal and vice-chancellor of the University of Glasgow, 1873. He is one of her Majesty's chaplains for Scotland. He is the author of Semina, Edinburgh, 1859; Introduction to the Philosophy of Religion, Glasgow, 1880; The Philosophy of Spinoza, Edinburgh, 1886.
CASPARI, Cari Paul, D.D. (hon., Erlangen, 1880), Lutheran; b. of Jewish parents, at Dessau, Anhalt, Germany, Feb. 8, 1814; studied at Leipzig, 1834-38; and at Berlin, 1839-41; was baptized, 1838; received degree of Ph.D. at Leipzig, 1842. He became professor of theology at Christiansia, Norway, 1847; refused calls to Rostock, 1850, and Erlangen, 1857. His theological position is that of a simple evangelical Christian and theologian. Besides very numerous essays on biblical and ecclesiastical topics, in German and Norwegian, he has published an edition of Bar-han-eddini es Sernulji enchiridion studioi (Arabic text, Latin version, notes, ed.), Leipzig, 1838; commentary on Obadiah (in Delitzsch and Caspari's Exegetisches Handbuch zu den Propheten des alten Bundes), 1842; Grammatica arabica, 1844-48, 2 parts, 4th ed. by August Muller, under title Arabische Grammatik, Halle, 1876 (English trans. and ed. by William Wright, London, 1862, 2d ed. 1875-76, 2 vols.; French trans. of 4th ed., by F. Uricocce, Brussels, 1879-80, 2 vols.); Beiträge zur Einleitung in das Buch Jesaja und zur Geschichte der jpsanischen Zeit, Berlin, 1848 (vol. ii. of Delitzsch and Caspari's Bibliothek-theologische und apologetisch-kritische Studien, 1840-48, 2 vols.); Uber den zyrisch-ephratimtschen Krieg unter Jakob und Ahas, Christiansia, 1849; Uber Michae den Morashiten und seine prophetische Schrift, 1851-52, 2 parts; Unge- druckte, unbeachtete, und wenig beachtete Quellen zur Geschichte des Taufsymbos und der Glaubensregel, 1866, 1867, 1873, 3 vols.; Zur Einführung in das Buch Daniel, Leipzig, 1869; Alte und neue Quellen zur Geschichte des Glaubens und der Glaubensregel, 1879; Martin von Bracera's Schrift "De corrections rusticorum," zum ersten Mal vollständig und in verbessertem Text herausgegeben, 1883; Kirchenhistorische Anecdota, nebst neuen Ausgaben patriotischer und kirchlich-mittelalterlicher Schriften, 1883; Eine pseudaugustinische Homilita "De Sacrispiegis," 1886; BischofFASTIVIUS'pelagianische Briefe, 1886. Besides these, he has written in Norwegian a translation of the Book of Concord, Christiansia, 1861-66, 2d ed. 1882; an essay upon the Wandering Jew, 1862; a commentary upon the first six chapters of Isaiah, 1867; an historical essay on the confession of faith at baptism, 1871; on Abraham's trial, and Jacob's wrestling with God, 1871, 3d ed. 1876; on Abraham's call and meeting with Melchizedek, 1872, 2d ed. 1876; Bible essays, 1884; and since 1857 he has edited the Theologisk Tidsskrift for den evangelisk-lutherske kirke i Norge.

CASSEL, Philip (Stephanus Selig), D.D. (Vienne, 1784), United Evangelical; b. of Jewish parents, at Grossglogau, Silisia, Feb. 27, 1821; educated at the University of Berlin; became a
CHAMBERLAIN.

CHAMBERLAIN, Jacob, M.D., D.D. (Rutgers, New Brunswick, N.J., 1827), Presbyterian; b. in Malden, East Indies, April 12, 1812; graduated at Aberdeen, 1829; studied theology in Glasgow and in Edinburgh under Dr. Thomas Chalmers; became minister of the Established Church of Scotland at Aberdeen, Fife-shire, 1838, and at Dalil, Avryshire, 1841; of the Free Church at Dally, 1843; of the Galilee Church in Marybone Presbyterian Church, London, 1845; professor of apologetic and dogmatic theology and church history in the Presbyterian Church of England, 1868; principal of the Presbyterian Theological College, London, 1880. He has been a frequent contributor to periodicals.

CHAMBERLAIN, Jacob, M.D., D.D. (Rutgers, Western Reserve, and Union, all in 1878), Reformed (Dutch); b. at Sharon, Litchfield County, Conn., April 13, 1835; graduated at Western Reserve College, Ohio, 1856, and at Reformed Theological Seminary (New Brunswick, N.J.) and at

CHAMBERLAIN, Jacob, M.D., D.D. (Rutgers, Western Reserve, and Union, all in 1878), Reformed (Dutch); b. at Sharon, Litchfield County, Conn., April 13, 1835; graduated at Western Reserve College, Ohio, 1856, and at Reformed Theological Seminary (New Brunswick, N.J.) and at

CATHCART. William, D.D. (Queen's University, Kingston, Ont., 1875), Presbyterian; b. in parish of Kirkcoulm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, 1859, and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.

CATHCART, William, D.D. (Queen's University, Kingston, Ont., 1875), Presbyterian; b. in parish of Kirkcoulm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, 1859, and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.

CATHCART. William, D.D. (Queen's University, Kingston, Ont., 1875), Presbyterian; b. in parish of Kirkcoulm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, 1859, and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.

CATHCART, William, D.D. (Queen's University, Kingston, Ont., 1875), Presbyterian; b. in parish of Kirkcoulm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, 1859, and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.

CATHCART, William, D.D. (Queen's University, Kingston, Ont., 1875), Presbyterian; b. in parish of Kirkcoulm, Wigtownshire, Scotland, Dec. 26, 1830; graduated at Toronto, Ontario, Can., Seminary of United Presbyterian Church, 1852; became minister at St. Mary's, Ont., 1852; professor of exegetical theology and biblical criticism, Knox College, 1859, and principal of the college, 1873. He was moderator of the General Assembly of the Canada Presbyterian Church, at the union of the Presbyterian Churches in 1875; president of teachers' association of Ontario, in 1877; and member of the General Councils of the Alliance of the Reformed Churches in Edinburgh (1877), Philadelphia (1880), and Belfast (1884). He has published pamphlets, articles, etc.
CHAMBERS, Talbot Wilson, S.T.D. (Columbia College, 1853, LL.D. (Rutgers, 1885), Reformed (Dutch); b. at Carlisle, Penn., Feb. 25, 1819; graduated at Rutgers College, New Brunswick, N.J., 1834; studied theology in both the New Brunswick and Princeton Theological Seminaries; became pastor of the Second Reformed Dutch Church, Somerville, N.J., 1839; and one of the pastors of the Collegiate Dutch Church of New-York City, 1849. He was the Vedder lecturer at New Brunswick in 1875, is chairman of the Committee on Versions of the American Bible Society, and member of the American Bible Revision Committee, Old-Testament Company. He has published, besides numerous articles, addresses, and sermons, The Noon Prayer Meeting in Fulton Street, New York, 1857; Memoir of Theodore Frelinghuysen, 1863; Exposition of Zechariah, in Schaff-Lange Commentary, 1874; The Psalter a Witness to the Divine Origin of the Bible (Vedder Lectures), 1875; Companion to the Revised Version of the Old Testament, 1885.

CHANCE, Frank, Church of England, layman; b. at Highgate, London, June 22, 1829; graduated in arts and in medicine at Cambridge (B. A. 1854, M.B. 1855, licentiate in medicine 1857); became a member of the Royal College of Surgeons, London, 1856; of the Royal College of Physicians, London, 1859; fellow of the latter, 1863. He paid special attention to Hebrew while at Cambridge, and was Tyrwhitt's University Hebrew scholar in 1854. Since 1864 his health has prevented his continued practice of medicine. He became a member of the Old-Testament Company of Bible Revisers in 1875. He has translated Virchow's Cellular Pathology, London, 1860; edited H. H. Bernard's Commentary on Job, 1864, re-issued (with appendixes) 1881; and written many philological notes in Notes and Queries.

CHANNING, William Henry, Unitarian, nephew of William Ellery Channing; b. in Boston, May 25, 1810; d. in London, Dec. 23, 1884. He graduated at Harvard College, 1829, and at the Cambridge Divinity School, 1833; and was ordained at Cincinnati, May 10, 1839. After holding various pastorates in America, he went to England in 1857, and succeeded Rev. Dr. James Martin in as minister of the Hope-street Unitarian Chapel in Liverpool. He returned to America in 1866, and became minister of the Unitarian Church in Washington, D.C.; but for the last fourteen years of his life he lived in England. He was an earnest social reformer and eloquent preacher. Besides numerous contributions to periodical literature, he published a translation of Joseph's Introduction to Ethics, Boston, 1840, 2 vols.; Memoirs of William Ellery Channing, 1848, 3 vols.; Memoirs of Rev. James H. Perkins, 1851, 2 vols.; (with R. W. Emerson and J. F. Clarke) Memoirs of Margaret Fuller Ossoli, 1851, 2 vols.; The Christian Church and Social Reform; (edited) W. E. Channing's The Perfect Life (sermons), 1872.

CHANTRY, Daniel Augusta, Lic. Theol. (Geneva, 1860), French Swiss Protestant; b. at Geneva, Dec. 21, 1836; educated at the university there, 1856—60; pastor in the city, 1862; in charge of the course of historical theology in the university, 1881; ordinary professor, 1882. He is a "liberal theologian." He was one of the founders of L'Alliance libérée, 1869, and Etrene chrétienne, 1873, and has written much for them, also a few books and pamphlets.

CHAPONNIERE, Jacques Francois (called Francis), Lic. Theol. (Geneva, 1867), Swiss Protestant theologian; b. at Geneva, April 6, 1842; graduated M.A. at University of Geneva 1862; studied theology there until 1866; was ordained, 1867; continued his studies in Paris, Germany, England, and Scotland, until 1869; returned to Geneva in 1870, and, while auxiliary pastor in the National Church, lectured in the theological faculty of the university nearly every year upon New-Testament exegesis or ecclesiastical statistics, until in 1880 he became chief editor of the Semaine Religieuse, the organ of the evangelical party in the National Church. From 1878 to 1875 he was co-editor of Zertung, a monthly, Paris Christianisme au xixe siècle. Besides numerous articles, he has written La question des confessions de foi au sein du protestantisme contemporain, Geneva, 1867; Affirmations religieuses de quelques physiciens et naturalistes modernes, 1874; Rendez à César ce qui est à César, et à Dieu ce qui est à Dieu (sermon), 1875; Quel doit être, dans la crise actuelle, notre programme ecclésiastique? 1878; La revision constitutionnelle et la lutte protestante, 1878; L'Eglise nationale évangélique au lendemain de la séparation, 1880; and has translated Christlieb's L'incrédulité moderne et les meilleurs moyens de la combattre, 1774, and Orelli's L'immutabilité de l'Evangile après les apostes, 1863.

CHARTERIS, Archibald Hamilton, D.D. (Edinburgh, 1863), Church of Scotland; b. at Wamphray, Dumfriesshire, Dec. 13, 1855; graduated at Edinburgh University, B.A. 1883, M.A. 1884; he became associate and successor minister of St. Quivox, 1888; minister of the Park Parish, Glasgow, 1883; professor of biblical criticism, University of Edinburgh, 1886. He was the originator and first convenor of the
General Assembly (Church of Scotland) Committee on Christian Life and Work (1869), which established and edited Life and Work, a journal of now 100,000 circulation, and which also founded the “Church of Scotland’s Young Men’s Guild.” He is one of her Majesty’s chaplains, and a dean of the Chapel Royal. He has written, besides lectures and pamphlets, *Life of Professor James Chastel, Chester*, Edinburgh, 1845; *Christianity: A Collection of Early Texts and the Canonical Books of the New Testament, based on Kirchhof’s Quellensammlung, 1881; The New-Testament Scripture*, London, 1883.

**CHASE, Thomas, LL.D.** (Harvard, 1879), Litt.D. (Haverford, 1880), Friend; b. at Worcester, Mass., June 16, 1827; graduated at Harvard, 1848; studied at Berlin, 1854, and at Collège de France, Paris, 1855; has been successively tutor and acting professor of Latin at Harvard, 1850–53; professor of Greek and Latin at Haverford College, Penn., 1855, and president since 1875. He was a member of the New-Testament Revision Committee. He has edited the *Goelihard Commentary*, Cambridge, 1851; *Vergil’s Æneid*, Philadelphia, 1868; *Horace*, 1869; *First Six Books of Æneid*, 1870; *Four Books of Livy*, 1872; *Juvenal and Persius*, 1876 (new editions of all these in 1888); and has written besides articles, pamphlets, etc., *Hellescher Monumenta et Scenxery*, Cambridge, 1868; *A Latin Grammar*, Philadelphia, 1882, 4th ed., 1888; *The Charity of the Primitive Church*, Philadelphia, 1885; *Writings*, London, 1888. He is one of her Majesty’s chaplains, and a dean of the Chapel Royal. He has written, besides numerous articles, e.g., on Barrow, Jeremy Taylor, and South, in *The Quarterly Review*, London, 1866; *Colleges and Tests*, 1871; and edited, with Dr. William Smith, *Dictionary of Christian Antiquities*, 1853–90, 2 vols., for which he wrote largely himself.


**CHEETHAM, Ven. Samuel, D.D.** (Cambridge, 1880), archdeacon of Rochester, Church of England; b. at Hambleton, County of Rutland, March 3, 1827; educated at Christ’s College, Cambridge; graduated B.A. (first-class in classics, senior optee, scholar) at Cambridge, 1853, B.D. 1860; ordained deacon 1851, priest 1852. He was vice-principal of the Collegiate Institute, Liverpool, 1851–53; fellow (1850–80) and assistant tutor (1853–58) of Christ’s College, Cambridge; vice-principal of the Theological College, Uichester, 1851–83; professor of pastoral theology in King’s College, London, 1885–92; chaplain of Dulwich College, 1886–84; archdeacon of Southwark 1879–82, and of Rochester since 1882; and since 1883 has been canon of Rochester, and honorary fellow of Christ’s College, Cambridge. He is also honorary fellow of King’s College, London, and since 1888 examining chaplain to the bishop of Rochester. He has written, besides numerous articles, e.g., on Barrow, Jeremy Taylor, and South, in *The Quarterly Review*, London, 1866; *Colleges and Tests*, 1871; Chere, etc., and edited, with Dr. William Smith, *Dictionary of Christian Antiquities*, 1853–90, 2 vols., for which he wrote largely himself.

**CHEEVER, George Barrell, D.D.** (New-York University, 1844), Congregationalist; b. at Halloowell, Me., April 17, 1807; graduated at Bowdoin College, Brunswick, Me., 1825, and at Andover Theological Seminary, 1830. He was pastor of the Howard-street (Congregational) Church, Salem, Mass., 1833–38; in Europe, 1836–38; pastor of the Allen-street Presbyterian Church, New-York City, 1839–44; editor of *The New-York Evangelist*, 1845; pastor of the (Congregational) Church of the Puritans, New York, 1846–70; since 1871 has lived in England without pastoral charge. He distinguished himself by the advocacy of total abstinence and of the abolition of slavery. Of his numerous writings may be mentioned, *Inquire at Amos Giles’s Distillery*, Salem, 1835 (this attack upon drink led to his being tried for libel, and imprisoned for thirty days); *God’s Hand in America*, New York, 1841; *Lectures on Hierarchical Despotism*, 1842; *Lectures on the Pilgrim’s Progress*, 1849; *Journal and Diary of the Pilgrims of Plymouth*, 1848; *The Hill Difficulty, with other Miscellanies*, 1849; *Punishment by Death*, London, 1849; *Wanderings of a Pilgrim in the Alps*, 1850; *A Reel in a Bottle, for Jack in the Doldrums*, 1850 (revised ed. under title, *The Log-Book of a Voyage to the Celestial Country*, 1885); *Voices of Nature to her Foster-Child, the Soul of Man*, 1852; *Powers of the World to Come*, 1853, 2d ed. 1859; *Discipline of Time for Life and Immortality*, 1854; *Life, Genius and Insanity of Cowper*, 1856; *God against Slavery*, 1857; *Right of the Bible in our Public Schools*, 1858; *Guilt of Slavery demonstrated from the Hebrew and Greek Scriptures*, 1860; *Faith, Doubt, and Evidence*, 1881; *God’s Timetpiece for Man’s Eternity*, 1883.

**CHENERY, Thomas,** b. in Barbadoes in the
year 1826; d. in London, Feb. 11, 1884. He was educated at Eton and at Caius College, Cambridge; practiced law for a while; became lord almoner’s professor of Arabic at Oxford, 1868; made member of the second class of the Imperial Order of the Medjidieh by the Sultan, 1869; appointed an Old-Testament reviser by the Convocation of Canterbury, 1870; resigned his professorship, 1871, when called by Bishop Van de Velde of Chicago to direct the tide of Roman-Catholic emigration towards the prairies of Illinois; in 1853 left the Church of Rome, with his entire congregation at St. Anne, Kankakee County, Ill., and joined the Canadian Presbyterian Church. He has been six times to lecture in England (1860, 1874, 1882), and in Australia (1878–80). He is the author of Manual of Temperance, in French, Quebec, 1843 (2d and 3d ed., Montreal, 1849; in English, Montreal, 1849); The Priest, the Woman, and the Confessional, in English, St. Anne, Kankakee County, Ill. 1874 (six editions in the United States, five in England, four in Canada, four in Australia; in French, by author, 1876, three editions in Canada, two in Paris, one in Brussels; in Italian, Rome, 1879; in Spanish, 1880; in Danish, 1884); Fifty Years in the Church of Rome, Chicago, 1st and 2d ed., 1885; besides minor treatises, all of which have been widely circulated.

CHINNERY-HALDANE, Right Rev. James Robert Alexander, lord bishop of Argyll and the Isles, Episcopal Church of Scotland; b. in the year 1841; educated at Trinity College, Cambridge, where he took the degree of L.L.B. 1864; was ordained deacon 1866, priest 1867; curate of Calne, 1866–69; of All Saints, Edinburg, 1867–76; incumbent of St. Bride’s, Netter Lochaber, 1876; of St. John, Ballachulish, and of St. Mary, Glencoe, 1879; honorary canon of the Cathedral of Argyll and the Isles, 1879; dean of Argyll and the Isles, 1881–83; consecrated bishop, 1883.

CHRISTLIEB, Theodor, Ph.D. (Tübingen, 1857), D.D. (hon., Berlin, 1870), German Evangelical theologian, b. at Birkenfeld, Württemberg, March 7, 1833; studied at Tübingen, 1851–55; became pastor of the German congregation in Jalington, London, N., 1858, where he built the first German United Church (comprehending Lutherans and Reformed); town-pastor at Friedrichshafen, Lake of Constance, 1865, being called thither by the King of Württemberg, who resides there during the summer; professor of practical theology and university preacher at Bonn, 1868. He is a Knight of the Red Eagle. In 1873 he attended the Evangelical Alliance Conference in New York, and read a paper (Monday, Oct. 6, 1873) upon The Best Methods of counteracting Modern Infidelity, subsequently separately issued in English, New York, 1873; in German, Gütelshof, 1874; in French, Paris, 1874; in Dutch, Swedish, Danish, Italian, and Greek. He has written, tracts, etc., Leben und Lehre des Johannes Scotus Erigena, Gotha, 1860; Moderne Zweifel am christlichen Glauben. St. Gall, 1868; 2d ed. Bonn, 1870 (English trans., Modern Doubt and Christian Belief, Edinburgh and New York, 1874, 4th ed. 1879); Dr. Karl Bernhard Hundeshagen; eine Lebensskizze, Gotha, 1873; (editor) Hundeshagens ausgewählte kleinere Schriften und Abhandlungen, 1874–75, 2 vols.; Der Missionsberuf des evangelischen Deutschen nach Idea und Geschichte, Gütersloh, 1879; Der indoluberchristienlichen Weltanschauung, 2d ed. Berlin, 1878 (English trans., The Indo-British Opinion Trades and its Effects, London, 1879, 2d ed. 1881; French trans., Paris, 1879); Der gegenwärtige Stand der

Since 1874 he has been co-editor of the Allgemeine Missionszeitzeitschrift, Gütersloh. He is president of the West German Branch of the Evangelical Alliance, and attended as delegate the General Conferences of New York (1873), Basel (1879), and Copenhagen (1884).

CHURCH, Parcellus, D.D. (Madison University, N.Y., 1847), Baptist; b. at Seneca, near Geneva, Ontario County, N.Y., Sept. 11, 1801; educated for the ministry at Hamilton, N.Y.; became pastor at Poultney, Vt., 1825; in Providence, R.I. (Central Church), 1828; in New Orleans, La., 1834; of the First Church, Rochester, N.Y., 1835; of the Bowdoin-square Church, Boston, 1836; resigned in 1845 on account of disease induced by many years of exciting evangelistic labors, 1852; was occasional supply of destitute churches in Montreal and Williamsburg; from 1855 to 1865 was editor and proprietor of The New-York Chronicle, merged in The Examiner (1863); since 1870 he has lived in retirement at Tarrytown, N.Y. He was baptized in Lake Ontario, June, 1815. During 1848 he devoted himself to the movement which gave birth to the Rochester University and Theological Seminary. In 1846 he attended the Evangelical Alliance meeting in London, and was shipwrecked on his way home, on the coast of Ireland, and compelled to return to Liverpool. He is the author of The Philosophy of Benevolence, New York, 1836; Religious Dissensions, their Cause and Cure (prize essay of $200), 1838; Address at the dedication of Mount Hope Cemetery, Rochester, N.Y., May 5, 1847; New York, 1848; of Power in the Church, 1842; Pentecost (sermon to the Missionary Union at Albany), 1843; Memoir of Theodosia Dean (wife of Dr. William Dean, missionary to China), Boston, 1850; Mapleton, or More Work for the Maine Law (a temperance tale), Montreal, 1853; Seed Truths (written in Bonn on the Rhine), 1870; and of many articles in periodicals.

CHURCH, Very Rev. Richard William, dean of St. Paul's, London, Church of England; b. at Cintra, April 25, 1815; educated at Wadham College, Oxford; graduated B.A. (first-class in classics) 1836, M.A. 1839, Hon. D.C.L. 1875. He was fellow of Oriel College, 1838–53; junior proctor, 1841–45; was ordained deacon 1838, priest 1850; rector of Whatley, near Frome-Selwood, 1853–71; select preacher at Oxford, 1869, 1873, 1881; on Sept. 6, 1871, appointed dean of St. Paul's; elected honorary fellow of Oriel College, 1873. He published before those lectures and sermons, The Catechetical Lectures of St. Cyril, translated with Notes (Library of the Fathers), London, 1841; Essays and Reviews, 1854; Sermons preached before the University of Oxford, 1868, 2d ed. 1889; Life of St. Anselm, 1871, 2d ed. 1877; The Beginnings of the Middle Ages, 1877; Human Life and its Conditions: Sermons preached before the University of Oxford in 1876–78, with three Ordination Sermons, 1878; Dante: an Essay (with translation of De Monarchia by G. Inchbald), 1878 (first issued, without the translation, in 1850); Spenser, 1879; Gifts of Civilization, and other Sermons and Lectures, 1880 (includes the separately published lectures, Civilization before and after Christianity, 1872; On some Influences of Christianity upon National Character, 1873; On the Sacred Poetry of Early Religions, 1874); Bacon, 1884; The Discipline of the Christian Character, 1885.

CHURCHILL, John Wesley, Congregationalist; b. at Fairlee, Vt., May 26, 1836; graduated at Harvard College, 1855; and at Andover Theological Seminary, 1865, in which he has been since 1868 Jones professor of pulpit delivery, and co-pastor of the chapel church. He is co-editor of The Andover Review.

CLAPP, Alexander Huntington, D.D. (Iowa College, 1868), Congregationalist; b. at Worthington, Mass., Sept. 1, 1818; graduated at Yale College, 1842, and at Andover Theological Seminary, 1845 (studied 1842–44 at Yale Theological Seminary); was pastor at Brattleborough, Vt., 1846–53; of the Beneficent Church, Providence, R.I., 1855–65; secretary of the American Home Missionary Society, New York City, 1865–73; since 1875 its treasurer; and since 1875 New-York editor of The Congregationalist, Boston, Mass. He has published occasional sermons, etc.

CLARK, George Whitfield, D.D. (Rochester University, 1872), Baptist; b. at South Orange, N.J., Feb. 15, 1851; graduated at Amherst College 1853, and at Rochester Theological Seminary 1855; became pastor at New Market, N.J., 1855; at Elizabeth, N.J., 1858; at Ballston, N.Y., 1868; at Somerville, N.J., 1873; retired broken in health, 1877; since 1880 has been doing missionary, collecting, and literary work for the American Baptist Publication Society. He is the author of History of the First Baptist Church, Elizabeth, N.J., Increase of Missions to the Heathen, 1871, 2d ed. 1872; of Notes on the Gospels, 1873; on Matthew, New York, 1870, Philadelphia, 1873; Notes on Matthew, New York, 1870, Philadelphia, 1873; do. on Mark, Philadelphia, 1873; do. on Luke, Philadelphia, 1873; do. on John, Philadelphia, 1873; Harmonic Arrangement of the Acts, 1884; Brief Notes on the Gospels, 1884.

CLARK, Joseph Bourne, D.D. (Amherst College, 1884), Congregationalist; b. at Sturbridge, Mass., Oct. 7, 1836; graduated at Amherst College, Mass., 1853, and at Andover Theological Seminary, 1861; became pastor at Yarmouth, Mass., 1861; Newton, 1868; Jamaica Plain (Central Church), Boston, 1872; secretary of the Massachusetts Home Missionary Society, 1879; secretary of the American Home Missionary Society, 1882. He is the author of seven occasional sermons, printed by request while pastor at Yarmouth, Newton, and Boston; twelve sermons in the Monday Club volumes, Boston, 1875–80; three papers read before the Annual Meetings of the American Home Missionary Society at Saratoga, 1883, 1884, 1885.

CLARK, Nathaniel George, D.D. (Union College, New York, 1869), LL.D. (University of Vermont, 1870), Congregationalist; b. at Calais, Vt.,
COE, David Benton, D.D. (Middlebury College, Vt., 1857), Congregationalist; b. at Gran-
ville, Mass., Aug. 16, 1814; graduated at Yale College, New Haven, Conn., 1837, and at Yale Divinity School, 1840; was tutor in Yale College, 1841-48; pluginium in district (Congregational) at Milford, Conn., 1840-44; of Allen-street Presbyterian Church, New York City, 1844-49; district secretary of the American Home Missionary Society, 1851-82, and since has been honorary secretary. He is a moderate Calvinist.

COIT, Thomas Winthrop, D.D. (Columbia College, New York City, 1834). LL.D. (Trinity College, Hartford, Conn., 1833), Episcopalian; b. at New London, Conn., June 28, 1803; d. at Middletown, Conn., June 21, 1883. He graduated at Yale College, 1821; was rector of St. Peter's Church, New York City, 1834), LL.D. (Trinity College, Lexington, Ky., 1834-37; rector of Trinity College, New Rochelle, N.Y., 1837-49; professor of moral philosophy, Transylvania University, Lexington, Ky., 1834-37; rector of Trinity Church, New Rochelle, N.Y., 1837-49; professor of ecclesiastical history in Trinity College, Hartford, Conn., 1849-54; rector of St. Paul's Church, Hartford, Conn., 1854-71; historian of ecclesiastical history in the Berkeley (Episcopal) Divinity School, Middletown, Conn., 1872 till his death. He edited The Bible in Paragraphs and Parallelisms, Boston, 1831; Townsend's Chronological Bible (with notes), 1837-38, 2 vols.; and wrote The Theological Commonsense Book, Boston, 1832, revised ed. 1837; Renewal on North's Statement of Reasons, 1833; Puritanism or, a Churchman's Defence against its Aspersions, 1814; Exclusiveness (a lecture). Troy, 1855, 3d ed. — Lectures on the Early History of Christianity in England, with Sermons on Several Occasions, 1860; Necessity of preaching Doctrine: Sermons, 1860; Sameness of Words no Hindrance to Devotion (a sermon), 3d ed.

COLLIER, Robert Laird, D.D. (Iowa State University, 1865), Unitarian; b. at Salisbury, Md., Aug. 7, 1837; graduated at Boston University, 1858; was pastor of the Church of the Messiah, Chicago, 1861-74; Second Church, Boston, 1876-80; First Church, Boston, 1880-97; Leicester, Bradford, and Birmingham, Eng., 1880-95; and since has been pastor in Kansas City, Mo. He is a "Channing, or conservative, Unitarian, holding to free reasoning in religion and in the use of the evangelical spirit and methods." For the past twenty years has lectured on literary and social topics in the United States and Great Britain, and has written for the press and periodicals of these countries. He is the author of Every-day Subjects in Sunday Sermons, Boston, 1874, several editions; Meditations on the Essence of Christianity, 1878, several editions; English Home Life, 1883.

CONANT, Thomas Jefferson, D.D. (Middlebury, 1844), Baptist; b. at Brandon, Vt., Dec. 13, 1862; studied at Middlebury College, Vt. (Hebrew and German in addition to usual course), graduated 1823; took a post-graduate course of two years in Greek and Hebrew with Professor Robert H. Patton; was tutor in Columbia College (now Columbia University), Washington, D.C., 1825-27; successively professor of the Latin, Greek, and German languages in Waterville College (now Colby University), Waterville, Me., 1827-33; of languages and biblical literature in Hamilton Literary and Theological Institution (now Madison University and Theological Seminary), Hamilton, N.Y., 1835-51; and of the Hebrew language and biblical exegesis in Rochester (N.Y.) Theological Seminary, 1851-57. In 1857 he resigned his professorship in order to revise the English Version of the Bible for the American Bible Union, and in this work was engaged many years. He is a member of the American Bible Union and Testament Revision Company. He is the author of a translation of the eleventh edition of Gesenius' Hebrew Grammar, Boston, 1839; and of the seventeenth edition (by Rödiger) with grammatical exercises and a chrestomathy by the trans-
CONRAD, Frederick William, D.D. (Wittenberg College, Springfield, O., 1864), Lutheran; b. at Pinegrove, Schuylkill County, Penn., Jan. 3, 1816; studied at Mount Airy College, Germantown, 1825-31; was collector of tolls on the Union Canal and Railroad at Pinegrove, 1834-41; student of theology at Gettysburg, 1837-39; pulpitsupply in and around Pinegrove, 1839-41; pastor at Wayneboro, 1841-44; at Hagerstown, Md. (St. John's), 1844-50; professor of modern languages in Wittenberg College, and of church history and homiletics in the theological department, 1850-55; associate editor, with his brother Professor V. L. Conrad, of The Evangelical Lutheran Church, 1851-55; pastor at Dayton, O. (Zion's English Lutheran Church), 1855-62; at Lancaster, Penn. (Holy Trinity), 1862-64 (joint owner and editor Lutheran Observer, Baltimore, Md., 1862-66); at Chambersburg, 1864-66; pastor of Messiah Lutheran Church, Philadelphia, 1866-72; editor-in-chief of The Lutheran Observer, Philadelphia, since 1867. Through his exertions he increased the endowments of Pennsylvania College, and of the theological seminary at Gettysburg, and of the theological colleges, $250,000. He has frequently lectured in these colleges, contributed to The Evangelical Review and The Lutheran Quarterly. Several of these latter contributions have been republished: e.g., The Lutheran Doctrine of Baptism, 1874; An Analysis of Luther's Small Catechism, 1875; The Evangelical Lutheran Church, 1883; The Call to the Ministry, 1883, The Liturgical Question, 1884.

CONVERSE, Francis Bartlett, Presbyterian (Southern Church); b. in Richmond, Va., June 23, 1830; graduated at the University of Pennsylvania, Philadelphia, 1856; studied for two years (1859) in Princeton Theological Seminary; was supplied vacant pulpits, and continued studies, 1865-70; acting pastor First (Congregational) Church, Lynn, Mass., 1870-71; not ordained; studied under Tholuck and Müller, and travelled in Europe, 1871-73; began lecturing, 1874; delivered the Monday Lectures upon scientific, philosophic, religious, and social topics, in Boston during the winter of each successive year from 1875 till 1880; in England, Italy, India, Japan, and Australia, as lecturer, 1880-82; resumed his Monday Lectures in 1883. His publications consist of his lectures, and these have been widely circulated: Biology, Boston, 1877 (10th ed.); Tracts on the Social and Ethical Questions of the Age, 1877-78; Orthodoxy, 1877 (7th ed.); Conciseness, 1878; Heresy, 1878; Marriage, 1878; Labor, 1879; Socialism, 1880; Occident, 1884; Orient, 1886.
COOPER, Thomas, Baptist, b. at Leicester, Eng., March 28, 1805; was in youth a shoemaker at Gainsborough, Lincolnshire, and employed his leisure time to acquire Latin, Greek, Hebrew, and French. When twenty-three, he taught a school, then was a reporter for several country newspapers. In 1841 he led the Chartists of Leicester, lectured in the Potteries during the “riots” of August, 1842; was convicted of conspiracy and sedition, and for two years was confined in Stafford Jail, where he began his literary career, and on his release became a journalist. In 1848 he first appeared prominently in London as political and historical lecturer; in 1849 edited The Plain Speaker, a weekly penny journal of radical politics; and in 1850 started Cooper’s Journal, a sceptical weekly penny periodical. In 1855 he renounced infidelity, and has since defended and preached Christian truth with the same energy with which he formerly attacked it. In 1850 he was immersed, and ordained as a Baptist preacher. In 1866 he retired in broken health, upon an annuity of one hundred pounds purchased for him by friends. He has published, besides fiction and poetry, The Triumphs of Perseverance and Enterprise, London, 1847, new ed. 1879; The Bridge of History over the Gulf of Time: a Popular View of the Historical Evidence for the Truth of Christianity, 1871, 3d ed. 1872, reprinted, N.Y. 1876; Plain Pulpit Talk, London, 1872, 2d ed. 1873; Life, written by himself, 1872, 2d ed. 1880; God, the Soul, and a Future State, 1873; The Verity of Christ’s Resurrection from the Dead: an Appeal to the Common Sense of the People, 1875, new ed. 1884; The Verity and Value of the Miracles of Christ, 1877; Evolution: the Stone Book and the Mosaic Record of Creation, 1878; The Atonement, 1880; Thoughts at Fourscore and Earlier, 1885.

CORNISH, George Henry, Methodist, b. at Exeter, Eng., June 26, 1834; educated at Victoria University, Cobourg, Can., 1855-58; was in youth an ardent Chartist, and in 1850 he was immersed, and ordained as a Baptist preacher. In 1866 he retired in broken health, upon an annuity of one hundred pounds purchased for him by friends. He has published, besides fiction and poetry, The Triumphs of Perseverance and Enterprise, London, 1847, new ed. 1879; The Bridge of History over the Gulf of Time: a Popular View of the Historical Evidence for the Truth of Christianity, 1871, 3d ed. 1872, reprinted, N.Y. 1876; Plain Pulpit Talk, London, 1872, 2d ed. 1873; Life, written by himself, 1872, 2d ed. 1880; God, the Soul, and a Future State, 1873; The Verity of Christ’s Resurrection from the Dead: an Appeal to the Common Sense of the People, 1875, new ed. 1884; The Verity and Value of the Miracles of Christ, 1877; Evolution: the Stone Book and the Mosaic Record of Creation, 1878; The Atonement, 1880; Thoughts at Fourscore and Earlier, 1885.

COUCHARIGAN, Most Rev. Michael Augustine, D.D. (Propaganda College, Rome, 1864), Roman Catholic archbishop of New York; b. at Newark, N.J., Aug. 13, 1830; graduated at Mount St. Mary’s College, Emmitsburg, Md., 1859; was one of thirteen students with whom the American College in Rome was opened (1859); ordained priest at Cardinal Patrizi, Rome, Sept. 19, 1863; appointed by Archbishop Bayley professor of dogmatic theology and Sacred Scripture in the ecclesiastical seminary of Seton Hall College, 1865; succeeded to the presidency, 1868; resigned, 1878; appointed by the Pope bishop of Newark, N.J., 1873; made titular archbishop of Petra, and appointed coadjutor to the archbishop of New York, with the right of succession, 1880; succeeded the late Cardinal McClokey, 1885.

CORWIN, Edward Tanjore, D.D. (Rutgers College, 1871), Reformed (Dutch); b. in New-York City, July 12, 1854; graduated in the first class of the New-York Free Academy (since 1866, the College of the City of New York) 1880; and at the theological seminary of the Reformed Dutch Church, New Brunswick, N.J., 1856; was resident licentiate, 1856-57; became pastor at Parsons, N.J., 1857, and at Millstone 1863. He is the author of Manual and Record of Church of Parsons, New York, 1858, 2d ed. 1859; Manual of the Reformed Protestant Dutch Church in North America, 1859, 3d ed. 1879; Millstone Centennial, 1866; Corein Genealogy, 1872; and of sundry sermons and articles.

COTTERILL, Right Rev. Henry, D.D. (Cambridge, 1850), lord bishop of Edinburgh, Episcopal Church in Scotland; b. at Ampton, Suffolk, Eng., Jan. 6, 1812; educated at St. John’s College, Cambridge; graduated B.A. (first Smith’s prize senior wrangler, and first-class classical tripus) 1833, and was elected a fellow; M.A. by royal mandate, 1836; was ordained deacon 1835, priest 1836; was successively chaplain in the Honourable East-India Company’s service in the Madras Presidency, 1836; vice-principal of Brighton College, 1847; principal, 1851; bishop of Grahamstown, South Africa, 1856; bishop coadjutor of Edinburgh, Scotland, 1871; bishop, 1872. He is the author of The Seven Ages of the Church, London, 1849; and Polygamy among Candidates for Baptism, 1881; The Epistle to the Galatians, with Explanatory Notes, 1862; The Genesis of the Church, 1872; Does Science aid Faith in Regard to Creation? 1883; wrote the introduction to the Pentateuch in The Pulpit Commentary, 1880.

COULIN, Frank, French Swiss Protestant; b. in Geneva, Nov. 17, 1828, the son of one of the most distinguished Swiss preachers; was ordained 1851, and since 1853 has been pastor of the parish of Gentilod, on the shores of the Lake of Geneva; was delegate to the Evangelical Alliance Conference in New-York City, 1873; made D.D. by the University of St. Andrew’s, Scotland, 1882. He wrote several volumes of sermons and other edifying works, e.g., Les Œuvres chrétiennes, Geneva, 1853; Le Fils de l’homme, 1866 (English trans., Son of Man, London, 1869); Homélies, 1872-74, 2 series,—which have passed through successive editions, and been translated into German, Dutch, Swedish, Russian, and English.

COUSSIRAT, Daniel, Canadian Presbyterian; b. at Nérac, France, March 5, 1841; graduated at Toulouse 1859, and in theology at Montauban 1864; became suffragant at Belloq (Basses-Pyrénées), 1864 (ordained in the Reformed Church, France, 1864); pastor of the Evangelical Church at Philadelphia, Penn., 1865; professor of divinity, Montreal, Can., 1867; pastor of the Reformed Church at Orthez, Basses-Pyrénées, France, 1875; French professor of divinity, Presbyterian College, Montreal, Can., 1880. Since 1882 he has been lecturer in oriental languages, McGill University, Montreal. He was one of the revisers of the French translation of the Old Testament under the auspices of the Société Biblique de France, Paris, 1881. He published a thesis on Election.
COWIE. 43. CRAFTS.

Rom. ix.—xii. Toulouse, 1864; and has contributed to the Revue des deux mondes, Montauban, and the Revue chrétienne, Paris (1870—77). He became an officier d'Académie, Paris, 1885.

COWIE, Very Rev. Benjamin Morgan, D.D. (Cambridge, 1880), dean of Exeter, Church of England; b. in England upon June 8, 1816; educated at St. John's College, Cambridge; graduated (B.A.) 1832, M.A. 1833; ordained deacon 1841, priest 1842; was elected fellow of his college 1830, moderator 1843; principal of the Engineers' College, Putney, 1841—51; select preacher, Cambridge, 1852, 1856; Huslean lecturer, 1858—59; minor canon of St. Paul's, London, 1856—73; vicar of St. Lawrence-Jewry with St. Mary Magdalene, Milk Street, London, 1857—73: one of her Majesty's inspectors of schools, 1857—72; Warburtonian lecturer, 1866; dean of Manchester, 1872—53; prolocutor of the Lower House of Convocation of York, 1872—83; prolocutor of the General Baptist Church, Mansfield Road, Nottingham, 1863, where he still remains. He attended the second Lambeth Conference, 1873. He is the author of Catalogue of MSS. and Scarce Books in St. John's College, Cambridge Library, Cambridge, 1842: Scripture Difficulties (Huslean Lectures), London, 1854, 2 vols.; Sacrifice and Atonement (five Cambridge University sermons), 1858; On "Essays and Reviews," 1851; Remains, races of a City Church, 1867; The Voice of God: Chapters on Foreknowledge, Inspiration, and Prophecy, 1870; Ministerial Work, Manchester, 1872.

COX, Samuel, D.D. (St. Andrew's, 1882), Baptist theologian; b. in London, Eng., April 19, 1826; graduated at the Stepney Baptist Theological College, London, 1851, and was ordained pastor of St. Paul's Square Baptist Church, Southsea: was pastor at Ryde, 1855—59; and pastor of the General Baptist Church, Mansfield Road, Nottingham, 1863, where he still remains. He was president of the British General Baptist Association in 1873, and in 1874 began in Thousand Island Park, 1876—77; spoke in many cities of Great Britain in connection with the centennial of Sunday schools (1880). He is a vice-president of the National Temperance Society. Besides numerous articles he has written Through the Eye to the Heart, New York, 1873; Childhood and the Textbook of the Age, Boston, 1875 (Mrs. Crafts joint author of both); the latter appeared in enlarged form as a subscription-book under the title, The Coming Man is the Present Child, Chicago, 1879; The Bible and the Sunday School, (Toronto, 1876, Chicago, 1878; The Rescue of Child Soul, London, 1880: Plain Uses of the Blackboard, 1880, New York, 1881; Teachers' Edition of the Revised Version of the New Testament, New York, 1881; Talks to Boys and Girls about Jesus, 1881; Must the Old Testament go! Boston, 1883; Successful Men of To-day, Toronto, 1883; Memorable Men, 1885; Rhetoric made Racy, Chicago, 1884 (Prof. H. F. Fisk joint author); The Sabbath for Man, New-York City, 1883; bishop of Western New York, 1865. From 1872 to 1874 he was provisional bishop of the church in Haiti, which he visited officially. He was prominent in the formation of the Anglo-Continental Society (1858), and gave it its name. He vigorously and successfully opposed the attempt of the American Bible Society to make slight alterations in the text and punctuation of the Bible (1875). His work on the Text and Text-Critics, vol. i. p. 265 sq.) and, consistently, also the work of the Revision Committee, but was among the first to advocate the revision of the Prayer Book. He has taken great interest in all that concerns Gallicanism and Anglo-Catholicism. He attended the second Lambeth Conference, 1873. He has written much on behalf of the many interests which have claimed his attention. In collaboration with the late Bishop Wilberforce he began in 1873 the issue of a serial in defence of Anglo-Catholicism as against Romanism. Among his separate publications may be mentioned his volumes of poetry, Adven tus, a Mystery, New York, 1837; Athwoold, 1838; Christian B a l - lards, 1840; Athanasion, and other Poems, 1842; Halloween, 1844; Saul, a Mystery, 1845. In prose, Sermons on Doctrine and Duty, 1854; Impressions of England, 1856; The Criter ion, 1858 (in which he defines his position in the Oxford movement); Moral Reforms, 1869; An Open Letter to Pius IX. (in answer to his brief convoking the Vatican Council), 1869 (widely circulated, and translated into various European languages); L'Epicopat de l'Occident, Paris, 1872 (widely circulated by the Anglo-Continental Society); Apollos, or the Way of God, New York, 1874; Covenant Prayers, 1875; The Penitential, 1882. He is the editor of the American reprint of Clark's Ante-Nicene Library, Buffalo, 1885—86, 8 vols. CRAFTS, Wilbur Fisk, B.D., Presbyterian; b. at Fryeburg, Me., Jan. 12, 1850; graduated at Wesleyan University, Middletown, Conn., 1880, and at the School of Theology, Boston (Mass.) University, 1872; was Methodist minister until 1880, his last pastorate in that denomination being Trinity, Chicago, Ill.; became pastor of the Lee Avenue Congregational Church, Brooklyn, N.Y., 1880; and pastor of the First Union Presbyterian Church of New-York City, 1883. He has paid particular attention to Sunday-school work, and conducted the "Sunday-school Parliament" in Thousand Island Park, 1876—77; spoke in many cities of Great Britain in connection with the centennial of Sunday schools (1880). He is a vice-president of the National Temperance Society. Besides numerous articles he has written Through the Eye to the Heart, New York, 1873; Childhood and the Textbook of the Age, Boston, 1875 (Mrs. Crafts joint author of both); the latter appeared in enlarged form as a subscription-book under the title, The Coming Man is the Present Child, Chicago, 1879; The Bible and the Sunday School, Toronto, 1876, Chicago, 1878; The Rescue of Child Soul, London, 1880: Plain Uses of the Blackboard, 1880, New York, 1881; Teachers' Edition of the Revised Version of the New Testament, New York, 1881; Talks to Boys and Girls about Jesus, 1881; Must the Old Testament go! Boston, 1883; Successful Men of To-day, Toronto, 1883; Memorable Men, 1885; Rhetoric made Racy, Chicago, 1884 (Prof. H. F. Fisk joint author); The Sabbath for Man, New-York City, 1883; bishop of Western New York, 1865. From 1872 to 1874 he was provisional bishop of the church in Haiti, which he visited officially. He was prominent in the formation of the Anglo-Continental Society (1858), and gave it its name. He vigorously and successfully opposed the attempt of the American Bible Society to make slight alterations in the text and punctuation of the Bible (1875). His work on the Text and Text-Critics, vol. i. p. 265 sq.) and, consistently, also the work of the Revision Committee, but was among the first to advocate the revision of the Prayer Book. He has taken great interest in all that concerns Gallicanism and Anglo-Catholicism. He attended the second Lambeth Conference, 1873. He has written much on behalf of the many interests which have claimed his attention. In collaboration with the late Bishop Wilberforce he began in 1873 the issue of a serial in defence of Anglo-Catholicism as against Romanism. Among his separate publications may be mentioned his volumes of poetry, Adven tus, a Mystery, New York, 1837; Athwoold, 1838; Christian B a l - lards, 1840; Athanasion, and other Poems, 1842; Halloween, 1844; Saul, a Mystery, 1845. In prose, Sermons on Doctrine and Duty, 1854; Impressions of England, 1856; The Criter ion, 1858 (in which he defines his position in the Oxford movement); Moral Reforms, 1869; An Open Letter to Pius IX. (in answer to his brief convoking the Vatican Council), 1869 (widely circulated, and translated into various European languages); L'Epicopat de l'Occident, Paris, 1872 (widely circulated by the Anglo-Continental Society); Apollos, or the Way of God, New York, 1874; Covenant Prayers, 1875; The Penitential, 1882. He is the editor of the American reprint of Clark's Ante-Nicene Library, Buffalo, 1885—86, 8 vols. CRAFTS, Wilbur Fisk, B.D., Presbyterian; b. at Fryeburg, Me., Jan. 12, 1850; graduated at Wesleyan University, Middletown, Conn., 1880, and at the School of Theology, Boston (Mass.) University, 1872; was Methodist minister until 1880, his last pastorate in that denomination being Trinity, Chicago, Ill.; became pastor of the Lee Avenue Congregational Church, Brooklyn, N.Y., 1880; and pastor of the First Union Presbyterian Church of New-York City, 1883. He has paid particular attention to Sunday-school work, and conducted the "Sunday-school Parliament" in Thousand Island Park, 1876—77; spoke in many cities of Great Britain in connection with the centennial of Sunday schools (1880). He is a vice-president of the National Temperance Society. Besides numerous articles he has written Through the Eye to the Heart, New York, 1873; Childhood and the Textbook of the Age, Boston, 1875 (Mrs. Crafts joint author of both); the latter appeared in enlarged form as a subscription-book under the title, The Coming Man is the Present Child, Chicago, 1879; The Bible and the Sunday School, Toronto, 1876, Chicago, 1878; The Rescue of Child Soul, London, 1880: Plain Uses of the Blackboard, 1880, New York, 1881; Teachers' Edition of the Revised Version of the New Testament, New York, 1881; Talks to Boys and Girls about Jesus, 1881; Must the Old Testament go! Boston, 1883; Successful Men of To-day, Toronto, 1883; Memorable Men, 1885; Rhetoric made Racy, Chicago, 1884 (Prof. H. F. Fisk joint author); The Sabbath for Man,
CRAIG, Willis Green, D.D. (Centre College, 1873), Presbyterian; b. near Danville, Ky., Sept. 27, 1844; graduated at Centre College, Danville, 1851, studied at the Danville Theological Seminary until 1861; became pastor at Keokuk, Ia., 1862; professor of biblical and ecclesiastical history, of the Presbyterian Theological Seminary of the North-West, Chicago, Ill., 1882.

CRAIG, Michael John, D.D. (Syracuse University, N.Y., 1873), Methodist; b. at Schaffhausen, Switzerland, Feb. 6, 1835; emigrated to the United States of America, 1847; educated at the Ohio Wesleyan University, 1860; became pastor in Cincinnati, 0., 1860; in Nashville, Tenn., 1864; chaplain U.S.A., 1864; consul at Leipzig, 1867; attended lectures in theology and philosophy at Leipsic and Berlin, 1867-70; United States minister at Copenhagen, Denmark, 1870 (appointed by Gen. Grant, his brother-in-law); at Bern, Switzerland, 1881; professor of systematic theology, School of Theology, Boston University, 1885. He has published a large number of essays of an isogogical, exegetical, and biblicocritical character, in Methodist periodicals.

CRAIY, Benjamin Franklin, D.D. (Iowa Wesleyan University, 1858, Indiana State University, 1860), Methodist; b. in Jennings County, Ind., Dec. 12, 1821; educated at Pleasant Hill Academy, Cincinnati, 1849-51; admitted to the bar in Indiana, 1854; was successively pastor in Indiana Conference, 1845; president H党风aine University, Minn., 1857; superintendent of public instruction, Minnesota, 1861; chaplain in the army, 1862-65; editor Central Christian Advocate, St. Louis, Mo., 1864; presiding elder in Colorado, 1872; editor California Christian Advocate, San Francisco, 1875. He was in the campaign against the Sioux Indians after the massacre, 1862; in 1863 visited the soldiers in every hospital from Keokuk, Ia., to Memphis, Tenn.; was in every General Conference from 1856-1890. He has written addresses, etc.

CRAWFORD, Elijah Richardson, D.D. (Princeton, 1857), Methodist; b. in Philadelphia, 1826; pastor of various Methodist churches in Pennsylvania, Delaware, and New York, 1848-83; pastor of various Methodist churches in Pennsylvania, Delaware, and New York, 1848-83; editor of The Methodist, 1880-89; edited The Methodist, 1880-89; was professor of church history in Drew Methodist-Episcopal Theological Seminary, Madison, N.J. He published, with Dr. McClintock,

CROSBY, Howard, S.T.D. (Harvard, 1859), L.L.D. (Columbia College, 1872), Presbyterian; b. in New-York City, Feb. 27, 1826; graduated at the University of the City of New York, 1844; became professor of Greek in this institution, 1851; went in the same capacity to Rutgers College, New Brunswick, N.J., in 1859. He was president of the Young Men's Christian Association of the city, 1852-53; licenced by North Berkshire Association, Mass. (Congregational), 1859; received as licentiate by Classis of New Brunswick (Reformed Dutch), Oct. 16, 1860; dismissed to presbytery of New Brunswick, and by it ordained, April 10, 1861; was pastor of the First Presbyterian Church of New Brunswick, in connection with his professorship, 1861-63; since 1869 pastor of the Fourth-avenue Presbyterian Church, New-York City. He was described as one of the men of the New-York University, 1870-81; member of the American Bible Revision Committee, 1870-81; moderator of the General Assembly at Baltimore, Md., 1873; since 1877 he has been president of the Society for the Prevention of Crime, and takes an active part in temperance and other moral reforms in New-York City. Besides occasional pamphlets, articles, etc., he has written Lands of the Moslem (travels), New York, 1851; (Epitius Tyrannus, 1852; New-Testament Scholia, 1863; Social Hints for Young Christians, 1866; Bible Manual, 1870; Jesus, His Life and Work, 1871; Healthy Church, Vars Thoughts on the Decalogue, Philadelphia, 1873; Expository Notes on the Book of Joshua, New York, 1875; Nehemiah (in American Lange series), 1877; The Christian Preacher (Yale Lectures), 1880; True Humanity of Christ, 1880; Commentary on the New Testament, 1885.

CROSKERY, Thomas, D.D. (Derry and Belfast Presbyterians, 1883), Presbyterian; b. at Carrowdore, County Down, Ireland, May 26, 1830; graduated at Belfast College, 1848; became a minister, 1860 (served in various places); professor of logic and rhetoric in Magee College, Londonderry, 1873, and of systematic theology, 1879. He wrote Treatise on the Doctrines of the Plymouth Brethren, Belfast, 1880.
CURCI.

other Curci have distinguished themselves by the abundance of their writings. In 1850, he founded, in Naples, the Civiltà Cattolica, a religious and political review, which soon became the organ of the Society of Jesus, and of the Vatican. As the Review upheld the rights of the Pope over kings and emperors, it soon fell under the ban of Ferdinand II., the despot-king of Naples, and Father Curci was forced to remove it to Rome. But the Civiltà Cattolica still pursuing its course, Ferdinand urged upon Pope Pius IX. the necessity of stopping its publication; and as the Pope was reluctant to take this course, the King threatened to expel the Jesuits from his kingdom if his request was not complied with; whereupon the Review was suppressed, and Curci went to Bologna, but only for a year (1855-56), and on the death of the King (1859) he returned to Rome to continue his work. With the beginning of the national movement in 1850, Father Curci seemed to have somewhat changed his opinions, and to have taken a more liberal direction; and his associates continued to hold the old anti-national doctrines of the Church, he gradually separated himself from the Review, becoming more reconciled with the progress of the times, so far at least as it involved the reconciliation of the Church with the new Kingdom of Italy. He remains, however, entirely devoted to the interests of the Church; and even when he urges the reconciliation of the papacy with Italy, he does so more as a matter of political necessity than as a moral obligation.

The following are the works of Father Curci:

La questione romana nell'Assemblea francese, Rome, 1849; La demagogia italiana et il Papa, 1849; La natura e la grazia, 1865, 2 vols.; Lezioni esegìetiche e morali sopra i quattro Evangelì, dette in Firenze dal 1 Novembre 1873 al 29 Giugno 1874, Florence, 1874-75, 5 vols. [these lectures attracted a good deal of attention, for in them he expressed his progressive views, e.g., he urged the priests to take part in the elections]; Le virtù domestiche: il libro di Tobia esposto in lezioni, 1877; Il moderno dissidio tra la Chiesa e lo Stato, considerato per occasione di un fatto particolare ("The modern disension between Church and State, examined on the occurrence of a personal affair"), December, 1877 (it escaped being put upon the Index, was widely circulated in original and translation, e.g., in German, Vienna, 1878, and brought the author before the world as an enlightened priest); Il nuovo Testamento volgarizzato ed esposto in note esegìetiche e morali, Naples, 1878-80, 3 vols.; La Nuova Italia ed i vecchi zelanti ("The New Italy and the old zealots"), Florence, 1881, German trans., Leipzig, 1882, 2 vols. [in this work, promptly put upon the Index, he attempts to mediate between Church and State in Italy, and to re-organize the parliamentary parties]; Il santo volgarizzato dell'Ebreo ed esposto in note esegìetiche e morali, Rome, 1883; Il Vaticano Regno, torno superstite della Chiesa Cattolica, Florence, 1883; Lo scandalo del Vaticano Regno, 1884; Di un socialismo cristiano nella questione operaia e nel concerto selvaggio degli stati civilì, 1885.

[Advanced in the study of the Scriptures more than any Jesuit of his day, he still moves within the narrow limits of Catholic philosophy. His mind, logically trained, is more in sympathy with scholastic theology than with modern philosophy. Hence his writings, which are prolix and heavy in style, lack the strength, freshness, and breadth of truly scholarly compositions, and have neither artistic nor scholarly qualities. His biblical works have no originality, but are substantially only repetitions of mediæval notions; and his polemical books have only a personal interest, simply expressing a conscientious protest against old abuses in the Church, which neither in strength nor in influence can be compared with the protests of Arnaldo da Brescia, of Savonarola, and in more modern times, of Gioberti or Rosmini. Yet as an example of a noble self-sacrifice, renouncing the favors of a powerful association, and condemning himself to poverty, rather than bend his knee before the idol of vapid temporal authority, Father Curci deserves to be revered by all who hold in honor truth and independence. — V. B.]

CURRIE, George, D.D. (Cambridge, 1862), Church of England; b. near Peekskill, N.Y., Nov. 26, 1809; graduated from the Wesleyan University, 1837; M.A. 1841, B.D. 1850. He was elected fellow of his college, 1839; appointed lecturer, 1840; tutor, 1844; Whitehall preacher, 1845; preacher at the Charterhouse, 1849-71; Hulsean lecturer, 1851-52; Boyle lecturer, 1851; master of the Charterhouse, London, 1871, until his death; since 1872, prebendary of Brownwood in St. Paul's Cathedral; and since 1877, examining chaplain to the bishop of Rochester. He edited Tertullian's De Spectacula, de idolatria, et de corona militis, Cambridge, 1854; and prepared the commentary upon Ezekiel in the Bible (Speaker's Commentary) and that on Ecclesiastes and The Revelation in the S. P. C. K. Commentary.

CURRIER, Albert Henry, D.D. (Bowdoin College, 1883), Congregationalist; b. at Skowhegan, Me., Nov. 15, 1827; became principal of the Troy Conference Academy, 1849; was president of the Indiana Asbury University, 1854; became pastor of the Congregational churches of Ashland (1862) and Lynn, Mass. (1865), and professor of homiletics and pastoral theology in Oberlin Theological Seminary, Oberlin, O., 1868. He contributed to the successive volumes of the Monday Club, Germans upon the International Sunday-school Lessons (Boston), from 1876 to 1882, and articles to The Boston Review, 1865-67.

CURRY, Daniel, D.D. (Wesleyan University, 1852), LL.D. (Syracuse University, 1878), Methodist; b. near Pesekkill, N.Y., Nov. 26, 1809, graduated from the Wesleyan University, 1837; became principal of the Troy Conference Academy, West Point, N.Y., 1837; professor in the Georgia Female College at Macon, Ga., 1839; member of the Georgia Conference, and pastor at Athens, Savannah, and Columbus, 1841; in similar work in the New York Conference 1844; was president of the Indiana Asbury University, Greenscastle, Ind., 1854; member of New-York East Conference, 1857; was editor of the Christian Advocate, 1864-76; of the National Repository, 1876-80; pastor, 1880-84; since 1884 editor of the Metropolitan News, New York. He has written A Life of Wycliffe (New York, 1846); The Metropolitan City of America, 1852; Life Story of
CUYLER.


CURRY, Jabez Lamar Monroe, D.D. (Rochester University, 1871), LL.D. (Mercer University, 1867), Baptist; b. in Lincoln County, Ga., June 5, 1825; graduated from the University of Georgia, 1843, and the Harvard Law School, Mass., 1853; was representative in Alabama legislature, 1817-46, 1853–54, 1855–56; Buchanan elector, 1856; member of 35th and 36th United-States Congress, and of the Confederate Congress; president of Howard College, Alabama, 1866–68; professor of English and mental philosophy in Richmond College, Va., 1868–81; general agent of Peabody Education Fund, 1881–85. In October, 1885, he was appointed by President Cleveland, envoy extraordinary and minister plenipotentiary of the United States of America to Spain. He never has accepted a pastoral charge, although he has been ordained, and has preached frequently. He has issued numerous addresses on political, educational, literary, and religious topics; and one on the Evils of a Union of Church and State, before the General Conference of the Evangelical Alliance in New-York City, 1873 (cf. Proceedings, pp. 544 sqq.).

CURTIS, Edward Lewis, A.B., Presbyterian; b. at Ann Arbor, Mich., Oct. 13, 1853; graduated at Yale College, 1874, and at the Union Theological Seminary, New-York City, 1879; was appointed fellow of the seminary; spent two years in study abroad, chiefly at Berlin; in 1881 he was appointed instructor, and in 1884 associate professor of Old-Testament literature, in the Presbyterian Seminary of the North-West, Chicago, Ill.

CURTIS, Samuel Ives, Ph.D. (Leipzig, 1876), Lic. Theol. (hon., Berlin, 1878), D.D. (Iowa College, 1878, Amherst, 1881), Congregationalist; b. at Union, Conn., Feb. 5, 1844; graduated at Amherst College, 1867, and at Union Theological Seminary, New-York City, 1870; was pastor of the Alexander Mission, King Street, New York, connected with the Fifth-avenue Presbyterian Church, 1870–72; and of the American Chapel, Leipzig, 1874–78. In 1872 he went to Germany, studied nine months in Bonn (1872–73), and then at Leipzig (1873–78), and received private instruction from Prof. Franz Delitzsch (four years) and Dr. J. H. R. Biesenthal. From 1878–79 he was New-England professor of biblical literature in Chicago (Congregational) Theological Seminary, and since 1879 has been New-England professor of Old-Testament literature and interpretation. He is the translator of Bickell’s Outlines of Hebrew Grammar, Leipzig, 1877; and of Delitzsch’s Messianic Prophecies, Edinburgh, 1880, and Old-Testament History of Redemption, 1881; and author of The Name Machebee, Leipzig, 1878 (his doctor’s thesis); The Lexical Priest, Edinburgh, 1877; De Aaronitici sacerdotii auge theo Elaisthice origine, Leipzig, 1878 (his licentiate thesis); Ingersoll and Moses, Chicago, 1879; and of contributions to Current Discussions in Theology, 1883 sqq. and in periodicals. He is associate editor of the Bibliotheca Sacra.

CUYLER, Theodore Ledyard, D.D. (Princeton, 1866), Presbyterian; b. at Aurora, Cayuga County, N.Y., Jan. 10, 1822; graduated at the College of New Jersey, 1841, and at Princeton Theological Seminary, 1846; became stated supply at Burlington, N.J., 1846; pastor of the Third Presbyterian Church, Trenton, 1849; of the Market-street Reformed Church, New-York City, 1853; and of the Lafayette-avenue Presbyterian Church, Brooklyn, N.Y., 1860. His church reported in 1885 a membership of 2,012. He has contributed 2,700 articles to leading religious papers of America and Europe, and been active in temperance work. He is the author of Stray Arrows, New York, 1852, new ed. 1860; The Cedar Christian, 1858, new ed. 1881; The Empty Crib: A Memorial, 1868; Heart Life, 1871; Thought Hives, 1872; Pointed Papers for the Christian Life, 1879; From the Nile to Norway, 1881; God’s Light on Dark Clouds, 1882; Wayside Springs from the Fountain of Life, 1883; Right to the Point, 1884; Lafayette-avenue Church, 1885 (exercises connected with the celebration of the 25th anniversary of his pastorate, April 6 and 8, 1888).
DABNEY, Robert Lewis, D.D. (Hampden-Sidney College, 1853), LL.D. (do., 1872), Presbyterian (Southern); b. in Louisa County, Va., March 5, 1820; after studying in Hampden-Sidney College, Va., to the beginning of senior year, he entered the University of Virginia, Charlottesville, took the whole M.A. course, then the full theological course in Union Theological Seminary, Va., and graduated in 1840; became missionary in Virginia, 1846; pastor of Tinkling-Spring Church, Augusta County, Va., 1847; professor of church history in the Union Theological Seminary, Va., 1853, and of theology in the same institution, 1859; professor of philosophy, mental, moral, and political, in the State University of Texas, Austin, 1883 (his health requiring a milder climate). From 1858 till 1874 he was co-pastor of the Hampden-Sidney College Church. In 1880 he was a chaplain in the Confederate army, with the Virginia troops; in 1862, chief of staff of the Second Corps under Gen. T. J. Jackson. In 1870 he was moderator of the Southern General Assembly. He has published Memoir of Dr. F. S. Sampson, Richmond, 1854: Life of Gen. Thomas J. Jackson, New York, 1860; Defence of Christianity and the State, 1867; Treatise on Sacred Rhetoric, Richmond, 1870, 3d ed. 1881; Sensualistic Philosophy of the Nineteenth Century examined, New York, 1873; Theology, Dogmatic and Polemic, Richmond, 1874, 3d ed. 1885.

DALE, Robert William, D.D. (Yale, 1877), LL.D. (Glasgow, 1883), Congregationalist; b. in London, Dec. 1, 1829; educated at Spring Hill College, Birmingham (1847-53), graduated M.A. (with gold medal) at the University of London, 1853; and in June of that year was ordained and installed as co-pastor with John Angell James of the Carr's-lane (Congregational) Church, Birmingham, and since Mr. James's death in 1859 sole pastor. In 1880 he was chairman of the Congregational Union of England and Wales. In 1877 he was lecturer at Yale Seminary on the Lyman Beecher foundation. He is governor of King Edward VI.'s School, Birmingham, on appointment of the Senate of the University of London. He takes an active part in religious, political (radical), and educational matters. As for his theology, he is in "general agreement with evangelical theologians, but claims freedom in relation to inspiration of the Scriptures, and differs widely from the traditional evangelical school in principles of criticism and exegesis." His views are most fully set forth in his Epistle to the Ephesians. He "assigns a fundamental position to the relations of the human race to the Eternal Son of God, in whom the race was created. Only by the free consent of the individual man to God's eternal election of him in Christ can he actually realize union with God and the possession of eternal life. The potency of immortality is in the race, and all men survive death and will be judged; but that only those who consent to find the root of their life in Christ will live forever: the rest of the race will sooner or later cease to exist." Besides many articles of importance, addresses separately published, and an edition of Reuss's History of Christian Theology in the Apostolic Age (translated by Annie Harwood, London, 1872-74, 2 vols.), he has issued Life and Letters of the Rev. J. A. James, London, 1861, 5th ed. 1862; The Jewish Temple and the Christian Church, 1865, 7th ed. 1886; Discourses delivered on Special Occasions, 1866; Week-day Sermons, 1867, 4th ed. 1883; The Ten Commandments, 1871, 5th ed. 1885; Protestantism: its Ultimate Principles, 1874, 2d ed. 1875; The Atonement (the Congregational Union lecture for 1875), 1875, 9th ed. 1883 (German trans. from 7th ed., Goth, 1880, also French trans. and New-York reprint); Nine Lectures on Preaching (Lyman Beecher lectures, referred to above), 1877, 5th ed. 1880; The Evangelical Revival, and other Sermons, 1880, 2d ed. 1881; Epistle to the Ephesians: its Doctrine and Ethics, 1882, 3d ed. 1884; The Laws of Christ for Common Life, 1884, 2d ed. 1885; Manual of Congregational Principles, 1884. He edited The English Hymn-book, Birmingham, 1873, containing 1,280 hymns. For a time he was joint editor of The Eclectic Review, and for seven years sole editor of The Congregationalist.

DALES, John Blakely, D.D. (Franklin College, O., 1853), United Presbyterian; b. at Kortright, Delaware County, N.Y., Aug. 6, 1815; graduated at Union College, Schenectady, N.Y., 1836, and at the Associate Reformed Presbyterian Theological Seminary, Newburgh, N.Y., 1839; has been pastor of the First Associate Reformed (now Second United) Presbyterian Church, Philadelphia, Penn., since June 4, 1840, and held the following positions: editor in part of Christian Instructor (1840-79); professor of church history and pastoral theology in Newburgh Theological Seminary (1857-76); moderator of the General Assembly (1867); recording secretary of the Presbyterian Historical Society (Philadelphia) since 1851; corresponding secretary of the Board of Foreign Missions of the United Presbyterian Church, since its organization in 1858; stated clerk of the United Presbyterian Synod of New York since 1863. He is the author of Roman Catholicism, Philadelphia, 1842; Introduction to Lectures on Odd Fellowship, 1851; The Dangers and Duties of Young Men, 1857; History of the Associate Reformed Church and its Missions in the Church Memorials, Xenia, O., 1859; A Memorial Discourse on the fortieth anniversary of his pastorate, Philadelphia, 1882; a Church Manual, 1884.

DALTON, Hermann, D.D. (Kon., Marburg, 1888), German Reformed; b. at Offenbach, near Frankfurt-am-Main, Aug. 20, 1863 (his father was an Englishman); studied at the universities of Marburg, Berlin, and Heidelberg, 1853-56; has been since 1858 pastor of the German Reformed Church in St. Petersburg, Russia, and member of the ecclesiastical council of the Reformed Church.
in Russia; since 1876 founder and chairman of the evangelical city mission. He has published, besides minor works, Nathanael, Vorträge über das Christentum, St. Petersburg, 1861, 3d ed. 1886; Geschichte der reformirten Kirche in Russland, Gotha, 1865; Das Gebet des Herrn in den Sprachen Russlands, Linguistische Studie mit Text in 108 Sprachen, St. Petersburg, 1870; Immannuel, Heidelberger Katechismus als Bekenntniss- u. Erbauungsbuch, der evangel. Gemeinde erklärt und ans Herz gelegt, Wiesbaden, 1870, 2d ed. 1883 (translated into Dutch); Reisebilder aus dem Orient, St. Petersburg, 1871; Die evangelische Bezügung in Spanien, Wiesbaden, 1872 (translated into Dutch); Johannes Gassner, Berlin, 1874, 2d ed. 1876 (translated into Dutch); Reisebilder aus London und Holland, Wiesbaden, 1875; Johannes von Muralt, 1876; Die evangelischen Strömungen in der russischen Kirche der Gegenwart, Heilbronn, 1881 (translated into Dutch, French, and English); Johannes a Luno, Gotha, 1881 (translated into Dutch and English); Reisebilder aus Griechenland und Kleinasiien, Randzeichnungen zu einigen Stellen des Neuen Testaments, Bremen, 1884; Fürerienreise eines evangelischen Predigers, 1885 (with an account of the Royal Academical Institution, Belfast, containing the course in 1832. From 1833 to 1841, when he resigned, he was professor of biblical criticism at Belfast to the Presbyterian body called the General Synod of Ulster. In 1842 he became professor of biblical literature and ecclesiastical history in the Lancaster Independent College at Manchester. In 1857 he resigned this position in consequence of an adverse vote of the managing committee, apparently founded upon the view of inspiration expressed in the second volume of the tenth edition of Horne's Introduction (see below). Dr. Davidson enjoyed the friendship of Tholuck, Hofstedt, Roediger, Erdmann, Bleek, Lucke, Gieseler, Neander, Ewald, Tischendorf, and other distinguished German theologians. His own theological standpoint is rationalistic. His biblical scholarship is evinced by the following works: (1) Lectures on Biblical Criticism, Edinburgh, 1839; (2) Sacred Hermeneutics, 1843; (3) Gieseler's Compendium of Ecclesiastical History, translated from the German, 1846-47, 2 vols.; (4) Ecclesiastical Polity of the New Testament, London, 1848, 2d ed. 1854; (5) Introduction to the New Testament, 1848, 1850, 1851, 5 vols.; (6) A Treatise on Biblical Criticism (superseding No. 1), Edinburgh, 1832, 2 vols.; (7) The Hebrew Text of the Old Testament revised from Critical Sources, London, 1855; The Text of the Old Testament considered; with a Treatise on Sacred Interpretation, and a brief Introduction to the Old Testament Books and the Apocrypha (forming vol. 2 of the tenth edition of Horne's Introduction), 1856, 2d ed. 1859; (9) An Introduction to the Old Testament, critical, historical, and theological, 1862-63, 3 vols.; (10) Fürst's Hebrew and Chaldee Lexicon, translated from the German, 1863, 4th ed. 1871; (11) An Introduction to the New Testament (superseding No. 5), 1868, 2 vols., 2d ed. 1882; (12) On Fresh Revision of the Enthusiasts, 1873; (13) The New Testament, translated from the Critical Text of von Tischendorf, with an Introduc-
tion on the Criticism, Traculusion, and Interpretation of the Book, 1875, 2d ed. 1876; (14) The Canon of the Bible, 1876, 3d ed. 1880; (15) The Doctrine of Last Things contained in the New Testament, compared with the Notions of the Jews and the Statements of the Church Creeds, 1885.

DAVIES, John Llewelyn, Church of England; b. at Chichester, Feb. 26, 1826; educated at Trinity College, Cambridge; graduated B.A. (senior optime and fifth in first-class classical tripos) 1848, M.A. 1851; elected fellow of his college in 1850; was ordained deacon 1851, priest 1852; from 1853 till 1856, incumbent of St. Mark’s, Whitechapel, and since has been rector of Christ Church, Marylebone, London. In 1881 he was appointed a chaplain in ordinary to the Queen, and select preacher at Oxford, and the next year rural dean of St. Marylebone. He was a contributor to Smith’s Dictionary of the Bible, and to Smith and Wace’s Dictionary of Christian Biography. Besides five volumes of sermons, he has published (with Rev. D. J. Vaughan) a translation of Plato’s Republic, London, 3d ed. 1866; The Epistles to the Ephesians, Colossians, and Philemon, with Introduction and Notes, and an Essay on the Traces of Foreign Elements in the Theology of these Epistles, London, 1866, 2d ed. 1884; Theology and Morality, 1873; Social Questions from the Point of View of Christian Theology, 1885.

DAVIS, Peter Selbert, D.D. (Franklin and Marshall College, Penn., 1874), Reformed (German); b. at Funkstown, Md., March 21, 1829; graduated at Marshall College, Mercersburg, 1849; studied in Mercersburg Seminary, and at Princeton; became pastor at Winchester, Va., 1853; teacher at Mount Washington College, 1857; pastor at Norristown, Penn., 1858, and at Chambersburg, Penn., 1864; editor of The Messenger (official organ of the Reformed Church), Philadelphia, 1875. He is the author of The Young Parson, Philadelphia, 1862, 7th ed. 1885, and of review and magazine articles.

DAWSON, Sir John William, G.H.Q. (i.e., Companion of the Order of St. Michael and St. George), M.A. (London, 1875), LL.D. (McGill 1857, and Edinburgh 1884), F.R.S. (1862), F.G.S. (1854), etc., Presbyterian layman; b. at Picton, Nova Scotia, Oct. 13, 1820; studied at the College of Picton, and at the University of Edinburgh, finishing in 1846; became superintendent of education for Nova Scotia, 1851; principal, and professor of geology, McGill University, 1855. In 1881 he received the Lyell medal of the Geological Society of London for eminent geological discoveries; in 1882 was the first president of the Royal Society of Canada; in 1888, president of the American Association; in 1883 travelled in Egypt and Syria; in 1884 was knighted; in 1885 was president-elect of the British Association for 1886. He became correspondent of the Philadelphia Academy of Natural Sciences, 1846; fellow of Boston Academy Arts and Sciences 1860, of Philadelphia American Philosophical Society 1882; honorary member of the American Geographical Society 1887, and of the New-York Academy of Sciences 1876. He is the author of Acadian Geology, London, 1855, 3d ed. 1868; Archæa, or Studies of Creation in the Bible, 1860; Story of the Earth and Man, 1873; Nature and the Bible (Morse lectures before Union Theological Seminary, New-York City), 1875; Dawn of Life, 1875; Origin of the World, 1877, 4th ed. 1880; Fossil Man, 1880; Chain of Life in Geological Time, 1883; Egypt and Syria, Physical Features in Relation to the Bible, 1885; besides many scientific memoirs in proceedings of societies, etc.

DAY, George Edward, D.D. (Marietta College, 1850), Congregationalist; b. at Pittsfield, Mass., March 19, 1815; graduated at Yale College 1833; was instructor two years in the New-York Institution for the Deaf and Dumb; graduated at the Yale Divinity School 1838, in which he was assistant instructor in sacred literature from 1838 to 1840. For the next ten years he was a Congregational pastor, first in Marlborough, and then Northampton, Mass. From 1851 to 1866 he was professor of biblical literature in Lane (Presbyterian) Theological Seminary, Cincinnati, O.; and since then has been professor of the Hebrew language and biblical theology in the Yale Divinity School (Congregational), New Haven, Conn.; was secretary, from its organization, of the American Bible Revision Committee, in which he served as a member of the Old-Testament Company. He published two extended reports of his personal examination of the condition of deaf-mute instruction in Europe, especially in regard to mechanical articulation, 1845 and 1861; established and edited The Theological Eclectic, a repertory of foreign theological literature, 1863–70, for which he translated from the Dutch, and also published separately, Van Oosterzee’s Biblical Theology of the New Testament, 1871. He also translated, with additions, Van Oosterzee on Titus, for Dr. Schaff’s edition of Lange’s Commentary, New York; and edited the American issue of Oehler’s Biblical Theology of the Old Testament, with an introduction and additional notes, 1883.

DAY, Right Rev. Maurice Fitzgerald, D.D. (Trinity College, Dublin, 1867), Lord Bishop of Cashel, Emily, Waterford, and Lismore, Church of Ireland; b. at Killullah, County Kerry, Ireland, in the year 1816; educated at Trinity College, Dublin; graduated B.A. 1838, M.A. 1855, B.D. 1857; was vicar of St. Matthias, Dublin, 1843–48; dean of Limerick, 1868–72; prebendary of Glauskeel in Cashel Cathedral since 1872; consecrated bishop, 1872. He is the author of The Gospel at Philippi: Sermons preached in St. Matthias Church, Dublin, 1865, 3d ed. 1876; The Church: Sermons preached in Limerick Cathedral, 1870.

DEANE, Henry, Church of England; b. at Gillingham, Dorset, July 27, 1838; was scholar of Winchester College, 1851; fellow of St. John’s College, Oxford, 1856; graduated B.A. (first-class mathematics) 1860, M.A. 1864, B.D. 1869; was ordained deacon 1869, priest 1870; was curate of St. Thomas, Salisbury, 1863–67; of St. Giles, Oxford, 1867–74; mathematical public examiner at Oxford 1888–90, theological 1873–74; senior proctor of the university, 1870–71; vicar of St. Giles, Oxford, since 1874; since 1874 has been assistant lecturer to the regius professor of Hebrew; has been examiner in the law, since 1876, at Trinity College, Dublin; and since 1885, examiner in theology at the University of Durham. He is a fellow of the Society of Antiquaries. He edited the third book of Irenæus, Oxford, 1874; contribu-

DE COSTA, Benjamin Franklin, D.D. (William and Mary College, 1881), Episcopal; b. at Charlestown, Mass., July 10, 1831; graduated at Wibraham Seminary and Biblical Institute, Concord, N.H. (now part of Boston University), 1855; studied and travelled three years on the Continent; was rector in Massachusetts; chaplain of the 5th and 18th Mass. Vol. Infantry, 1861–62; became rector of St. John Evangelist's, New York City, 1880. He edited *The Christian Times*, 1863, and *The Magazine of American History*, 1882–83, both published in New-York City. He was first secretary of the Church Temperance Society, 1881; inaugurated the White Cross movement, 1884; and belongs to many learned societies at home and abroad. He is a quite voluminous author, mostly in American history. Among his publications in book form may be mentioned *Pre-Columbian Discovery of America by the Northmen*, Albany, 1889; *The Mound Site*, New York, 1870; *The Rector* (a novel under name of *de plume* of William Hickling), 1873; edited *White's Memoirs of the Protestant-Episcopal Church*, 1881; contributed to Bishop Perry's *History of the American Episcopal Church* 1857–1883, Boston, 1885, 2 vols.; and to *The Narrative and Critical History of America*, 1886, 2d ed. 1890.

DEEMS, Charles Force, D.D. (Randolph-Macon College, Ashland, Va., 1850), LL.D. (University of North Carolina, Chapel Hill, 1877); b. at Baltimore, Md., Dec. 4, 1820; graduated from Dickinson College, Carlisle, Penn., 1839; entered the ministry of the Methodist Church (South); was general agent of the American Bible Society in Europe, 1849–41; professor of logic and rhetoric in the University of North Carolina, 1842–45; and of chemistry in Randolph-Macon College, Va., 1845–46; president of Greensborough Female College, 1850–55; and since 1868 pastor of the Church of the Strangers, an Independent congregation, in New-York City. He edited *The Southern Methodist-Episcopal Pulpit* from 1846–51, and *The Annals of Southern Methodism*, 1849–52; *The Sunday Magazine*, published by Frank Leslie, 1876–79; and since 1883 *Christian Thought*, the organ of the American Institute of Christian Philosophy, of which he was principal founder, and has been from the beginning (1881) president. He has published *Triumph of Peace*, and other Poems, New York, 1840; *Life of Adam Clarke*, LL.D., 1840; *Devotional Melodies*, Raleigh, N.C., 1842; *Twelve College Sermons*, Philadelphia, 1844; *The Home Altar*, New York, 1850, 3d ed. 1881; *What Now? New York, 1853; Hymns for all Christians*, 1869, new ed. 1881; *Forty Sermons preached in the Church of the Strangers*, 1871; *Jesus*, 1872, new ed. (with title, *The Light of the Nations*), 1880; *Weights and Wings*, 1872, new ed. 1878; *Sermons*, 1885.

DE HOOP SCHEFFER.—See HOOP SCHEFFER.

DELTZSCH, Franz, D.D., German Lutheran theologian; b. at Leipzig, Feb. 23, 1813 (of Hebrew descent); studied there, took degree of Ph.D., and became privat-dozent; went thence as ordinary professor to Rostock 1846, thence to Erlangen 1850, and back to Leipzig in 1867, and has since been of that faculty. By reason of his prominent attainments in biblical and post-biblical Hebrew, he has been styled "the Christian Talmudist." His writings are of great value, especially his commentaries. — *Der Prophet Habakuk*, Leipzig, 1843; in the Keil and Delitzsch series, Job, 1864, 2d ed. 1876 (English trans., Edinburgh, 1866, 2 vols.); *Die Psalmen*, 1869, 3d ed. 1874 (English trans. 1871, 3 vols.); *Das Salomonische Spruchbuch*, 1878 (English trans. 1875, 2 vols.); *Hosea* and *Kohah*, 1875 (English trans. 1877); *Jesaja*, 1866, 3d ed. 1879 (English trans. 1867, 2 vols.); independently, *Genesis*, 1852, 4th ed. 1872; *Hebrews*, 1857 (English trans. 1870, 2 vols.). His other publications include *Zur Gesch. d. jüd. Poesie u. Abschluss d. A. B. bis auf die neueste Zeit*, 1839; *Jesurun sine prophetenin in Concordianus V. T. a Fuerstia*, Grimma, 1838; *Anekdoten zur Geschichte der mittelalterlichen Scholastik unter Juden und Moslemen*, Leipzig, 1841; *Das Sacrament des wahren Leibes und Blutes Jesu Christi*, Dresden, 1844, 7th ed. Leipzig, 1886; *Die biblisch-prophetische Theologie*, Leipzig, 1843; *Vier Bücher von der Kirche und der Leviten* (English trans., Leipzig, 1877); *Was D. Aug. Rahbing beschworen hat and he dessen will, 1883 (2d ed. same year); Schachmacht, den Blutliingen Mohlinga. Justus entbitten, Irlang, 1847. He has issued with S. Baer, he has issued revised Hebrew texts of Genesis, Ezra, Nehemia, Psalms, Proverbs, Isaiah, Ezekiel, Daniel, and the minor
prophets. Dr. Delitzsch's excellent translation of the entire New Testament into Hebrew (1877, 4th ed. 1882) is circulated by the British and Foreign Bible Society. See art. CERTIUS, p. 47. His son is

DELITZSCH, Friedrich, Ph.D. (Leipzig); b. at Erlangen, Sept. 3, 1850; became professor of Assyriology at Leipzig, 1877. He is the author of Assyrische Studien, Leipzig, 1874; Assyrische Lexicentücks, 1878; Wo lag das Paradies? 1881; The Hebrew Language viewed in the Light of Assyrian Research, London, 1883; Die Sprache der Kasser, 1884; Studien über indo-germanisch-semitsche Würzeln und verwandtheit, 1884.

DEMAREST, David D., D.D. (College of New Jersey, 1857), Reformed (Dutch); b. in Harrington township, Bergen County, N.J., July 30, 1819; graduated from Rutgers College, New Brunswick, N.J., 1837, and from the Reformed Dutch Theological Seminary there, 1840; became pastor of the Reformed Dutch Church of Flatbush, Ulster County, N.Y., 1841; (the second) of New Brunswick, N.J., 1843; of Hudson, N.Y., 1852; professor of pastoral theology and sacred rhetoric in the Theological Seminary of New Brunswick, 1855. He has published, besides occasional addresses, History and Characteristics of the Reformed Dutch Church, New York, 1856, 3d ed. n. d.; Practical Catechetics, 1882.

DEMAREST, John Terheun, D.D. (Rutgers College, N.J., 1851), Reformed (Dutch); b. at Teaneck, near Hackensack, N.J., Feb. 20, 1813; graduated from Rutgers College 1846, and at the New Brunswick Theological Seminary 1853; was pastor at New Prospect, N.Y., 1853-49, 1869-71, 1873-85 (emeritus, April 21, 1885); at Minsi-tink, N.J., 1850-52; at Passack, N.J., 1854-67; principal of Harrisburg Academy, 1852-54. He is a Calvinistic presbyterian. He has written Exposition of the Efficient Cause of Regeneration, the Duty and Danger of Negliging the Church's Calling, and the Doctrine of Election, New Brunswick, N.J., 1842; Translation and Exposition of the First Epistle of Peter, New York, 1851; Commentary on the Second Epistle of Peter, 1862; (with W. R. Gordon) Christocracy, or Essays on the Consecration and Kingdom of Christ, with Answers to the Principal Objections of Post-Millarians, 1867, 2d ed. 1878; A Commentary on the Catholic Epistles, 1879.

DENIO, Francis Brigham, Congregationalist; b. at Enosburg, Franklin County, Vt., May 4, 1848; graduated at Middlebury College, Vt., 1871, and at Andover Theological Seminary, 1875; became instructor in New Testament Greek in Bangor Theological Seminary, Me., 1876, and professor of Old Testament language and literature in the same institution, 1882.

DENISON, Ven. George Anthony, archdeacon of Taunton, Church of England; b. at Ossington, Nottinghamshire, Eng., Dec. 11, 1855; educated at Christ Church, Oxford; graduated B.A. (first class in classics) 1882; M.A., fellow of Oriel, and Latin essayist (University prize), 1828; English essayist (d.), 1829; was ordained deacon and priest, 1832; from 1832 till 1838 was curate to the bishop of Oxford; in the latter year he resigned his living because of Broadwine, Dorset, and so remained until 1845, when he became vicar of East Brent, and also examining chaplain to the bishop of Bath and Wells, who in 1851 made him archdeacon of Taunton, and these two positions he held ever since. The archdeacon is an "English Catholic," or, as such are commonly called, an "ultra High Churchman." From 1839 to 1870 he was prominent as a Church champion in the school controversy as between the Church of England and the civil power, which resulted in the Elementary Education Act, the final and decisive victory of the latter; was from 1854 to 1858 publicly prosecuted for maintaining the real presence, but the prosecution ultimately failed. His publications consist of a large number of pamphlets, sermons, charges, letters, etc., and the following volumes: Proceedings against the Archdeacon of Taunton, London, 1854, 1855, 1856; Defence of the Archdeacon of Taunton, 1856; Final Paper put in in Defence, October, 1856; Church Rate a National Trust, 1861; Notes of my Life, 1865-78, 1878, 3d ed. 1879. He translated from the manuscript in the British Museum Saravia on the Holy Eucharist, 1855.

DENTON, William, Church of England; b. at Carisbrook, Isle of Wight, March 1, 1815; educated at Worcester College, Oxford; graduated B.A. 1844, M.A. 1848; was ordained deacon 1844, priest 1845; curate from 1844-50, and since 1850 vicar of St. Bartholomews, Carisbrook, London. His writings upon the condition of the Christian people of Servia and Montenegro, the results of personal investigations, won him the recognition of the Servian king, who gave him the grand cross of the Order of St. Saba (Servia), and cross of the Saviour of Takova (Servia). He has published Commentary on the Sunday and Saints'-Day Gospels in the Communion Office, London, 1861-63, 3 vols., 3d ed. 1875-80; Servia and the Servians, 1862; The Christians under Mussulman Rule, 1863, 3d ed. 1877; Commentary on the Lord's Prayer, 1881; Commentary on the Sunday and Saints'-Day Prayers in the Communion Office, 1870—71, 2 vols., 2d ed. 1873-77; Commentary on the Acts of the Apostles, 1874-76, 2 vols.; Montenegro: its People and their History, 1877; Records of St. Giles's, Cripplegate, 1883; The Antient Church in Egypt, 1883.

DE PUY, William Harrison, D.D. (Union College, Schenectady, N.Y., 1889), LL.D. (Mount Union College, Ohio, 1884), Methodist; b. at Penn Yan, N.Y., Oct. 31, 1821; graduated at Genesee College, Lima, N.Y.; taught in several institutions; was professor of mathematics and natural philosophy in Genesee Wesleyan Seminary 1851-55, being before and after a pastor; was associate editor of The Christian Advocate, New York, 1865-84. He edits The Methodist Year Book, and has published Thirteen Years and Beyond, or Experiences of the Aged, New York, 1872; and the valuable Methodist Centennial Year Book, 1873-1884, 1894. He is also the author of Home and Health and Home Economics, 1880 (170,000 copies sold up to 1886); editor of The People's Cyclopedia of Universal Knowledge, 3 vols., super royal 8vo, 1882 (100,000 sets sold up to 1886) and The People's Atlas of the World, 1886.

DE SCHWEINITZ. See SCHWEINITZ.

DEUTSCH, Samuel Martin, Lic. THEO. (Jena, 1866), United Evangelical; b. at Warsaw, Feb. 19, 1837; studied at Erlangen 1854-56, Rostock
DEWITT, John, D.D. (Princeton, 1877), Presbyterian; b. at Harrisburg, Penn., Oct. 10, 1842; graduated at the College of New Jersey, 1861; at Princeton and Union Theological Seminary, 1861-65; became pastor of Presbyterian Central Church, Boston, 1869; of Tenth Presbyterian, Cincinnati, 1882. He is the author of Sermons on the Christian Life, New York, 1885.

DEWITT, John, D.D. (Iowa College, 1865), S.T.D. (Yale, 1880), Congregationalist; b. at Plymouth, Mass., Aug. 13, 1821; graduated at Yale College 1840, and at Andover Theological School; at the College of New Jersey, 1861; studied at Princeton and Union Theological Seminaries, 1861-65; became pastor of Presbyterian Church, Irvington, N.Y., 1865; of Congregational Central Church, Boston, 1869; of Tenth Presbyterian Church, Philadelphia, 1876; professor of church history in Lane Theological Seminary (Presbyterian), Cincinnati, O., 1882. He is the author of "Sermone on the Christian Life," New York, 1885.

DICKSON, William Purdle, D.D. (St. Andrew's, 1865), LL.D. (Edinburgh, 1885), Church of Scotland; b. at Pettinan Manse, Lanarkshire, Scotland, Oct. 22, 1823; graduated at the University of St. Andrew's, 1851; became minister of the parish of Cameron, Fife, 1851; professor in the University of Glasgow, of biblical criticism 1863, and of divinity 1873. Since 1874 he has been convener of the Education Committee of the Church of Scotland, having charge of the training colleges in Edinburgh, Glasgow, and Aberdeen; and since 1866 the curator of the university library of Glasgow, and hence superintendent of the preparation of the new printed catalogue, of which the alphabetic form was completed in 1885, in twenty volumes, and of the seventeen volumes of the subject catalogue already issued. Besides various articles in Fairbairn's "Imperial Bible Dictionary," Smith's "Dictionary of Christian Biography," "The Academy," "The Expositor," etc., he has published a translation of Momsen's "History of Rome," London, 1862-66, 4 vols., revised ed. 1868; and of Meyer's "Commentary on the New Testament," Edinburgh, 1873-80, 10 vols. (of which ten were revised by him throughout); "St. Paul's Use of the Terms Flesh and Spirit" (fairly lecture for 1853), Glasgow, 1883.

Dike, Samuel Fuller, D.D. (Bowdoin, 1872), Swedenborgian; b. at North Bridgewater (now Brockton), Mass., March 17, 1815; graduated at Brown University, Rhode Island, 1838; has been pastor of the Society of the New Jerusalem, Bath, Me., since 1840; is teacher of church history in the Theological School of the General Convention of the New Church, Boston, and has always taken a prominent part in Maine educational interests. He has published Doctrine of the Lord in the Primitive Christian Church, Boston, 1870, and various occasional and fugitive pieces.

Dike, Samuel Warren, Congregationalist; b. at Thompson, Conn., Feb. 13, 1839; graduated at Williams College 1863, and at Andover 1866; was pastor of the Congregational churches at West Randolph (1868-77) and at Royalton, Vt. (1889-93); since 1891 secretary first of the New- England, and 1899 to the General Theological Reform League. He lectured at Andover Theological Seminary in 1885, upon the family and social problems. He is the author of Some Aspects of the Divorce Question, in The Andover Review, 1884- 85; The Family in the History of Christianity, N. Y., 1885; and in charge of the department of "Sociological Notes" in the Andover Review, 1896, sqq.

Dillmann, Christian Friedrich, August, Ph.D. (Tübingen, 1846), D.D. (Heidelberg, 1862), Evangelical Lutheran; b. at Illingen, Württemberg, April 25, 1823; studied in the seminary at Schon- thal, 1836-40; at Tübingen, 1840-45; was assistant pastor at Sersheim, Württemberg, 1845-46; travelled and studied, especially in the philosophical faculties at Paris, London, and Oxford, 1846-48; became repetent (i.e., tutor for three years) at Tübingen, 1849; privat-dozent for the Old Testament exegesis in the theological faculty, 1852; professor extraordinary of theology, 1853; professor of the Oriental languages in the philosophical faculty at Kiel, 1854; professor of theology at Giessen, 1864; and at Berlin, 1869. He has published Catalogus codicum orientalium MSS. qui in Museo Britannico asservantur. P. III. Codices Æthiopici amplectens, London, 1847; Catalogus codicum manusciptorum Bibliothecæ Bodleianæ Oxoniensis. P. VII. Codices Æthiopici, digestis A. Dillmann, Oxford, 1848; Liber Henochi, Æthiopicus, Leipzig, 1851; Das Buch Henoch übersetzt u. erklärt, 1853; Das christliche Ablassbucheck des Morgenlandes, aus den Æthiopischen übersetzt (reprinted from Ewald's Jahrbücher), 1858; Biblia Veternis Testamenti Æthi- topica, Tomus I. Octateuchus. Fasc. 1, Genesis, Ezodum, Lcuiticm (1853). Fasc. 2, Numeros et Deuteronomium (1854). Fasc. 3, Josua, Judicium et Ruth (1855). Tomus II. Fasc. 1 et 2, Libri Regum (1861 and 1871); Grammatik der Æthiopi- schen Sprache, 1857; Liber Jubilæorum, Æthiopicus, 1859; Lexicon linguæ Æthiopicus, 1863; Christo- mathia Æthiopica cum glossario, 1866; Erklärung des B. Hiob (1899), Genesis (1875, 3d ed. 1886), Ezodus u. Leviticus (1890), and Numeri, Deute- ronomium u. Josua (1866),—these commentaries are all in the Kurzgefassten exegetischen Handbuch series; Ascensio Isaia, Æthiopica et Latine, 1877; Verzeichniss d. abessinischen Hilschr. d. k. Bibliothek zu Berlin, Berlin, 1878; Verhandlungen des V. ten internationalen Orientalistenten Congresses in Berlin, 1881; Das Buch der Jubiläen oder die kleine Gene- sis, aus dem Æthiopischen übersetzt (in Ewald's Jahr- bücher der bibl. Wissenschaft, Göttingen, 1849-51); numerous articles, academical addresses, etc.

Dittrich, Franz, D.D. (Munich, 1865), Roman Catholic; b. at Thegsten near Heilsberg, East Prussia, Jan. 26, 1839; studied philosophy and theology at Braunsberg; became priest, 1863; continued his theological studies at Rome and Munich; became privat-dozent at Braunsberg 1866, professor extraordinary 1868, ordinary professor of theology 1873. He is the author of Dionysius der Grosse von Alexandrien, Freiburg-im-Breisgau, 1867.

Dix, Morgan, S.T.D. (Columbia, 1862), D.C.L. (University of the South, 1885), Episcopalian; b. in New York City, Nov. 1, 1827; graduated at Columbia College, N.Y., 1848, and at the General Theological Seminary, 1852; became assistant minister of St. Mark's Church, Philadelphia, 1855, and of Trinity Church, New York, 1855; assistant rector of the Trinity Church, 1856, and rector, 1859. He is president of the Standing Committee of the Diocese of New York; deputy to General Con- vention; trustee (ex officio) of Sailors' Snug Harbor, and of Leake and Watts Orphan House, and president of the board; trustee of General Theo- logical Seminary (and chairman of Standing Committee) of Columbia College, of the Society.
for promoting Religion and Learning, of House of
Mercy, Church Orphan Home, Home for In-
curables, St. Stephen's College (Amandale, N.Y.),
Hobart College (Geneva, N.Y.), Corporation for
Relief of Widows and Orphans of Clergymen,
Home for Old Men and Aged Couples; vice-presi-
dent of N. Y. P. E. Public School; executor of
three estates and two private trusts, etc. He has
published, besides many single sermons, lectures,
and articles, Manual of the Christian Life, New
York, 1860, new ed. (1867), Manual of the
Christian Woman, and her Training to fulfil it,
Hamilton, N.Y., 1853, 2d ed. 1855; Second
Peek Prize Essay on the Maintenance of the
Church of England as an Established Church,
1879; Life of James Dixon, D.D. (his father),
Wesleyan Minister, 1874; History of the Church
of England from the Abolition of the Roman Jurisdic-
1880, vol. iii. (1349-53) 1888; Mano, a Poetical
History, 1883; Odes and Eclogues, Oxford, 1884.

DOANE, Right Rev. William Croswell, D.D.
(Columbia College, New York City, 1869). LL.D.
(Union College, New York, 1880), the son of
Bishop G. W. Doane of New Jersey, Episco-
palian, bishop of Albany; b. in Boston, Mass.,
March 2, 1822; graduated at Burlington
College, N.J., 1859; was professor in the college, 1850-63;
rector of St. Mark's, flock, Des Moines, Iowa, 1863-67; rector
of St. John's, Hartford, Conn., 1863-67; of St. Peter's,
Albany, N.Y., 1867-69; consecrated bishop 1869.
Besides many sermons and pamphlets, he has issued The Life and Writings of Bishop Doane of
New Jersey, New York, 1890, 4 vols.; Questions on
Collections, Epistles, and Gospels of the Church's
Year; and their Connection, Philadelphia, 18—;
Songs by the Way (poems by Bishop G. W. Doane),
Albany, 1875; Mosaics; or, The Harmony of Col-
cist, Epistle, and Gospel for the Christian Year,
New York, 1882.

DOOD, Thomas John, D.D. (Centre College,
Danville, Ky., 1873—), Methodist; b. at Harper's
Ferry, Va., Aug. 4, 1837; graduated at Transyl-
vania University, Lexington, Ky., 1857; became
Methodist pastor, 1860; president Kentucky
Wesleyan College, 1873; professor of Hebrew,
Vanderbilt University, Nashville, Tenn., 1876;
resigned in 1885, and took charge of a select high
school of collegiate course in that city.

DOODGE, Ebenzer, D.D. (Brown University,
1861), LL.D. (University of Chicago, 1869), Bap-
tist; b. at Salem, Mass., April 22, 1819; gradu-
ated at Brown University, Providence, R.I., 1840,
and at Newton Theological Institute, Mass., 1845;
became pastor at New London, N.H., 1846; pro-
fessor of biblical criticism in Hamilton Theo-
 logical Seminary, 1853, of Christian theology
1851, president since 1874; professor of evidences
of Christianity in Madison University, Hamilton,
N.Y., 1853-61, president since 1868. He has
published Evidences of Christianity, Boston, 1860,
last ed. 1876; Christian Theology, Hamilton, N.Y.,
last ed. 1884.

DOODS, Marcus, D.D. (Edinburgh University,
1872), Free Church of Scotland; b. at Belford,
Northumberland, Eng., Nov. 20, 1817; educated at
the Reformed Church at Hall, near Zutfen, 1843;
professor of Hebrew, Yale College, 1852, of Theology
in Free Church College, Edinburgh, 1854–58;
was licensed to preach the same year, and for
the next six years preached in various places, but
was not settled or ordained until he came to his
present charge, the Renfield Free Church, Glas-
gow, August, 1864. He has been nominated for
chairs of systematic theology and of apologetics
in Free Church College, Edinburgh. He has
published The Prayer that teaches to pray, Edin-
burgh, 1863, 5th ed. 1885; The Epistles to the
Seven Churches, 1865, 2d ed. 1885; Israel's Iron
Age, London, 1883; in issuing The Oxford and Cam-
bridge Magazine, in 1856, which advocated pre-Raphaelite principles. He is
the author of Christ's Company, and other Poems,
London, 1861; Historical Odes, and other Poems,
1883; Second Peak Prize Essay on the Mainten-
ance of the Church of England as an Established Church,
1879; The Parables of our Lord, 1st series 1883,
2d ed. 1884, 2d series 1885. He edited the Eng-
lish translation of Lange's Life of Christ, Edin-
burgh, 1864 sq., 6 vols., and of Augustin's works,
1872-76; and Clark's series of Handbooks for
Bible Classes, 1879 sq. ; contributed translation
of Justin Martyr's Apologies, and other portions
of Greek writers, to Clark's Ante-Nicene Christian
Library, and the articles Pelagius and Predestina-
tion to the 9th ed. Encyclopaedia Britannica.

DOODES, Jacobus Izaäc, D.D. (Utrecht, 1841),
Reformed; b. at Langerak, Zuid Holland, Neder-
lnds, Nov. 20, 1817; educated at the Latin
school of Amsterdam, 1838-40; of the University
of Utrecht, 1834-41; graduated as doctor
of theology, June 16, 1841; became preacher in the
Reformed Church at Hall, near Zutfen, 1843;
at Rotterdam, 1847; professor of theology in the University of Utrecht, 1859. He teaches
New Testament exegesis, hermeneutics, and encyclo-
DOELLINGER, Johann Joseph Ignaz, Ph.D. (hon.), Vienna, Marburg, 1873; D.D. (Oxford, 1881), LL.D. (Oxford and Edinburgh, 1873), Old Catholic; b. at Baumberg, Bavaria, Feb. 28, 1799; became chaplain in the diocese of Bamberg, 1822; teacher in the Lyceum at Aschaffenburg, 1829; and since 1829 has been professor of church history in the University of Munich, except from 1847 to 1849, to which position has been added those of Prosp of St. Cajetan, Reichstruth, member of the Academy of Sciences, 1855 (president since 1873 on nomination of the king, which makes him chief keeper of the Bavarian scientific collections). He represented the University of Munich in the Bavarian Parliament of 1845 and 1819, and a Bavarian election district in the Frankfurt Diet in 1848. After 1848 he gradually became an anti-Ultramontanist. In 1857 he made a journey to Rome; and what he saw there, and subsequently learned in the Italian war, 1859, had the effect of confirming him in the views to which his historical studies had brought him. In 1861 he delivered three lectures in Munich, in which he advocated the abandonment by the Pope of all temporal power. The lectures were published as an appendix to Kirche und Kirchen (see list).

He obtained what was the result of his vigorous attack, before and during the Vatican Council, upon the infallibility dogma. He, with his fellow-professor Johannes Huber, wrote Janus, Leipzig, 1869, and Römische Briefe von Concil, von Quirinus, originally in the Augsburg Allgemeine Zeitung. When the dogma was passed, he refused to accept it, and was in consequence excommuni
cated April 17, 1871. On July 29, 1873, he was elected rector of the University of Munich, by a vote of fifty-four to six, nor has his excommuni
cation decreased his popularity in Bavaria. He presided over the Munich Old-Catholic congress (1871), and was at that of Cologne (1872), but has taken no part in the movement, since he opposes the formation of a separate church. He was president of the Bonn Conferences of 1875 and 1876. Among his numerous books may be mentioned, Lehrbuch der Kirchengeschichte, Regensburg, vol. i, 1836, vol. ii, 1st pt. 1836 (Eng.
lings); By: D. L. P. M. (Berlin, 1838, 2 vols.); Die Reformation, 1846-48, 3 vols., vol. i, 2nd ed. 1851; Luther, eine Skizze, Freiburg-im-Breisgau, 1851; Hippolytus u. Kallistus, Regensburg, 1853 (English translation by Alfred Plummer, Edin
DONALDSON.

of the Temple of Christ, London, 1862, 2 vols.;
Chri
onic of Tübingen, where he studied philosophy and theology. He visited England and North Germany. In 1834 he became repentin (teaching tutor, or fellow, in the theological department of the university), having two years previous acted as assistant to his father; and in 1837, professor extraordinary of theology in Tübingen. In 1835 David Friedrich Strauss, a colleague of Dorner, published his Life of Jesus, and Dorner issued the first pages of his work of directly opposite tendency, History of the Development of the Doctrine of the Person of Christ, in which the historical Christ of the Gospels is traced through the ages of the Church as the greatest fact in Christian thought and experience. His teacher, Christian Friedrich Schmid, had incited him to take up the work, into which he put his thought and study until its completion in 1838. This work determined Dorner's place among theologians and doctrinal historians, and was a most effectual, though indirect, answer to Strauss and his mythical theory. The work was afterwards greatly enlarged and improved by an exhaustive study of the sources from the apostolic age down to the recent Kenosis controversy. In 1839 he was called to the University of Kiel as ordinary professor, and there remained until 1843. He formed an intimate friendship with Bishop Martensen, the greatest theologian of Denmark; and even the Schleswigs-Holstein difficulty did not disturb it. His principal writing during his Kiel residence is his dogmatic treatise upon the Foundation Ideas of the Protestant Church, in which he maintained that the so-called material and formal principles of the Reformation — i.e., justification by faith, and the supreme authority of Scripture, respectively — were to be considered as two pillars inseparably joined, so that each stands with and through the other. This was his word of comfort to those distressed by Strauss: No criticism can alter the fact that the primitive Church did record in the New Testament, by means of the Spirit proceeding from Christ, its impressions and experiences of Christ's salvation. On the other hand, faith holds fast to the written word. For the Christ who appears in experiences is the Christ of Scripture, which alone enables the Christian to understand and assert faith and the mystery of his new personality. Justification, he used to say, is the only completed fact in the Christian: everything else is growth.

DORNER, August Johannes, Ph.D., Lic. Theol. (both Berlin, 1867 and 1869), D.D. (Hon., Halle, 1883), Protestant (son of the late I. A. Dorner); b. at Schiltach, Baden, May 13, 1846; studied at Berlin; was repentin in Göttingen, 1870-73; since then has been professor of theology and co-director of the theological seminary at Wittenberg. He is the author of De Bacoonis philosophia, Berlin, 1867; Augustinus, sein theologisches System und seine religions-philosoph. Anschauung, 1873; Predigten vom Reiche Gottes, 1880; Kirche u. Reich Gottes, 1888, besides minor publications and review articles.

DORNER, Isaac August, D.D., one of the greatest modern divines and teachers of Germany; b. at Neuhausen, in the kingdom of Württemberg, June 20, 1809; d. at Wiesbaden, July 8, 1884; buried, July 27, in the family vault at Neuhausen, where a plain monument is erected to his memory. He was the sixth of twelve children born to the pastor of Neuhausen, and was educated first by a private tutor, then in the Latin school at Tuttingen. In 1823 he entered the collegiate seminary at Maulbronn; in 1827,
ble recollections, and heartily welcomed American students in his hospitable home. The last years of his life were clouded by a painful cancerous affection of his face, and the incurable malady of one of his sons, a promising youth, who lost his mind while studying at college. He bore his trial with meek resignation, and never complained. He continued to work on his Christian Ethics till the last weeks of his life, which he spent at Wittenberg, in view of the Luther house. Then, feeble as he was, he set out with his wife on a journey to Switzerland for rest, and proposed visiting, on the way, the national monument of Germany on the Niederwald, by the Rhine; but was seized with a hemorrhage, and died suddenly at Wiesbaden. His wife followed him a few months afterwards to his eternal rest.

Dr. Dorner was one of the profoundest and most learned theologians of the nineteenth century, and ranks with Schleiermacher, Neander, Nitzsch, Julius Müller, and Richard Rothe. He mastered the theology of Schleiermacher and the philosophy of Hegel, appropriated the best elements of both, infused into them a positive evangelical faith and a historical spirit. The central idea of his system was the divine-human personality of Christ, as the highest revealer of God, the perfect ideal of humanity, and the Saviour from sin and death. His theology is pre-eminently christological, and his monumental history of christology will long remain the richest mine of study in that department. He lectured on exegesis, on New Testament theology, on symbolism, and especially on dogmatics and ethics, in which he excelled all his contemporaries. He was one of the revisers of the Luther Bible, and proposed a correspondence with the Anglo-American Revision Committee, while in New York, 1873, which was carried on for a short time. He was alive to all the practical church questions, and labored in the Oberkirchenratf for synodical church government, and the development of the lay agency and the voluntary principle. He had a deep interest in the work of "inner missions," and was one of its directors.

He was, with Wichern and von Bethmann-Hollweg, one of the founders of the German Church at Wiesbaden; a prominent church leader, and a favorite among students. The Johanneum and the Melanchthon House in Berlin are memorials of his active interest in indigent students. The leading traits in his personal character were purity, simplicity, courtesy, gentleness, humility, and love. Decan Jäger and Dionicus Knapp paid noble testimonies to his virtues, at the funeral (Zur Erinnerung an Dr. Isaak August Dorner, Tuttlingen, 1884); and Dr. Kleinert, as dean of the theological faculty, delivered a eulogy before the University of Berlin, July 26, 1884 (Zum Gedächtniss I. A. D.'s, Berlin, 1884), in which he places him next to Schleiermacher, and calls him "a leader and prophet in the highest sense of the word.

The following is a list of Dorner's publications:

1. Die Lehre von der Person Christi in den ersten vier Jahrhunderten, Stuttgart, 1845; 2d part, Die Lehre von der Person Christi vom Ende des vierten Jahrhunderts bis zur Gegenwart, 3 divisions (bis zur Reformation, 1833; in dem Reformationszeitalter, 1864; bis zur Gegenwart, 1836), Berlin, 1853-56 (English trans., by W. L. Alexander and D. W. Simon, History of the Development of the Doctrine of the Person of Christ, Edinburgh, 1881-82. 3 vols.);
2. Das Christi, insbesondere in Württemberg, and seine spekulativen Gegner, Binder and Märklin, with special reference to the Verhältniss des Priesters und der Kirche, Hamburg, 1840; Das Prinzip unserer Kirche nach dem inneren Verhältniss seiner zwei Seiten betrachtet, Kiel, 1841; De oratione Christi eschatologica Matt. xix. 1-8; Luc. xvi. 5-8; Mark. xii. 1-9; asservata Stuttgart, 1844; Das Verhältniss zwischen Kirche und Staat, aus dem Gesichtspunkte evangelischer Wissenschaft, Bonn, 1847; Sendeschreiben über Reform der evangelischen Landeskirchen im Zusammenhang mit der Herstellung einer evangelisch-deutschen Nationalkirche an Herrn C. I. Nitzsch in Berlin and Herrn Julius Müller in Halle, Bonn, 1848; Über Jesu stündliche Vollkommenheit, Göth, 1862 (translated into English by H. B. Smith, New York); Geschicht der protestantischen Theologie, Munich, 1867 (English trans., History of Protestant Theology, particularly in Germany, viewed according to its fundamental movement and in connection with the religious, moral, and intellectual life, Edinburgh, 1871, 2 vols.); System der christlichen Glaubenslehre, Berlin, 1879-80, 2d ed. 1886, 2 vols. (English trans., by Rev. Prof. Alfred Cave and J. S. Banks, A System of Christian Doctrine, Edinburgh, 1880-82, 4 vols.);
3. Gesammelte Schriften auf dem Gebiete der christlichen Theologie, Exegese und Geschichte, Berlin, 1883 contains his valuable metaphysical essays on the unchangeability of God, and criticism of the Kenotic theory of the incarnation); System der christlichen Sittenlehre (500 pp., edited by August Dorner, his son), Berlin, 1895. He founded and edited, with Lhember, the valuable theological quarterly, Jahrbücher für deutsche Theologie, Gotha, 1866-1878.
DOUGLAS, Hon. and Right Rev. Arthur Gascoigne, D.D. (Durham, 1838), lond bishop of Aberdeen and Orkney, Episcopal Church of Scotland; son of the nineteenth Earl of Morton; b. in Scotland, Jan. 5, 1827; educated at University College, Durham University; graduated B.A. 1848, Lic. theol. and M.A. 1850; was ordained deacon 1850, priest 1852; curate of Kidderminster, 1850-52; rector of St. Olave, Southwark, 1855-56; of Scaldwell, Northamptonshire, 1856-72; vicar of Shapwick, 1872-83; consecrated bishop, 1885.

DOUGLAS, George, LLD. (McGill University, Montreal, 1869), D.D. (Victoria University, Ontâ®rio, 1881), Wesleyan Methodist; b. near Abbotsford, Roxburghshire, Scotland, Oct. 14, 1825; educated in Scotland and Canada; entered the ministry of British Conference, 1848; went as missionary to the West Indies, 1848; entered Methodist Church of Canada, 1854; has been principal of the Wesleyan Theological College, Montreal, since its foundation in 1873. He was president of the General Conference, 1878-82; delegate to Evangelical Alliance Conference in New-York City, 1873, and the (Ecumenical Council of Methodism in London, 1881. He has published various sermons and addresses.

DOUGLAS, George Cunningham Monteaeth, D.D. (University of Glasgow, 1867), Free Church of Scotland; b. at Kilbarchan, Renfrewshire, Scotland, March 2, 1826; graduated B.A. at the University of Glasgow; entered the ministry of the Free Church; and after being pastor as Bridge of Weir, Renfrewshire, was appointed professor of Hebrew and Old-Testament exegesis, later also principal, in the Free Church College, Glasgow. He was one of the Old-Testament revisers, 1870-84. Besides articles in Fairbairn's Imperial Bible Dictionary (London, 1886, 2 vols.), and in The Monthly Interpreter (Edinburgh, 1885, sq.), and a translation with notes of Kell's Introduction to the Old Testament, in Clark's Library (1869-70, 2 vols.), he has published, Why I still believe that Moses wrote Deuteronomy, 1878; and notes on Judges and Joshua, in Dods and Whyte's Handbook for Bible Classes, 1881, 1882.

DOW, Naas, lay-deacon; b. Quaker parents at Portland, Me., March 20, 1804; educated at Friends' Academy, New Bedford, Mass.; was chief engineer of the Portland Fire Department 1888-44, mayor of the city 1851-54; and in 1851 drew up the bill "for the suppression of drinking-houses and tippling-shops," since widely known as the "Maine Law." He immediately set up a public hearing before the committee of the legislature, "which unanimously adopted it, without change. It was printed during the night; and the next day, Saturday, May 31, the bill, being the last day of the session, it was passed without change through all its stages; and on Monday, June 2, it was approved by the governor, and took effect by special provision from that day." It has since been upheld as the settled policy of the State. He was subsequently, for two terms in the Maine Legislature, 1858-59. "In September, 1881, by a popular vote, the prohibition of the liquor-traffic was incorporated into the Constitution of the State by a very large majority, the affirmative vote being nearly three times larger than the negative." He has been three times in England and in Britain as the guest of the United-kingdom Alliance, the largest and most influential temperance society in the world, and has advocated the cause in all parts of the kingdom. He was commissioned by Gov. Washburn colonel of the Thirteenth Maine Volunteers in September, 1881; went immediately to the Department of the Gulf, where he had three separate commands at different times, having been commissioned brigadier-general by President Lincoln soon after his arrival at the Gulf of Mexico, April, 1882. He was twice wounded at Port Hudson, and, being taken to a plantation-house in the rear of the army, was captured in the night by a detachment of Logans cavalry (June 30, 1863), and was taken by many successive stages to Richmond, Va., where he was confined six months in Libby Prison. He was also confined two months at Mobile, being exchanged afterwards for Fitz Henry Lee, March 14, 1864. His health was so far broken down by his experiences at Richmond, that he was not able to resume his duties in the field until the war was practically closed. Since the war he has advocated publicly all over the country "the policy of prohibition of the liquor-traffic as a political necessity and a public duty."

DRIVER, Samuel Rolles, D.D. (by decree of Convocation, 1883), Church of England; b. at Southampton, Oct. 2, 1846; was scholar of New College, Oxford; Pusey and Ellerton Hebrew scholar, 1866; graduated B.A. (first-class in classics), 1868; Kennicott Hebrew scholar, 1870; fellow of New College 1870-82, and tutor 1876-82; Hall and Houghton Syriac prizeman, 1871; Houghton Syriac prizeman, M.A., 1872; ordained deacon 1881, priest 1882; succeeded Dr. Pusey as regius professor of Hebrew and as a canon of Christ Church, Oxford, 1882. In 1884 he was appointed examining chaplain to the bishop of Southwell. In 1875 he became a member of the Old-Testament Revision Company. He has published the following papers: in The Philological Journal (Cambridge), On the Linguistic Affinities of the Elohit (1882), On Gen. zilir. 10, an Exegetical Study (1885); in Studia Biblica (Oxford, 1885), On Recent Theories of the Origin and Nature of the Tetragrammaton; and the following books: A Treatise on the Use of the Tenses in Hebrew, Oxford, 1874, 2d ed. improved and enlarged 1881; (jointly with Ad. Neubauer) The Fifty-third Chapter of Isaiah according to Jewish Interpreters, London, vol. ii. 1877 (translations); (jointly with T. K. Cheyne) The Holy Bible, with Various Readings, 1870, 2d ed. under title Variorum Bible 1880; (as editor) A Commentary on Jeremiah and Ezekiel by Mosheh ben Shesheth, with Translation and Notes, 1871; A Rabbinical Commentary on the Book of Proverbs attributed to Abraham ben Ezra, Oxford, 1880.

DRUMMOND, Henry, B.Sc. F.Q.S., F.R.S.E., Free Church of Scotland; b. at Stirling, Scot-
DUCKWORTH, Robinson, D.D. (Oxford, 1879), Church of England; b. at Liverpool, Eng., in the year 1834; was scholar and exhibitor of University College, Oxford, where he graduated B.A. (first-class in classics) 1857, M.A. 1859, B.D. 1879; was chaplain-in-ordinary to the Queen, 1867—70; since 1870 he has held the crown living of St. Mark's, Marylebone, London, and been chaplain in ordinary to the Queen; since

land, in the year 1852; educated at Edinburgh and Tübingen; in 1879 appointed professor of natural history and science in the Free Church College, Glasgow. He is the author of Natural Law in the Spiritual World, London and New York, 1883, numerous editions.

DUCKWORTH, James, L.L.D. (University of Dublin, 1882), Liberal Christian; b. in Dublin, May 14, 1835; educated at Trinity College, Dublin; graduated B.A. (first gold medal in classics), 1855; studied theology at Manchester New College, London, under Revs. J. J. Taylor and J. Martineau; became minister of the Cross-street Unitarian Chapel, Manchester, 1860; professor of (chiefly New-Testament) theology in Manchester New College, 1870 (as successor of J. J. Taylor, d. 1869), principal, 1885 (on retirement of James Martineau). He is the author of Spiritual Religion: Sermons on Christian Faith and Life, London, 1881; Truths and Untruths of Evolution, Historical Sketch of the First Church of Ghent, N. Y., 1881; The Jewish Messiah: A Critical History of the Messianic Idea among the Jews from the rise of the Maccabees to the closing years of the Talmud, 1877; Introduction to the Study of Theology, 1884; and articles and addresses, e.g., Philo and the Principles of the Jewish Alexandrine Philosophy, 1877; Religion and Liberty, 1882; Retrospect and Prospect, 1885; On the readingStored of St. John's, in John i. 18, Justin Martyr and the Fourth Gospel (in Theological Review, October, 1871, and October, 1875, April and July, 1877, respectively).

DRURY, John Benjamin, D.D. (Rutgers College, 1880), Reformed (Dutch); b. at Rhinebeck, N.Y., Aug. 15, 1838; graduated at Rutgers College, New Brunswick, N.J., 1858, and at the theological seminary there, 1861; was missionary at Davenport, Ia., 1861—62; has been since 1863 pastor of First Reformed Church, Ghent, N. Y.; was a subscribing member of New- Brunswick Theological Seminary, 1874—76, 1883—85; president particular synod of Albany, 1881; Vedder lecturer, 1883; lecturer in summer school of American Institute of Christian Philosophy, 1885. He has written extensively for the periodical press, and the volumes, Historical Sketch of the First Church of Ghent, 1879; Reformed (Dutch) Church of Rhinebeck, N.Y., 1881; Truths and Untruths of Evolution (Vedder lectures), New York, 1884.

DUBBS, Joseph Henry, D.D. (Urinus College, Penn., 1878), Reformed (German); b. at North White Hall, Lehigh County, Penn., Oct. 5, 1838; graduated at Franklin and Marshall College, Penn., 1856, and at the Mercersburg Theological Seminary, 1859; became pastor of Zion Church, Allentown, Penn., 1859; Trinity Church, Pottstown, 1863; and Christ Church, Philadelphia, 1871; professor of history and archaeology in Franklin and Marshall College, 1875. In 1872 he was elected an honorary member of the Historical Society of Pennsylvania, and in 1876 he became a corresponding member of the Ethnographic Society of France; in 1885, a fellow of the Royal Historical Society of Great Britain. From 1882 to 1886 he edited The Guardian. Besides numerous articles in prose and verse, he has published Historic Manual of the Reformed Church in the United States, Lancaster, Penn., 1885 (the fruit of much original research).

DU BOSE, William Porcher, S.T.D. (Columbia College, New-York City, 1875), Episcopalian; b. at Winnsborough, S.C., April 11, 1836; graduated M.A. at the University of Virginia, Charlottesville, Va., 1859; and studied at the theological School, Camden, S.C., 1859—61; was rector at Winnsborough, S.C., 1865—67; at Abbeville, S.C., 1868—71; chaplain of the University of the South, Sewanee, Tenn., 1872—83; and since 1872 professor of moral science and also of New-Testament exegesis in the same institution.

DUCHESSÉ, Louis, Roman Catholic; b. at St. Servais (Ille-et-Vilaine), Sept. 18, 1843; studied at Paris, and then, devoting himself particularly to church history, continued his studies in the French school at Rome under teachers for three years (1873—76), during which time, however, he made two journeys,—in 1874 to the Epirus, Thessaly, and Macedonia, and for a time lived on Mount Athos; and in 1876 to Asia Minor. In 1877 he was made a doctor of letters by the Faculty of Paris; and has since been professor of ecclesiastical history in the Catholic Institute at Paris; and since 1880 editor of the Bulletin critique, which he founded. Besides numerous learned articles, he has published the following important books: Mission au Jézéthos et en Macedoine (with Bayet), Paris, 1875; De Macrario Magnete et scriptis ejus, 1877; Étude sur le Liber Pontificalis, 1877; De codicibus MSS. graecis scribitur II., 1880; Vita S. Polycarpi auctore Pionio, 1881; Les origines chrétiennes, 1882. He is now (1885) issuing an edition of the Liber Pontificalis, with introduction and a commentary, in 2 vols. Of his review articles may be mentioned: in Revue des questions historiques, La question de la Pâque au concile de Nicée (July, 1880), Vérité et Étage (October, 1881); in Revue des sciences ecclésiastiques, Les témoins antéchristiens du dogma de la Trinité (December, 1882); in Mémanges d'archéologie et d'histoire ecclésiastiques, 1882; and in the memoirs of the society des antiquaires de France, t. xllii. (1883), La civitas Rhojagenium et l'évêché de Nice.

DUMB, Augustus Waldo, United Brethren in Christ; b. in Madison County, Ind., March 2, 1851; graduated at Western College, 1872, and at Union Biblical Seminary, Dayton, O., 1877; became professor of Latin and Greek, Western College, 1872; pastor, 1877; professor of church history, Union Biblical Seminary, 1880. He has published Life of Rev. Philip William Otterbein, Dayton, O., 1884.

268x461]French sch001 at Rome under teachers for three years (1873—76), during which time, however, he made two journeys,—in 1874 to the Epirus, Thessaly, and Macedonia, and for a time lived on Mount Athos; and in 1876 to Asia Minor. In 1877 he was made a doctor of letters by the Faculty of Paris; and has since been professor of ecclesiastical history in the Catholic Institute at Paris; and since 1880 editor of the Bulletin critique, which he founded. Besides numerous learned articles, he has published the following important books: Mission au Jézéthos et en Macedoine (with Bayet), Paris, 1875; De Macrario Magnete et scriptis ejus, 1877; Étude sur le Liber Pontificalis, 1877; De codicibus MSS. graecis scribitur II., 1880; Vita S. Polycarpi auctore Pionio, 1881; Les origines chrétiennes, 1882. He is now (1885) issuing an edition of the Liber Pontificalis, with introduction and a commentary, in 2 vols. Of his review articles may be mentioned: in Revue des questions historiques, La question de la Pâque au concile de Nicée (July, 1880), Vérité et Étage (October, 1881); in Revue des sciences ecclésiastiques, Les témoins antéchristiens du dogma de la Trinité (December, 1882); in Mémanges d'archéologie et d'histoire ecclésiastiques, 1882; and in the memoirs of the society des antiquaires de France, t. xllii. (1883), La civitas Rhojagenium et l'évêché de Nice.

DUMB, Augustus Waldo, United Brethren in Christ; b. in Madison County, Ind., March 2, 1851; graduated at Western College, 1872, and at Union Biblical Seminary, Dayton, O., 1877; became professor of Latin and Greek, Western College, 1872; pastor, 1877; professor of church history, Union Biblical Seminary, 1880. He has published Life of Rev. Philip William Otterbein, Dayton, O., 1884.
DUDLEY, Charles Densmore, Freewill Baptist; b. at Agency, Wakello County, Io., June 14, 1852; graduated at Hillsdale College, Hillsdale, Mich., 1873, and from the Bates Theological School, Lewiston, Me., 1877; was pastor of Freewill Baptist churches at Scoituate, R. I., 1877-78; Ashland, N. H., 1878-80; Great Falls, N. H., 1881-88; since June, 1883, has been Burr professor of systematic theology, Hillsdale College, Mich.

DUDLEY, Right Rev. Thomas Underwood, D.D. (St. John's College, Annapolis, Md., 1874, and University of the South, Sewanee, Tenn., 1889), Episcopal, bishop of Kentucky; b. in Richmond, Va., Sept. 26, 1837; graduated M.A. at the University of Virginia, Charlottesville, 1858; became assistant professor of Latin in it; during the war was major in the commissary department of the Confederate Army; was rector of Christ Church, Baltimore, 1865-71; became professor of systematic theology, Hillsdale College, Mich., 1873, professor extraordinary 1877. He is the author of Paulus apostoli de Judaeorum lege judicia, Gottingen, 1873; Die Theologie der Propheten, 1875.

DULES, John Welsh, D.D. (College of New Jersey, 1872), Presbyterian; b. in Philadelphia, Penn., Nov. 4, 1823; graduated at Yale College, 1844, and at Union Theological Seminary, New York City, 1848; was a missionary of the American Board at Madras, India, 1848-53; secretary American Sunday-school Union, Philadelphia, 1853-57; of the Presbyterian Publication Committee (New School), 1867-70; since 1870 he has been editorial secretary of the Board of Publication of the re-united Presbyterian Church. He has published Life in India, Philadelphia, 1854; Ride through Palestine, 1881.

DUNLOP, Right Rev. George Kelly, S.T.D. (Racine College, Wis., 1880), Episcopal, missionary bishop of New Mexico and Arizona; b. in County Tyrone, Ireland, Nov. 10, 1830; graduated at Queen's University, Galway, 1852, taking the second classical scholarship; became rector of Christ Church, Lexington, Mo., 1856; and of Grace Church, Kirkwood, Miss., 1863; was consecrated bishop, 1880.

DUNN, Ransom, D.D. (Bates College, Lewiston, Me., 1873), Freewill Baptist; b. at Bakersfield, Cal., 1852; graduated at Yale College, 1876, and at Union Theological Seminary, New York City, 1878; professor of church history in the denomination's theological hall, Edinburgh, 1878. He was chairman of the first school board of Row, 1873-76; and since 1882, of that of Edinburgh.

DUFFFIELD, George, D.D. (Knox College, Ill., 1872), Presbyterian; b. at Carlisle, Penn., Sept. 12, 1818; graduated at Yale College, 1837, and at the Union Theological Seminary, New-York City, 1840; was successively pastor at Brooklyn, N. Y., 1840; Bloomfield, N. J., 1847; Philadelphia, Penn., 1852; Adrian, Mich., 1861; Galesburg, Ill., 1865; Saginaw City, Mich., 1869; evangelist, Ann Arbor, 1874; pastor at Lansing, 1877-80; since 1884 without charge at Detroit. He is one of the regents of the University of Michigan. He has written many hymns, among them the familiar Blessed Saviour, thee I love (1851), and Stand up, stand up for Jesus (1858).
DURNFORD, Right Rev. Richard, D.D. (Oxford, 1870), Lord Bishop of Chichester, Church of England; b. at Sandleford, Berkshire, in the year 1802; educated at Magdalen College, Oxford; graduated B.A. (first-class classics) 1826, M.A. 1829; was elected fellow of his college; ordained deacon 1830, priest 1831; was rector of Middleton, Lancashire, and also rural dean of Manchester, and surrogate of the diocese, 1835–70; honorary canon of Manchester, 1854–68; archdeacon of Manchester, 1867–70; canon residentiary, 1868–70; consecrated bishop, 1870. He is a leader in educational and philanthropic movements in the Church of England.

DURIEA, Joseph Tuthill, D.D. (College of New Jersey, 1866), Congregationalist; b. at Jamaica, L.I., N.Y., c. 1832; graduated at the College of New Jersey 1856, and at Princeton Theological Seminary, 1859; became pastor of the Second Presbyterian Church, Troy, N.Y., 1859; of the Collegiate Reformed Dutch Church, New York City, 1862; of the Classon-avenue Presbyterian Church, Brooklyn, N.Y., 1867; and of the Central Congregational Church, Boston, Mass., 1879. In 1873 he was elected a director of Princeton Theological Seminary. In 1885 he declined the presidency of Union College, Schenectady, N. Y.

DwIGHT, Timothy, D.D. (Chicago Theological Seminary, Ill., 1869), Congregationalist; b. at Norwich, Conn., Nov. 16, 1828; graduated at Kenyon College, Gambier, O., 1851; tutor there, 1852–54; principal of Milnor Hall, 1855–56; professor in its Western University of Pennsylvania 1844–45, and chancellor 1845–49; since 1854 secretary and editor of "The Evangelical Knowledge Society," and since 1856 corresponding secretary of "The American Church Missionary Society," both of which have their headquarters in New-York City. During the war he was actively engaged in the Christian Commission.

DYKES, James Oswald, D.D. (Edinburgh, 1873), Presbyterian; b. at Port Glasgow, near Greenock, Scotland, Aug. 14, 1835; graduated at University of Edinburgh, M.A., 1854; and studied theology at New College, Edinburgh, 1854–58, and at Heidelberg and Erlangen 1856. In 1859 he was ordained, and installed minister of the Free Church at East Kilbride, County Lanark, Scotland. In 1861 he became colleague of the Rev. Dr. R. S. Candlish, in the pastorate of Free St. George's, Edinburgh; but compelled to resign (1864) by reason of his health, he was from 1864 to 1877 in Australia, and in Victoria delivered theological lectures, and filled other temporary posts in the Presbyterian Church. In 1869 he became minister of the Regent-square Presbyterian Church, London, which position he still holds. He is the author of On the Written Word, London, 1868; The Beuitudes of the Kingdom, 1872; The Laws of the Kingdom, 1873; The Relations of the Kingdom, 1874; (these three were collected in one vol., under title, The Manifesto of the King: an Exposition of the Sermon on the Mount, 1881); From Jerusalem to Antioch: Sketches of the Primitive Church, 1875, 2d ed. 1880; Abraham, the Friend of God: a Study from Old-Testament History, 1877, 3d ed. 1879; Sermons, 1892; The Law of the Ten Words, 1894.
EBRARD, Richard, S.T.D. (Tufts, 1883), University of Pennsylvania, 1882-85; a member of the peace for the county of Essex, and inspector of schools. During his episcopate the episcopal residence has been removed from Elgin to Inverness (1853), and an official residence (1879) and new cathedral built (begun 1866, opened 1869, consecrated 1873). He has published various sermons, charges, pamphlets, etc.

EDERSHEIM, Alfred, Ph.D. (Kiel, 1855), D.D. (Vienna, Berlin, and New College, Edinburgh), Church of England; b. of Jewish parents at Vienna, March 7, 1825. He studied in the gymnasium and university at Vienna; was baptized in Pest, Hungary; pursued his studies at Berlin; in 1843 entered New College, Edinburgh; and in 1849 became minister of the Free Church, Old Aberdeen. Being compelled by ill health to seek a warmer climate, he went to Torquay, southwest England, in 1861, where he gathered a congregation, which built him a church (St. Andrew's). His health again obliging him temporarily to give up preaching, he lived for a while in literary retirement at Bournemouth. In 1875 he was ordained deacon and priest of the Church of England, and for a year was the (unsalaried) curate of the Abbey Church, Christchurch, Hants, near Bournemouth. In 1876 he became vicar of Lodgers, Dorsetshire; resigned in 1883, and removed to Oxford, where he is still living. From 1889 to 1894 he was Warburtonian lecturer at Lincoln's Inn, London. In 1881 he was made honorary M.A. of Christ Church, Oxford; in 1883 M.A. by decree of Convocation of the University of Oxford; and 1894-96 was select preacher to the university. He has also been lecturing in its "Honours School of Theology," upon prophecy. His publications as author, translator, editor, and contributor to dictionaries and serial works, are very numerous (cf. list in Crockford's Clerical

**EDKINS, Joseph, D.D.** (Edinburgh University, 1875), Congregationalist; b. at Nailsworth, Gloucestershire, Eng., Dec. 19, 1823; studied at Coward College and St. Andrews College, London; graduated at London University, B.A., 1843; was missionary of London Missionary Society in China, 1848—80; translator of scientific and other books into the Chinese language, in the Chinese Imperial Maritime Customs service, 1880—85. He was a member of the committee for translating the New Testament into Chinese. He is the author of the following works in Chinese: *Rufutation of the Principal Errors of Buddhism; General View of Western Knowledge,* 1885; sixteen scientific and historical primers rendered into Chinese. In English: *Grammar of the Shanghai Dialect,* Shanghai, 1858; *Grammar of the Mandarin Colloquial Language,* 1857, 2d ed. 1863; *Religious Condition of the Chinese,* London, 1859 (2d ed., entitled *Religion in China,* 1878; 3d ed. 1884); *Progressive Lessons in the Chinese Language,* 1862, 4th ed. 1886; *Vocabulary of the Shanghai Dialect,* Shanghai, 1869; *China's Place in Philology,* London, 1870; *Introduction to the Study of the Chinese Characters,* 1876; *Chinese Buddhism,* 1880.

**EDMOND, John, D.D.** (Glasgow University, 1861), Presbyterian; b. at Balfron, Stirlingshire, Scotland, Aug. 12, 1816; studied in Glasgow University, 1832—35, and in Anderson's University, 1835—38, and was ordained as colleague of Dr. James Stark, Dennyloanhead, 1841; inducted to Regent Place, Glasgow, 1850; to Islington (now Highbury), London, 1860. He was moderator of the United Presbyterian Synod, 1871; and of the Synod of the Presbyterian Church of England, 1883; with Dr. Norman McLeod, represented the United Presbyterian Synod at the First General Assembly of the re-united Presbyterian Church in the United States, at the General Assembly of the United Presbyterian Church of America, Pittsburgh, and the first General Assembly of the Canada Presbyterian Church, Toronto, — all in 1870. He is a "liberal Calvinist,—a disciple of the Marrow school." He is the author of *The Children's Charter,* Glasgow, 1859; *The Children's Church at Home,* London, 1861—63, 2 vols., 4th ed. 1872, 1 vol.; *Scripture Stories in Verse,* with Sacred Songs and Miscellaneous Pieces. Edinburgh, 1871.

**EDWARDS, William, D.D.** (Edinburgh, 1865), Welsh Calvinistic Methodist; b. at Pwllcewanon, near Aberystwyth, Wales, Oct. 27, 1809; graduated M.A. at the University of Edinburgh, 1836; has been principal of the Welsh Calvinistic Methodist College, Bala, Wales, since its foundation in 1837; was moderator of the General Assembly of the denomination, 1866 and 1876.

**EELLS, James, D.D.** (New-York University, 1861), LL.D. (Marietta College, O., 1881), Presbyterian; b. at Westmoreland, Oneida County, N.Y., Aug. 27, 1832; graduated at Marietta College, 1844, and from Auburn Theological Seminary, 1851; pastor (N. S.), Penn Yan, N.Y., 1851—54; Cleveland (Second Church), O., 1855—59, 1870—74; Brooklyn (Reformed Dutch Church, Brooklyn Heights), N.Y., 1858—67; San Francisco, Cal. (Presbyterian Church), 1867—70; Oakland, Cal., 1874—79; professor of practical theology and apologetics in San-Francisco Theological Seminary, 1877—79; and of practical theology and church polity in Lane Theological Seminary, Cincinnati, O., from 1879 till his death, March 9, 1886. He was moderator of the Presbyterian General Assembly in 1877, at Chicago; he has written *Memorial of Samuel Eells,* 1872, occasional sermons, etc.

**EGLI, Emil, Lic. Theol.** (Konstanz, Zürich, 1884), Swiss Protestant; b. at Flasch, Canton Zürich, Jan. 9, 1848; studied theology at Zürich, 1866—70; was curate at Cappel, 1870—71; pastor at Dynourd, 1871—76; Assenswil, since 1885 (all these places are in Canton Zürich); since 1880 he has been privatdozent of church history in the University of Zürich. Since 1873 he has been a member of the Volkmar Theological and Historical Society at Zürich. He is the author of *Feldzüge in Armenien, Beiträg zur Kritik des Tacitus* (in Büdinger's *Untersuchungen zur Röm. Kaisergeschichte,* Leipzig, 1868); *Schrift von Cappel, Zürich, 1873; Les origines du Nouveau Testament,* Geneva, 1873; Züricher Wiedertäufer zur Reformationszeit, Zürich, 1875; *Actensammlung zur Züricher Reformationsgeschichte,* 1879; *Martirium des Polycarp und seine Zeit* (in Hilgenfeld's *Zeitschrift f. wissenschaftl. Theol.* 1881); *Lucian und Polycarp* (ib., 1883); *edited* Zweigls *Lehrbüchlein,* Zürich, 1884; Luther und Zwingli in Marburg (in the *Theol. Zeitschrift a. d. Schweiz,* 1884).

**EHRENFELD, Charles Lewis, Ph.D.** (Wittenberg College, 1877), Evangelical Lutheran; b. near Milton, Ind., as colt; graduated at Wittenberg College (1856) and Seminary (1860), Springfield, O.; was tutor in Wittenberg College, 1857—59; pastor at Altoona, Penn., 1860—63; Shippensburg, 1863—65; Hollidaysburg, 1865—71; principal S.W. Pennsylvania State Normal School, 1871—77; financial secretary State (Penn.) department of public instruction, 1877—78; State librarian, 1878—82; and since has been professor of English literature and Latin at Wittenberg College.

**EKMAN, Erik Jakob, Swedish Congregationalist;** b. at Strömshoro, a suburb of Gefe, Sweden, Jan. 8, 1842; graduated at Upsala, 1862; ordained minister in the Lutheran State Church, 1864; was promoted to komminister at Ogkelö, 1868; passed pastoral examination at the University of Upsala, 1871; resigned his office in the State Church, Sept. 1, 1879, and became director of the Mission Institute at Kristinehamn, and president of the Swedish Mission Association. He is the author of the following works in Swedish: *The Lord is my Light,* Stockholm, 1877, 3d ed. 1881; *God has done it,* 1878, 3d ed. 1881; *The Obedience of Faith,* Gefe, 1878; *The Suffering and Crucified...*
ELLICOTT. 65 ELLIS.


ELLICOTT, Right Rev. Robert Woodward Barnwell, D.D. (University of the South, Sewanee, Tenn., 1874), Episcopal, missionary bishop of Western Texas; b. at Beaufort, S.C., Aug. 16, 1840; graduated at South-Carolina College, Columbia, 1861; was missionary in Georgia, 1868; assistant minister in Church of the Incarnation, New York, 1870; rector of St. Philip's, Atlanta, Ga., 1871; consecrated, 1874. He was aide-de-camp to Gen. Ar. R. Lawton, C.S.A., 1861-63; wounded at second battle of Manassas, Aug. 28, 1862; promoted to be assistant adjutant-general of division, October, 1863; surrendered at Greensborough, N.C., with Gen. J. E. Johnston's forces, May 10, 1865.

ELLIS, George Edward, D.D. (Harvard University, 1857), LL.D. (the same, 1883); b. in Boston, Mass., Aug. 8, 1814; graduated at Harvard College, Cambridge, Mass., 1833, and at the Harvard Divinity School 1857; pastor of the Harvard Church, Charlestown, Mass., 1840-43; professor of doctrinal theology in Harvard Divinity School, 1857-63. He is the president of the Massachusetts Historical Society. He edited for many years the Christian Register and Christian Examiner. He has delivered several courses of lectures before the Lowell Institute. He has published The Half-Century of the Unitarian Controversy, Boston, 1857; Aims and Purposes of the Founders of Massachusetts, 1869; Memoir of Jared Sparks (1869), of Count Rumford (1871), of Jacob Bigelow, M.D. (1881), and of Nathaniel Thayer; History of the Battle of bunker's Hill, 1875; Introduction to the History of the First Church in Boston, 1880-1886, 1882; The Real Man and the Wax Man, 1882; Lives of Anne Hutchinson, John Mason, and William Penn, in Sparks's American Biographies; Address at the Consecration of Woodlawn Cemetery, 1851; Oration before the City Government, on the Centennial of the Evacuation of Boston by the British Army, 1876; A History of the Unveiling of the Statue of John Harvard, Cambridge, 1884; Address on a Memorial of Chief Justice Sewall, in Old South Church, Boston, 1884; and several chapters in the Church party. He is the author of Sermons on Subjects of the Day, London, 1871-74.
ELMSLIE, William Gray, M.A., English Presbyteriant; b. at Inshie, Aboyne, Scotland, Oct. 5, 1818; graduated with first-class honors at the University of Aberdeen, 1838; studied theology at New College, Edinburgh, Berlin, and in Paris; became assistant professor of natural philosophy at Aberdeen, 1869; minister of Willesden Church, 1873; and professor of Hebrew in London Presbytery College, 1883.

EMERTON, Ephraim, Ph.D. (Leipzig, 1870), Unitarian; b. at Salem, Mass., Feb. 18, 1851; graduated at Harvard College, 1871; became instructor in history in Harvard University, 1878; and Winn professor of ecclesiastical history, 1882.

ENDERS, Ernst Ludwig, D.D. (Erlangen, 1883), Lutheran; b. at Frankfurt-am-Main, Germany, Dec. 27, 1838; studied at Heidelberg, Erlangen, and Tubingen, 1852-55; has been pastor at Ober-rad, near Frankfurt-am-Main, since 1863. He is the editor of the second edition of the Erlangen edition of Luther's works (1. Predigten, 1862-81, 21 vols.; 2. Reformatiions-historische und polemische deutsche Schriften, 1883-85, 3 vols.; 3. Briefwechsel, vol. i., 1507—March, 1519), 1884, all published at Frankfurt-am-Main, except the first six vols.

ENGLISH, John Mahan, Baptist; b. at Tully-town, Bucks County, Penn., Oct. 20, 1845; graduated at Brown University, Providence, R.I., 1870, and at Newton Theological Institution, 1875; became pastor in Gloucester, Mass., 1873; in Boston, 1882; and professor of homiletics, pastoral duties, and church policy, in Newton Theological Institution, Mass., 1882.

ERDMANN, (Christian Friedrich) David, D.D., German Protestant theologian; b. at Goeßebiesie, July 28, 1821; studied at Berlin, 1843-47; became priester-docent there of theology 1853, ordinary professor at Königsberg 1856, and general superintendent and honorary professor at Breslau 1864. He is the author of Lieben und Leiden der ersten Christen, Berlin, 1854; Prima Joannis epistola argumentum nezus et consilium, 1855; Die Reformatio und ihre Märtyner in Italien, 1855; Der Brief des Jakobus, erklärt, 1881; Luther und die Hohenzollern, 1882.

ERRETT, Isaac, M.A. (hon., Bethany College, Bethany, W. Va., 1867), Disciple; b. in New York City, Jan. 2, 1820; self-educated since his tenth year; has labored as farmer, miller, lumberman, bookseller, printer, school-teacher, pastor, preacher, and editor; became pastor of the Church of the Disciples at Pittsbug, Penn., 1840; New Lisbon, O., 1844; North Bloomfield, 1849; Warren, 1851; Muir and Ionia, Mich., 1856; Detroit, 1863; Muir and Ionia, 1865; Cleveland, 1866; retired, 1868; Chicago, 1870-71. He was corresponding secretary of Ohio Christian Missionary Society 1853-56, and president 1856-71; corresponding secretary of the American Christian Missionary Society 1857-60, and president 1874-76; president of the Foreign Christian Missionary Society since 1875. He was president of Alliance College, Alliance, O., 1868-69; declined elections to the presidency of Agricultural and Mechanic College, Kentucky University, Lexington, Ky. (1869), and to the presidency of historical literature in Bethany College, Bethany, W. Va. (1869), and to the professorship of homiletics in the College of the Bible, Kentucky University, Lexington, Ky. (1880). In 1884 he became a member of the International Sunday-school Committee; in 1885, one of the Council of the American Congress of Churches; in 1886, one of the executive committee of the Law and Order League of Cincinnati, O., where he has resided since 1869. He was associated with Alexander Campbell (d. 1866) in editing The Millennial Harbinger: since 1866 he has been editor-in-chief of The Christian Standard, the denominational organ. He is the author of Modern Spiritualism compared with Christianity: a Debate between Joel Tiffany, Esq., of Painsville, O., and Rev. Isaac Errett of Warren, O. (a Phonomorphic Report by J. D. Cox, Esq.), Warren, O., 1855; Brief View of Christian Missions, Ancient and Modern, Cincinnati, 1857; First Principles; or, The Elements of the Gospel, 1867 (twenty thousand copies issued); Walks about Jerusalem; a Search after the Landmarks of Primitive Christianity, 1883, 2d ed. 1885; Life and Writings of George Edward Flower, 1885; Our Position: a Brief Statement of the Plea urged by the People known as Disciples of Christ, 1885 (about seventy-five thousand have been issued).

EVANS, Llewelyn Ioan, D.D. (Wabash College, O., 1872), Presbyterian; b. at Teeudrnn, near Mold, North Wales, June 27, 1833; studied at Welah Presbyterian College, Bala, 1846-49; graduated at Racine College, Wis., B.S. 1854, B.A. 1856, and at Lane Theological Seminary, Cincinnati, O., 1860; became successively pastor of the Seminary Church, 1860; professor of church history, 1863; of biblical literature and exegesis, 1867; of New Testament Greek and exegesis, 1875. He was a member of the Wisconsin legislature, 1856-57; and corresponding editor of The Central Christian Herald, 1863-66. He translated and edited Zockler's commentary on Job, in the American Lange series, New York, 1874; and has published pamphlets, discussions, and books.

EVANS, Thomas Saunders, D.D. (Edinburgh, 1885), Church of England; b. at Belper, Derbyshire, March 8, 1816; entered St. John's College, Cambridge; received Porson prize 1838; graduated B.A. 1839, M.A. 1845; was ordained deacon 1844, priest 1846; was assistant master of Rugby School; since 1862 canon residentiary of Durham, and professor of Greek and classical literature in the University of Durham. He has contributed to the Sabrina Corolla and to The Expositor (1882-88, on the Revised Version of the New Testament); and published Tennyson's (Ervine translated into Latin Hexameters, Cambridge, 1873; Commentary on Dame Corinne in The Speaker's Commentary, London, 1881; The Nihilist in the Hayfield: a Latin poem, 1882.)

EVERETT, Charles Carroll, D.D. (Bowdoin, 1870, Harvard, 1874), Unitarian; b. at Brunswick, Me., June 19, 1829; graduated at Bowdoin College 1850, and at the Harvard Divinity School 1858; tutor (1853-55) and professor of modern languages at Bowdoin (1855-57); minister of Unitarian Church, Bangor, Me., 1859-69; since
1869 has been Bussey professor of theology in Harvard University, and since 1878 dean of the Harvard Divinity School. He has published *The Science of Thought*, Boston, 1869; *Religions before Christianity: a Manual for Sunday Schools*, 1883; *Fichte's Science of Knowledge*, Chicago, 1884.

**EWALD. (Heinrich August) Paul, Ph.D.** (Leipzig, 1881), Lic. Theol. (Leipzig, 1883), German Protestant; b. at Leipzig, Jan. 13, 1857; studied at Leipzig and Erlangen, 1875-79; member of the Prediger Collegium of St. Paul's, Leipzig, 1880-82; became privat-docent of theology at Leipzig, 1883. He is the author of *Der Einfluss der stoisch ciceronianischen Moral auf die Darstellung der Ethik bei Ambrosius*, Leipzig, 1881; *De vocis Metr in apud scriptores novi testamenti*, commentatio et biblico-historica et biblico-theologica, 1883; edited the 4th ed. of Winer's *Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien*, 1882.

**EXCELL, Joseph Samuel, M.A., Church of England;** b. at Melksham, Wilts, May 29, 1849; educated at Taunton and Sheffield Colleges; was ordained deacon 1881, priest 1882; was curate of Weston-super-Mare, 1881-84; and since vicar of Townstall with St. Saviour, Dartmouth, Devonshire. He is, with Canon Spence, joint editor of *The Pulpit Commentary*, London, 1880 sqq., and of *The Homiletical Library*, 1882 sqq.; and, with Canon Spence and Rev. C. Neil, of *Thirty Thousand Thoughts*, 1883 sqq.; sole editor of *The Homiletical Quarterly* since 1880; of *Heart Chords*, 1883 sqq.; and of *The Monthly Interpreter*, 1883 sqq. He has independently published *Practical Readings in the Book of Jonah*, and *Homiletical Commentary on the Book of Genesis*, 1885.

**EYRE, Most Rev. Charles, archbishop of Glasgow, Roman Catholic;** b. at Askam Bryan Hall, York, in the year 1817; educated at Ushaw College, Durham, and at Rome; was senior priest at St. Mary's Cathedral, Newcastle, 1847-68; appointed in 1868 archbishop for the western district and delegate apostolic for Scotland; consecrated at Rome, Jan. 31, 1869, by the title of Archbishop of Anazarba in partibus infidelium; but when the Roman-Catholic hierarchy was restored in Scotland, March 4, 1873, he was appointed archbishop of Glasgow. He published *History of St. Cuthbert*, London, 1849, 8d ed. 1888.
FAIRBAIRN, Andrew Martin, D.D. (Edinburgh, 1878), Congregationalist; b. in the neighborhood of Edinburgh, Nov. 4, 1838; graduated from Edinburgh University, 1860; studied theology at the Evangelical Union Theological Hall, Glasgow, 1860-61, and at Berlin under Dorner, 1866-67; became pastor of Independent Church at Bathgate, Scotland, 1861 (during 1866 and 1867 absent in Berlin to study under Dorner); at Aberdeen, 1872; principal and professor of theology in the Congregational Theological Institution, Airdale College, Bradford, Eng., 1877; principal of Mansfield College, Oxford, 1886. He was Mair lecturer on the science of religion in the University of Edinburgh, 1878-83. He is the author of "Studies in the Philosophy of Religion and History," London, 1876, New York, 1877; "Studies in the Life of Christ," 1880, 4th ed. 1885, New York, 1882; "The City of God, a Series of Discussions in Religion," 1883, 2d ed. 1885; "Religion in History and in Life of To-day," 1884, 2d ed. 1885; and since 1871 has constantly contributed to the "Contemporary Review" on philosophical and theological subjects, his special field of work being the philosophy and history of religion.

FAIRCILD, James Harris, D.D. (Hillsdale College, Mich., 1864), Congregationalist; b. at Stockbridge, Mass., Nov. 25, 1817; graduated at Oberlin College, O., 1838, and has been connected with it since 1839, as professor of languages, 1842-47; of mathematics, 1847-58; of moral philosophy and theology, 1858-66, which chair has since 1866 been held by him along with the presidency. He has published "Moral Philosophy," New York, 1869; "Oberlin, the College and the Colony," 1883; "Oberlin, and edited Memoirs of Rev. C. G. Finney," New York, 1876, and Finney's "Systematic Theology," Oberlin, 1876.

FALLOWS, Right Rev. Samuel, D.D. (Lawrence University, Wis., 1864), Congregationalist; b. at Pemberton, near Manchester, Eng., Dec. 15, 1835; graduated at Lawrence University, Wis., and at the University of Wisconsin, Madison, Wis., graduated as valedictorian at the latter, 1859; was vice-president of Galesville University, Wis., 1856-61; chaplain of the 32d Regiment Wis. Vols., 1862; professor elect of natural sciences, Lawrence University, Wis., 1863; lieutenant-colonel 40th Wis. Vol. Infantry, and colonel 49th, 1864-65; promoted brevet-brigadier-general for meritorious services; was State superintendent of public instruction for the State of Wisconsin, 1870-73; professor elect of logic and rhetoric in the University of Wisconsin, 1873; president of Illinois Wesleyan University, Bloomington, Ill., 1874-75. From 1857 to 1875 he was a minister of the Methodist-Episcopal Church; in 1875 he became rector of St. Paul's Reformed Episcopal Church, Chicago; in 1876 was elected bishop, and given the missionary jurisdiction of the West, and still unites this with his rectorship. While superintendent of public instruction of Wisconsin he devised, and carried out through legislative action, the plan of bringing all the high and common schools of the State into direct connection with the University of Wisconsin. He also perfected the institute plan of instruction for teachers, now in operation in that State. While president of the Illinois Wesleyan University, he inaugurated in America the plan of conferring collegiate degrees, especially the higher ones, upon non-resident students and graduates, based upon a thorough written as well as oral examination on a prescribed course of study, akin to the plan pursued by the London University. He delivered, as the representative of the West, one of the addresses before the American Bible Society in Philadelphia, 1872; as fraternal delegate, addressed the General Conference of the Methodist-Episcopal Church at Cincinnati, O., 1880; delivered the annual oration before the Society of the Army of the Tennessee, at Cleveland, O., 1883. In theology he is an Arminian. He founded in 1876, and for four years edited, "The Appeal," the first distinctively Reformed Episcopal Church paper, published in Chicago, Ill. (now incorporated with "The Episcopal Recorder," New York). He is the compiler and editor of "Bright and Happy Homes," Chicago, Ill., 1881 (several editions); "Synonyms and Antonyms," 1883; "Abbreviations and Contractions," 1883; "Britannica, Americanism, Colloquial and Provincial Words and Phrases," 1883 (all three in the "Standard Handbook Series"); "Liberty and Union," Madison, Wis., 1883; "The Home Beyond," Chicago, Ill., 1884, last ed. 1886; "The Progressive Dictionary" (a supplement to all the standard dictionaries of the English language), 1885; "Past Noon," Cincinnati, O., 1886.

FARRAR, Adam Storey, D.D. (Oxford, 1864), F.G.S., F.R.A.S., Church of England; b. in London, April 20, 1826; educated at St. Mary's Hall, Oxford; graduated B.A. (first-class classics and second-class mathematics), 1849; Arnold historical prizeman, Denyer's theological prizeman, 1850; M.A. (Queen's College), 1852; B.D., 1864. He was ordained deacon 1852, and priest 1853; was Michel fellow of Queen's College, Oxford, 1852-68; public examiner in classics and mathematics, 1854-66; tutor of Wadham College, 1855-64; select preacher at Oxford, 1862-67, 1869-70; preacher at Whitehall, 1858-60; Bampton lecturer, 1862; select preacher at Cambridge, 1875 and 1881. Since 1864 he has been professor of divinity and of ecclesiastical history in the University of Durham; since 1868 an examining chaplain to the bishop of Peterborough; since 1878 a canon of Durham. He has published "Science in Theology" (university sermons), London, 1859; "Critical History of Free Thought" (Bampton lectures), 1862; and miscellaneous sermons and lectures.
FARRAR.

69

FFOULKES.

ated B.A. from University of London, and was appointed university scholar, 1852. He went to Cambridge, entered Trinity College, took the chancellor's prize for English verse (see below), 1852; graduated B.A. (fourth in first-class classical tripos, 21st in mathematics, 1854); was elected fellow; was Le Bas classical prizeman 1856, and Norrissian prizeman 1857; graduated M.A. 1857, B.D. 1872. He was ordained deacon 1854, and priest 1857; was assistant master in Harrow School, 1854-71; and head master of Marlborough College, 1871-76. He was select preacher at Cambridge, 1865-68, 1872, 1874, and frequently since; honorary chaplain to the Queen, 1869-73, and since 1873 chaplain in ordinary; Hulsean lecturer (Cambridge) 1870, and Hampton lecturer (Oxford) 1885. In 1870 he was installed rector of St. Margaret, Westminster, and canon of Westminster; and on April 24, 1885, was appointed archdeacon of Westminster, and rural dean of St. Margaret and St. John the Evangelist, Westminster. Archdeacon Farrar has done much to improve public-school instruction and to promote total abstinence.

He is the author of the following works: The Arctic Regions (chancellor's prize, 1848); History of Language, 1865, and Families of Speech, 1867; Christian Doctrine of the Atonement (Norrissian prize, 1857); the three works of fiction for boys: Eric, or Little by Little, 1857, 20th ed.; Julian Home, 1859, 10th ed. 1882; and Winifred's, or the World of School, 1863, 13th ed.; the three works of fiction on the New Testament: Gospel according to St. Matthew, 1876, 4th ed.; Gospel according to St. Mark, Harper, 1868; bishop; 1885. He is the author of the following works: The History of the Lower Animals, 1858; vols. ii. and iv. of the Critical and Explanatory Pocket-Bible, Glasgow, 1862, 4 vols.; vols. iii., iv., and vi. of the Critical, Experimental, and Practical Commentary (Jameson, Fausset, and Brown's), 1868; Hulsean Lectures, London, 1877, 2d ed. 1885; The Church and the World, 1878; The Englishman's Bible Cyclopedia, 1879; The Millennium, 1880; The Signs of the Times, 1881; Prophecy a Sure Light, 1882; The Latter Rain, 1888; True Science confirming Genesis, 1884; The Personal Antichrist, 1889; Spiritualism, 1885: Expository Commentary on the Book of Judges, 1885.

FERGUSSON, Right Rev. Samuel D., Episcopalian, missionary bishop of West Africa; b. in Charleston, S.C., Jan. 1, 1842; emigrated to Liberia, 1848; educated in the mission schools; became rector of St. Mark's, Harper, 1868; bishop, 1885. He was editor of The Christian Intelligencer, New York (the denominational organ), 1885; editor of The Christian Intelligencer, New York (the denominational organ), 1883.

FFOULKES, Edmund Salisbury, Church of England; b. at Erith, Kent, Jan. 12, 1819; educated at Jesus College, Oxford; graduated B.A. (second-class classics) 1841, M.A. 1844, B.D. 1851; was appointed fellow and tutor of his college; entered the Roman-Catholic Church, 1855; returned to Church of England, 1870; was select preacher at Oxford, 1875-76; became rector of Grand Rapids (First), Mich., 1892; corresponding secretary of the Board of Foreign Missions of the Reformed Church in America, 1865; editor of The Christian Intelligencer, New York (the denominational organ), 1883.
FIELD, Frederick, Church of England; b. in London, in the year 1801; d. at Norwich, April 19, 1885. He was educated at Trinity College, Cambridge, where he graduated B.A. (Tyrwhitt's Hebrew scholar, tenth wrangler, and chancellor's medallist) 1825, M.A. 1828, hon. LL.D. 1875; was fellow of Trinity College, Cambridge, 1824-49; rector of Reepham, Norwich, 1849-63; and held honorary fellow of Trinity College, Cambridge, 1875. He was a member of the Old Testament Revision Company. He edited the Greek text of Chrysostom's Homilies on Matthew, Cambridge, 1839, 3 vols., and all the Pauline Epistles, 1849-62, 7 vols.; Barrow's Treatise on the Pope's Supremacy, London, 1851; Grabe's text of the Septuagint, Oxford; Oium Norvicensis (I. Tenlemen de reliquis Aquilia, Symmachia, Theodotionis et lingu Syriaca in Graecam convertendis; II., Tenaman de quibusdam vocabulis Syro-Grtecis; I11., Notes on Select Passages of the Greek Testament, 3 parts, 1884, 1876, 1881; Origines Heretaorum qua supersunt, 1876-74, 2 vols.; Sermons, 1878.

FIELD, Henry Martyn, D.D. (Williams College, 1862), Presbyterian; b. at Stockbridge, Mass., April 3, 1822; graduated at Williams College, Williamstown, Mass., 1838, and at West Windsor Hill (now Hartford) Theological Seminary, Conn., 1841; studied at Yale Divinity School, New Haven, Conn., 1841-42; was pastor in St. Louis, Mo., 1842-47; at West Springfield, Mass., 1850-54; from 1864 has been an editor and proprietor of The Evangelist, a Presbyterian denominational weekly, published in New York City; since 1870, sole editor and proprietor. He has been an extensive traveller, having been five times in Europe, twice in the East, and once round the world. He has written The Irish Confederates, and the Rebellion of 1798, New York, 1861; Summer Pictures from Copenhagen to Venice, 1859; History of the Atlantic Telegraph, 1859; From the Lakes of Kilbarny to the Golden Horn, 1876; From Egypt to Japan, 1877 (of the two last named, fifteen editions have been issued); On the Desert; with Review of Events in Egypt, 1883; Among the Holy Hills (Palestine), 1884; The Greek Islands and Turkey after the War, 1888; Gedichte (Heidelberg, 1885).

FITZGERALD, Oscar Penn, D.D. (Southern University, Greensborough, Ala., 1868), Methodistic (Southern branch); b. in Caswell County, N.C., Aug. 24, 1829; was missionary in the California mines, 1855-57; editor of Pacific Methodist, Christian Spectator, and California Teacher, in San Francisco; was superintendent of public instruction of California, 1867-71, and under his administration the State University was founded, and the Normal School fully organized and permanently located; president of Pacific Methodist College, Santa Rosa, Cal., 1872; editor of the Nashville Christian Advocate, since 1878. He is the author of California Sketches, Nashville, Tenn., 1879, 2 vols., 2d ed. 1879; The Class Meeting, 1880, 2d ed. 1880; Christian Growth, 1881, 2d ed. 1881; Glimpses of Truth, 1883, 2d ed. 1885; Dr. Summers: A Life-Study, 1894, 2d ed. 1895; Centenary Cameos, 1895.

FLICKINGER, Daniel Kumler, D.D. (Otterbein University, Westerville, O., 1875), United Brethren in Christ; b. at Sevenmile, O., May 25, 1824; educated in common schools and Germantown Academy; elected corresponding secretary of the United-Brethren Church Missionary Society, 1857, and quadrennially re-elected until 1885, when he was elected foreign missionary bishop. He has been to Africa eight times, and to Germany five times, on missionary business; has done much work upon the frontiers of the United States, and among the Chinese. He is the author of Off-hand Sketches in Africa, Dayton, O., 1857; Sermons (jointly with Rev. W. J. Shuey), 1859; Ethiopia, or Twenty-six Years of Missionary Life in Western Africa, 1877, 3d ed. 1886; The Church's Marching Orders, 1879.

FLIEDNER, Fritz, German pastor; b. at Kaiserswerth on the Rhine, June 10, 1846; studied at Halle 1864-66, and at Tubingen 1866-67; became professor in the boarding school for young ladies at Hilden, 1868; chaplain to the legation of the German Empire at Madrid, and evangelist in Spain, 1870. Since 1870 he has edited Leaves from Spain, a German periodical devoted to evangelization in Spain; has written articles in different reviews, newspapers, and encyclopedias (Hertzog and Brockhaus), and Blätter und Blüten, Gedichte, Heidelberg, 1885.

FLINT, Robert, B.D., L.L.D., Church of Scotland; b. near Dumfries, Scotland, in the year 1838; studied at Glasgow; was pastor from 1859 until 1864, when he became professor of moral philosophy and political economy at the University of St. Andrew's, and in 1866 professor of divinity in the University of Edinburgh. He is the author of The Philosophy of History in France and Germany, Edinburgh, 1874; Theism (Baird lectures for 1876), 1877, 6th ed. 1886; Anti-Thesis Theories (Baird lectures for 1877), 1879.

FOOTMAN, Henry, M.A., Church of England; b. at Ipswich, Feb. 10, 1831; educated at St. Peter's College, Cambridge, where, after having
taken a second-class in the moral science tripos, 1870, he graduated B.A. 1871, M.A. 1874; ordained (both deacon and priest) 1871, standing first in the examination for orders; vicar of Lambourne, Hungerford, 1875–76; in charge of St. George's, Campden Hill, 1876–80; select preacher at Cambridge, 1879–81, vicar of Oxford, 1880–81; since 1881 has been vicar of Nootka, Lincoln. Although from early years a student of theology, he pursued a commercial career, and prior to entering Cambridge was partner in a large firm. He is the author of Life, its Friends and Foes (Lent lectures), London, 1873; From Home and Back (Lenten sermons), 1876; The Eloquence of the Cross, 1877; Nature and Prevalence of Modern Unbelief, 1880; Reasonable Apprehensions and Assist-assuring Illusions, 1883, 2d ed. 1884, reprinted, New York, 1885.

FORBES, John, L.L.D. (King's College, 1837), D.D. (Edinburgh, 1879) (nunnery at Boharn, Banffshire, July 5, 1802; graduated A.M. at Marischal College, 1819; studied theology for four years at Marischal and Kin's College, and later at Göttingen, 1828–29; became successively head master and governor of John Watson's Institution, Edinburgh, 1846, and of Donaldson's Hospital, 1856; professor of oriental languages at Aberdeen University, 1860. He is the author of Symmetrical Structure of Scripture, or Principles of Scripture Parallelism exemplified in an Analysis of the Decalogue, Sermon on the Mount, etc., Edinburgh, 1854; Analytical Commentary on the Romans, Being the Train of Thought by the Aid of Parallelism, 1856; Predestination and Free Will reconciled; or Calvinism and Arminianism united in the Westminster Confession, 1878, 2d ed. 1879.

FOSS, Cyrus David, D.D. (Wesleyan University, 1870), LL.D. (Cornell College, Iowa, 1879) Methodist-Episcopal bishop; b. at Kingston, N.Y., Jan. 17, 1834; graduated at Wesleyan University, Middletown, Conn., 1854; became teacher 1854, and principal 1856, of Amenia Seminary, N.Y.; pastor (in Chester, N.Y., Brooklyn, and New York, 1857; president of Wesleyan University, 1875; bishop of the Methodist Episcopal Church, 1877–79; died at Washington, D.C., Aug. 27, 1884.

FOSTER, Frank Hugh, Ph.D. (Leipzig, 1882), Congregationalist; b. at Springfield, Mass., June 18, 1851; graduated at Harvard College, Cambridge, Mass., 1873; from 1873 to 1874 was assistant professor of mathematics in the United States Naval Academy at Annapolis, Md.; graduated at Andover Theological Seminary, Mass., 1877; from 1877 to 1879 was Congregational pastor at North Reading, Mass.; from 1879 to 1882 in Germany, studying at Göttingen (1879–80) under Lotze, and at Leipzig (1880–82) under Luthardt, Delitzsch, and Kahnis; from 1882 to 1884, professor of philosophy at the Middlebury College, Vt.; and since 1884 has been professor of church history in Oberlin Theological Seminary. He translated Grotius' Defence of the Catholic Faith concerning the Satisfaction of Christ, and has contributed other articles to the Bibliotheca Sacra, of which he has been editor since 1884.

FOSTER, Randolph Sinks, D.D. (Ohio Wesleyan University, Delaware, O., 1853), LL.D. (the same, 1858), Methodist-Episcopal bishop; b. at Williamsburg, Claremont County, O., Feb. 22, 1830; studied at Augusta College, Millersburg, Ky., 1835–37, but did not graduate; entered the ministry of the Methodist-Episcopal Church, 1837; served in the Ohio Conference until 1850, when he was transferred to New York; in 1856 became president of the North-western University, Evanston, Ill.; resigned in 1860, and returned to the pastorate; in 1865 entered the ministry in the New Theological Seminary, Madison, N.J. (successor Dr. McClintock in the presidency of the same, 1870), and in 1872 a bishop. He was delegate to the Wesleyan body in England, 1879; visited the Methodist-Episcopal missions in South America, 1874; Europe (Germany and Scandinavia), 1874; India, 1882; Italy, Germany, and Scandinavia, 1885; Mexico, 1886. He is the author of Objections to Calvinism as it is (letters to Rev. J. N. L. Rice), Cincinnati, 1848 (many editions to date); Christian Purity, New York, 1851 (many editions to date); Ministry for the Times, 1852; Beyond the Grave, 1859 (many editions); Centenary Thoughts for the Pew and Pulpit of Methodism in 1884, 1884; Studies in Theology, 1889.

FOSTER, Robert Verrell, D.D. (Trinity University, Texas, 1884), Cumberland Presbyterian; b. in Wilson County, Tenn., Aug. 12, 1845; graduated A.B. and A.M. from Cumberland University, Lebanon, Tenn.; studied theology under Rev. Dr. Richard Beard; graduated from Union Theological Seminary, New York City, in 1877; and has been ever since professor of Hebrew and biblical theology and exegesis in the theological school of Cumberland University. In 1881 he declined the chief editorialship of The Cumberland Presbyterian, the principal denominational organ, and later the presidency of Trinity University, Tehuacana, Tex., and the professorship of Greek and Latin in Lincoln University, Ill. He is a frequent contributor to his denominational papers.

Fowler, Charles Henry, D.D. (Garrett Biblical Institute, 1866–), LL.D. (Wesleyan University, Middletown, Conn., 1875) Methodist-Episcopal bishop; b. at Burford, Canada, Aug. 11, 1837; graduated at Genesee College, N.Y., 1859, and at the Garrett' Biblical Institute, Evanston, Ill., 1861; entered the ministry; became president of North-western University, Evanston, Ill., 1872; editor of The Christian Advocate, 1878; missionary secretary, 1880; bishop, 1894.

Fox, Norman, Baptist; b. at Glen Falls, N.Y., Feb. 13, 1856; graduated at the University of Rochester, N.Y., 1856, and at Rochester Baptist Theological Seminary 1857; was pastor at Whitehall, N.Y., 1856–92; chaplain of the 77th Regiment N.Y. Vols., 1862–64; professor in the theological department of William Jewell College, Liberty, Mo., 1868–72. He has been editorially connected with the Central Baptist, National Baptist, and Independent, and also given volun-
tary service to different churches. He is the author of George Fox and the Early Friends, republished from Baptist Quarterly Review, 1878; Rise of the Use of Pouring and Sprinkling for Baptism, from the same, 1882; Inspiration of Apostles in Speaking and Writing, do., 1885; A Layman's Ministry: Notes on the Basis of the Hon. Nathan Bishop, LL.D., New York, 1888.

Frank, Franz Hermann Reinhold, Ph.D., Lic. Theol. (both Leipzig, 1851), D.D. (from Erlangen, 1859), German Evangelical Lutheran theologian; b. at Altenburg, March 25, 1827; studied at Leipzig,
FREPPEL, Right Rev. Charles Emile, Roman Catholic; b. at Obernai (Bas Rhin), France, July 1, 1827; studied at Strasbourg; was ordained priest, 1849; taught philosophy in Paris, 1850–53; was chaplain of St. Geneviève, 1853; dean, 1857; professor of sacred eloquence in the faculty of Catholic theology at Paris, 1854–70; and greatly distinguished himself. Father Freppel was called in 1869 to Rome, to assist in the preliminary arrangements for the Vatican Council, and was pronounced in favor of the papal-infallibility dogma. He was consecrated bishop of Angers in 1870, and has made a vigorous prelate, being


FRASER, Right Rev. James, D.D. (Oxford, 1870), lord bishop of Manchester, Church of England; b. at Prestbury, near Cheltenham, Aug. 18, 1818; d. at Manchester, Thursday, Oct. 22, 1885. He was scholar of Lincoln College, Oxford, 1839–39; Irish scholar, and in the first class in classics, 1838; graduated B.A. 1840, M.A. (Oriel) 1842. He was fellow of Oriel College, 1840–60; tutor, 1842–47; ordained deacon 1846, priest 1847; was rector of Cholderton, Wilshire, 1847–60; select preacher, Oxford, 1854, 1862, 1872, 1877; chancellor of Sarum Cathedral, 1858–60; rector of Ufton-Nevet, Berkshire, 1860–70; rector of Ufton-Nevet, Berkshire, 1860; 1870. He was consecrated bishop of Manchester. He is the author of *Siz Sermona preached before the date of the *Ecclesiastical Judgments* of Privy Council, London, 1869; *The Doctrine of Reconciliation to God through Jesus Christ*, 1870; *The Gospel of the Secular Life*, 1872; *The World as the Subject of Redemption* (Bampton lectures), 1885; and various separate sermons, pamphlets, and articles in the *Contemporary and Edinburgh Reviews*. 

2d vol. 1881, 2d ed. 1st vol. 1884; *Aus dem Leben christlicher Frauen*, Gütersloh, 1873; *System der christlichen Wahrheit*, 1875–80, 2 vols., 2d ed. 1885–86; *System der christlichen Sittenlehr*, 1st vol. 1884, and also of many long articles of dogmatic and ethical contents in Zeitschrift für Protestantismus und Kirche, 1869–70, which he edited.

FRANK, Gustav (Wilhelm), Lic. Theol. (Jena, 1858), D.D. (hon., Jena, 1887), German theologian; b. at Schleiz, Germany, Sept. 25, 1832; studied at Jena, habilitated himself there 1859; became professor extraordinary of theology, 1864; ordinary professor of dogmatics and systematics of the Gospels, 1885–86; stem der christlichen Sitte, lst vol. 1858; De Malthia: his editorial work, 1859; De Flacii Illyrici in libros sacros meritis, 1859; Ge...
active in organizing the pilgrimages to Paray-le-Monial, Puy, and elsewhere, in 1872 and 1873, and in founding a Catholic university at Angers. In 1880 he was returned as deputy from Brest, and attracted great notice by the frequency and violence of his opposition to the government, and by his outspoken ultramontanism. His works are numerous. Among them are, Les Pères apostoliques et leur époque, Paris, 1859, 2d ed. 1870; Les apologistes chrétiens au deuxième siecle, 1860, 3d ed. 1886; St. Irénée, 1880; Examen critique de la vie de Jésus, de M. Renan, 1863 (numerous editions); Conférences sur la divinité de Jésus Christ, 1863; Tertullien, 1864, 2 vols.; St. Cyrrien, 1865, 3d ed. 1875; Clément d'Alexandrie, 1865, 3d ed. 1873; Examen critique des apôtres de M. Renan, 1866; Origine, 1868; Œuvres pastorales oratoires, 1860—80, 4 vols.; Œuvres poétiques, 1874—80, 2 vols.; L'Eglise et les ouvriers, 1876; Les devoirs du chrétien dans la vie civile, 1876; La vie chrétienne, 1879 (Lenten sermons delivered in the chapel of the Tuileries, 1862).

FRICKE, Gustav Adolf, Ph.D. (Leipzig, 1844), D.D. (Kiel, 1851), Evangelical Lutheran theologian; b. at Leipzig, Aug. 23, 1822; studied at the university of Leipsic; was ordained priest in 1845; has held himself to the theological and philosophical faculties, 1848; became professor extraordinary of theology, 1849; ordinary professor of theology at Kiel, 1851; obernatekecht in St. Peter's Church, Leipzig, 1853; ordinary professor of theology in the University of Leipzig, 1857. He is also pastor of St. Peter's, consistorialrat, member of the synodical committee of the Evangelical Lutheran Church of Saxony. He has received the royal Saxon Albrecht order second class, the Prussian crown order second class, the Prussian eagle order third class. Besides numerous sermons, of his writings may be mentioned, Argumenta pro Dei existentia, Leipzig, 1847; Die Erhebung zum Herrn im Gebete, Reichenbach, 1850, 2d ed. 1861; Lehrbuch der Kirchengeschichte, 1. Thl., Leipzig, 1850; Das exegetische Problem im Briefe Pauli an die Galater c. 3, 8, auf Grund v. Gal. 3, 15—25 geprüft, 1890; De codicibus Sibyllinorum manusc. et codicis sibyllinorum manuscrip. Denuo et emendatus typis expressum, 1880; Meta-physik und Dogmatik in ihrem gegenseitigen Verhältnisse, unter besonder. Bezieh. auf die Rätsel'sche Theologie, 1882.

FRIELANDER, Michael, Ph.D. (Halle, 1882), Hebrew; b. at Introschin, Prussia, April 29, 1833; studied at Berlin under Protestant and Hebrew teachers; was director of the Institute for Talmudic instruction, in Berlin, and since 1865 has been principal of the Jews' College, London; and under the auspices of the Society of Hebrew Literature, he has published The Commentary of Ibn Ezra on Jesusah, edited from M.S., and translated, with Notes, Introductions, and Glossary, London, 1873—77, 3 vols.; The Guide of the Perplexed of Maimonides, translated from the original text and annotated, 1882—85, 3 vols.; and a revision of the Authorized Version with the Hebrew text, The Jewish Family Bible, 1882.

FRIEDLAENDER, Michael, Lic. Theol. (Bonn, 1840), D.D. (Breslau, 1848), Roman Catholic; b. at Meisenheim, Germany, Sept. 1, 1810; became priest 1837, repetent at Bonn 1839, and privac-doctor 1840; professor extraordinary of ethics and of New-Testament exegesis at Breslau, 1845; ordinary professor, 1847. He is the author of Archäologie der Leidensgeschichte unserns Herrn JESU CHRISTI, BONN, 1843; Synopsis Evangeliorum, Breslau, 1847; De codicibus sibyllinorum manuscrip. in usum critici nonum ad divinitatis, 1847; Oracula Sibyllina rec. proleg. illustr. vers. germ. inulicit, Leipzig, 1852; Schrifft, Tradition und kirkliche Schriftauslegung, oder die katholische Lehre von den Quellen der christlichen Heilsverh. an den Zeugnissen der fünf ersten christlichen Jahrhunderte geprüft, Breslau, 1854; Geschichte des Lebens Jesu Christi mit chronolog. u. anderem histor. Unter- suchungen, 1855, 3d ed. Münster, 1886; Erinnerungen und Kritiken, Sonderhebungen an Dr. Sepp, 1857; Prolegomena zur bibl. Hermeneutik, 1868.

FRIEDRICH, Johann, D.D. (Munich, 1862), Old Catholic; b. at Potsdorf, Upper Franconia, Bavaria, May 3, 1836; studied at Bamberg and Munich; was ordained priest, June 4, 1859; became privac-doctor 1862, and in 1865 professor extraordinary of theology in the University of Munich. In 1869 he accompanied Cardinal Hoffman to the Vatican Council, in the capacity of "theologian;" was there severely criticized because he took Dühringer's position of hostility to the infallibility dogma, and left Rome before the council closed. He flatly refused to accept the dogma; and therefore, by archiepiscopal orders, attendance upon his lectures was forbidden, April 13, 1871, and he was excommunicated, April 17. Nevertheless, he continued to exercise priestly functions, kept his academic position, indeed was promoted, for in June, 1872, he became ordinary professor of doctrinal history, symbols, patrology, Christian archaeology, and literature; but in 1882 was removed to the philosophical faculty as professor of history, by request of the Ultramontanes. Although prominent in the organization of the Old Catholic Church, he has kept aloof from it since 1878, because opposed to its abolition of enforced celibacy. His writings embrace Johann Wessel, Regensburg, 1862; Die Lehre des Johann Haus u. seine Bedeutung für die Entwicklung der neueren Zeit, 1872; Astrologie und Reformationsphilosophie, Munich, 1872; books on the life of St. Peter, Munich, 1864; Das wahre Zeitalter des h. Kaiser, Bamberg (1867, 1. Bd. 1 Thl., Die Römerzeit; 1899, 2. Bd. 1 Thl., Die Merowingerzeit); Drei (bisher unedelirte) Concilia aus der Merowingzeit, 1887; Tagebuch während des Vatican. Concils geführt, Nördlingen, 1871, 2d ed. 1873; Documenta ad illustrandum concilium Vaticanum anno 1870, 1871, 2 vols.; Joannis de Torquemadai, De potestate papae et concilii generalis tracitatus, Innsbruck, 1871; Zur Verteidigung meines Tagebuch, 1872; Der Mechanismus der Vatican. Religion, 1st and 2d ed. 1876; Beiträge zur Kirchengeschichte des 18. Jahrh., Munich, 1870; Geschichte der Vatican. Concils, Bonn, 1. Bd. 1877, 2. Bd. 1883, 3. Bd. 1886; Zur ältesten Geschichte des Primates in der Kirche, 1879; Beiträge zur Geschichte des Jesuitenordens, Munich, 1881.

FRITZSCHE, Otto Fridolin, Lic. Theol. (Halle, 1836), D.D. (Bon., Halle, 1841), Reformed; b. at Dobrilugk, Sept. 1812; studied at Heidel- berg and university of Halle, 1826—35; became privac-doctor at Halle 1836, and then professor extraordinary in 1837, and professor ordinary in 1842, at Zurich. He has also been chief librarian


FRY, Benjamin St. James, D.D. (Quincy, now Chaddock, College, 1871), Methodist; b. at Rutledge, Grainger County, Tenn., June 16, 1824; studied at Howard College, 1846-48, but did not graduate; entered the ministry, and the Ohio Conference, 1847; was president of the Worthington Female College, O., 1856-60; chaplain 63d Regiment Ohio Volunteers, 1861-64; in charge of St. Louis branch of the Western Methodist Book Concern, 1865-72; and since has been editor of The Central Christian Advocate, St. Louis. He was member of the London Methodist Ecumenical Conference, and of the Centennial Conference at Baltimore, and read an essay on the Methodist press. He is the author of "Property Consecrated" (prize essay on systematic beneficence), New York, 1856; last ed. 1884; "Lives of Bishops Whatcoat, McKendree, George, and Roberts, 4 vols.; besides articles in reviews, etc.

FULLER, John Moo, Church of England; b. in London, Dec. 4, 1855; entered St. John's College, Cambridge; graduated B.A. and Crosse University scholar, and was elected to a fellowship in his college, 1858; took a first-class in the theological tripos, 1859; was Tyrwhitt's University scholar, 1860; graduated M.A., 1862; took Kaye prize essay), Cambridge, 1864; "Harmony of the Gospels, 1872; "The Book of Daniel, in The Speaker's Commentary, 1875, 2d ed. 1880; "The Student's Commentary" (founded on The Speaker's Commentary, 1879 sqq.

FULLONTON, John, D.D. (Dartmouth College, Hanover, N.H., 1862), Free Baptist; b. at Raymond, N.H., Aug. 3, 1862; graduated at Dartmouth College, 1840, and from the Biblical School, Whitestown, N.Y., 1849; became principal of North Parkersfield Academy, Me., 1840; of the Whitestown Seminary, N.Y., 1843; professor in the Free Baptist Theological School since 1851 (the school, then at Whitestown, in 1854 was removed to New Hampton, N.H., but since 1870 has been a department of Bates College, Lewiston, Me.). He was member of the House in that legislature, 1867.

FUNKE, Otto, German Protestant; b. at Wulfbur, near Elberfeld, Germany, March 9, 1836; studied at Halle, Tubingen, and Boun; was pastor at Halpe, in the Rheine Mountains, 1862-68; and since 1868 has been pastor of the Friedens Kirche, Bremen. He is the author of "Reisgebilder und Heimathklüinge, Bremen, 3 series, 1860 (11th ed. 1889), 1871 (6th ed. 1885), 1872 (5th ed. 1880); "Die Schule des Lebens; oder, christliche Lebensbilder im Lichte des Buches Jonas, 1871, 6th ed. 1885, reprinted New York (American Tract Society), 1879; "Die christlichen Fragen und Weisungen in der Kirche, Bremen, 1881, 5th ed. 1884; "Die Welt des Glaubens und das Leben der Welt, 1886.

FUNK, Franz Xaver, Ph.D., Lie, Theol. D.D. (all Tubingen, 1863, 1871, 1875, respectively), Roman Catholic; b. at Atsbäumling, Württemberg, Germany, Oct. 12, 1840; studied theology and philosophy at Tubingen, 1859-63, and theology in the priests' seminary at Rotenburg, 1863-64; was curate at Waldsee, 1864-65; studied political economy in Paris, 1865-66; became rector in Tubingen, 1866; professor extraordinary of church history, patrology, and archaeology, 1870; ordinary professor, 1875. He is the author of "Zins und Wucher, eine moraltheologische Abhandlung, Tubingen, 1863; "Die nationalökonomie, Anschauungen der mittelalterlichen Theologen, 1889; "Die Geschichste des kirchlichen Zinswesens, 1876; "Die Echtheit der Ignatianischen Briefe auf neue Art verfeinrt. Mit e. literar. Beilage: Die alte Lateinische Übersetzung der Überlieferung der Ignatiusbriefe u. a. Polykarbbriefes, 1883; "Lehrbuch der Kirchengeschichte, Rotenburg, 1880; and many
articles. He edited the 5th ed. of Hefele's Opera
patrum apostolorum, 1873-81, 2 vols.
FUNK, Isaac Kauffman, D.D. (Wittenberg Col-
lege, Springfield, O., 1882), Lutheran (General
Synod); b. at Clifton, Greene County, O., Sept.
10, 1839; graduated at Wittenberg College, 1860;
entered the ministry of the Lutheran Church,
1861; was pastor at Carey, O., 1862-64; in Brook-
lyn, N. Y. (St. Matthew's Evangelical Lutheran),
1865-72; resigned, and went to Egypt, Egypt,
and Palestine; on return was associate editor of
Christian Radical, Pittsburg, Penn., 1872-73;
editor of The Union Advocate, N. Y., 1873-75;
started The Metropolitan Pulpit, October, 1876;
Complete Preacher, 1877; changed the name of
the former to Homiletic Monthly, and combined
it with the second, October, 1878; enlarged the
Monthly, and called it Homiletic Review, January,
1885; began book-publishing in 1877.
FUNKHOUSE, George Absalom, D.D. (Otter-
bein University, 1879), United Brethren; b. at
Mount Jackson, Shenandoah County, Va., June
7, 1841; graduated from Otterbein University,
Westerville, O., 1868, and from Western (Presby-
terian) Theological Seminary, Alleghany, Penn.,
1871; and since has been professor of New-Testa-
ment exegesis in Union Biblical Seminary, Day-
ton, O.
FURMAN, James Clement, D.D., Baptist; b. in
Charleston, S.C., Dec. 5, 1809; was educated in
Charleston College, ——; studied medicine, but
in 1828 was baptized, and began to preach; con-
ducted revival services; was pastor at Society Hill,
S.C.; in 1843 became professor in Furman
Theological Institution, now Furman University,
Greenvile, S.C., of which he was president many
years, and is now professor of intellectual and
moral philosophy, logic, and rhetoric.
FURNESS, William Henry, D.D. (Harvard,
1847), Unitarian; b. in Boston, Mass., April 20,
1802; graduated from Harvard College, 1820;
studied theology, and was ordained pastor of the
First Unitarian Congregational Church, Philadel-
phia, Penn., Jan. 12, 1825, and held the office
until his retirement in 1875. He was a leading
abolitionist, and is the author of Remarks on the
Four Gospels, Philadelphia, 1885, London, 1887;
Jesus and his Biographers, 1888; Domestic Wor-
ship (a volume of prayers), 1842, new ed. 1856;
A History of Jesus, Philadelphia and London,
1850, new ed. 1853; Discourse, 1855; Thoughts
on the Life and Character of Jesus of Nazareth,
Boston, 1859; Veil partly uplifted, 1864; The Un-
conscious Truth of the Four Gospels, Philadelphia,
1888; Jesus, 1871; The Power of Spirit manifest
in Jesus of Nazareth, 1877; The Story of the
Resurrection told once more, 1885; Verses: Trans-
lations and Hymns, Boston, 1886; numerous dis-
courses, mostly on abolition, both in pamphlet form
and in the Pennsylvania Freeman and Anti-slavery
Standard. He has also translated from the Ger-
man Schubert's Mirror of Nature, 1842; Gems of
German Verse, 1851; Julius, and other Tales, 1856;
and Schenkel's Character of Jesus portrayed, Bos-
ton, 1866, 2 vols. He edited The Diadem, an
annual published in Philadelphia, 1843-47.
FURRER, Konrad, D.D. (Bern, 1879), Swiss
Protestant theologian; b. at Fluntern, near 
Zurich, Nov. 5, 1838; studied at Zurich, 1857-
62; was ordained, 1862; from 1864 to 1876, pas-
tor in various places of the canton of Zurich:
since 1876, pastor of St. Peter's, Zurich. In 1863
he made an exploring tour through Palestine; in
1869 he became privat-docent for biblical archae-
ology in the University of Zurich, but did not
lecture from 1871 until 1885, when on the death
of Biedermann he resumed his position, and now
lectures upon the history of religion. He is also
a Kirchenrath of the canton (since 1885), and
teacher of religion in the Zurich female seminary.
In theology he is a liberal, right wing. He is
the author of Rudolph Collin, der Freund Zwing-
lis, Halle, 1862; Wanderungen durch Palae-
stina, Zurich, 1865 (French trans., Geneva, 1866);
Die Bedeutung der biblischen Geographie für die biblische
Exegese, Zurich, 1870; of the majority of the
diographical, zoological, and botanical articles in
Schenkel's Bibl-Lexicon, Leipzig, 1869-75; of many
e ssays, e.g., Die religionsgeschichtliche Bedeutung
Jerusalems (in Zeitstimmen, 1868); Israel als Volk
des Morgenlandes (in the same, 1867); Die Religion
im Jugendalter der Menschheit (in Reform, 1878);
Die allgemeine Religiongeschichte und die religiöse
Bildung (in Meili's theolog. Zeitschrift, 1884); has in preparation an entire reconstruction of
Raumer's Palaeastina.

CAILEY, Matthew, Reformed Presbyterian; b. at Rathdonnell, near Letterkenny, County Donegal, Ireland, Dec. 16, 1833; graduated at Queen's College, Belfast, 1858; studied theology in Belfast and Edinburgh; b. 1878 pasteur Third Reformed Presbyterian Church, Philadelphia, U.S.A.; and since 1876 professor of biblical literature in the Reformed Presbyterian Seminary, Philadelphia. He was moderator of the General Synod, 1885; and has published Christian Patriotism (a sermon), Philadelphia, 1873, 2 editions; Wreaths and Gems (poems), 1882.

GAILOR, Thomas Frank, Episcopalian; b. at Jackson, Miss., Sept. 17, 1856; graduated at Racine College, Wis., 1876, and at the General (Episcopal) Theological Seminary, New-York City, 1879; became pastor of the Church of the Messiah, Pulaski, Tenn., 1879; professor of ecclesiastical history in the University of the South, Sewanee, Tenn., 1882, and has been chaplain of the university since 1883. He is in hearty sympathy with the "Oxford movement" in the English Church, as represented by Canon Liddon in England, and Dr. DeKoven in the United States. He is the author of occasional sermons, and articles in reviews; and of Manual of Devotions for Schoolboys, New York, 1886.

GALLEHER, Right Rev. John Nicholas, S.T.D. (Columbia College, New-York City, 1875), Episcopalian, bishop of Louisiana; b. at Washington, Ky., Feb. 17, 1839; educated at the University of Virginia, Charlottesville; studied law, and graduated at the Brockenborough Law School at Lexington, Va.; began practice at Louisville, Ky.; was successively rector in New Orleans, La.; Baltimore, Md.; Zion Church, New-York City; consecrated, 1880. He served in the Confederate Army during the war, enlisting as a private in 1861; was captured at Fort Donelson, and imprisoned several months; when exchanged, he was made aide-de-camp to General Buckner, and first lieutenant, afterwards captain and lieutenant-colonel in the Adjutant General's department, and served until the final surrender. He has published occasional sermons, essays, and episcopal charges.

GANDELL, Robert, Church of England; b. in London, Jan. 27, 1818; educated at St. John's and Queen's Colleges, Oxford; graduated B.A. (second-class classics) 1843, Kennicott scholar 1844, Pusey and Elles scholar 1845, M.A. 1846; was ordained deacon 1846, priest 1847; Michel fellow of Queen's College, 1845-50; tutor of Magdalen Hall, 1845-72; lecturer in Hebrew for Dr. Pusey, 1848-82; chaplain of Corpus Christi College, 1852-77; select preacher, 1859; Grinfield lecturer on the Septuagint, 1859; senior proctor, 1860-61; examiner in "Rud. Fid. et Relig." 1861-62; since 1856 he has been one of the four city lecturers at St. Martin Carfax, Oxford; since 1861, Laudian professor of Arabic; since 1870, examining chaplain to the bishop of Bath and Wells; since 1874, fellow of Hertford College, Oxford, and prebendary of Ashill in Wells Cathedral; since 1880 canon of Wells Cathedral, since 1884 precentor. He is the author of The Prophecy of Joel, in Hebrew, poetically arranged, London, 1849; Jehovah Goalenu (sermon), 1853; The Greater Glory of the Second Temple (sermon), 1858; edited Lightfoot's Hora Hebraica et Talmudica, 1859, 4 vols.; contributed commentary on Amos, Nahum, and Zephaniah to The Bible (Speaker's Commentary), 1876.

GANSE, Hervey Doddridge, Presbyterian; b. at Fishkill, Dutchess County, N.Y., Feb. 27, 1822; studied at the New-York University, 1835-38; graduated at Columbia College in the same city, 1839, and at the Reformed Dutch Theological Seminary, New Brunswick, N.J., 1843; became pastor of Reformed Dutch Church, Freehold, N.J., 1843; of the North-west (afterwards Madison-avenue) Reformed Church, New-York City, 1856; of the First Presbyterian Church, St. Louis, Mo., 1875; corresponding secretary of the Presbyterian Board for colleges and academies, 1883 (the year of its establishment). He is the author of printed sermons, addresses, review articles; a pamphlet, Bible Slaveholding, New York, 1853; a discussion of The Sabbath's Claim on Christian Consciences (read before the General Council of the Reformed Churches, Philadelphia, 1880), and of a number of hymns.

GARDINER, Frederic, D.D. (Bowdoin College, Brunswick, Me., 1869), Episcopalian; b. at Gardiner, Me., Sept. 11, 1822; graduated at Bowdoin College, Brunswick, Me., 1842; was rector of Trinity Church, Saco, Me., 1845-47; assistant minister, St. Luke's, Philadelphia, Penn., 1847-48; rector of Grace Church, Bath, Me., 1848-53; and of Trinity Church, Lewiston, Me., 1855-56. In 1865 he became professor of the literature and interpretation of Scripture in Protestant Episcopal Theological Seminary, Gambier, O.; in 1867, assistant rector at Middletown, Conn.; and the next year a professor in the Berkeley (Episcopalian) Divinity School there (1868-82 of Old Testament literature and language; and since 1883 of New-Testament literature and interpretation). He is the author of The Island of Life, an Allegory, Boston, 1851; Commentary on the Epistle of St. Jude, 1856; Harmony of the Gospels in Greek, Andover, 1871, 7th ed. 1884; Harmony of the Gospels in English, 1871, 3d ed. subsequently; Diatessaron, The Life of our Lord in the Words of the Gospel, 1871, 2d ed. subsequently; The Principles of Textual Criticism, 1870; The Old and New Testaments in their Mutual Relations, New York, 1885. He wrote the commentary on Leviticus (incorporating that of...
GARLAND, Landon Cabell, LL.D. (Transylvania University, Lexington, Ky., 1846), Methodist-Episcopal Church South, layman; b. in Nelson County, Va., March 21, 1810; graduated at Hampden-Sidney College, Prince Edward County, Va., 1829; became professor of chemistry and natural philosophy in Washington College, Lexington, Va., 1830; professor of the same in Randolph-Macon College, then in Mecklenburg County, Va., 1833; president of the college, 1837; professor of mathematics and physics in the University of Alabama, at Tuscaloosa, 1817; president of the same, 1857; professor of physics and astronomy in the University of Mississippi, at Oxford, 1866; professor of physics and astronomy in Vanderbilt University, Nashville, Tenn., and chancellor, 1875. He is the author of numerous pamphlets, and of a treatise on Plane and Spherical Trigonometry.

GARRETT, Right Rev. Alexander Charles, D.D. (Nebraska College, Nebraska City, Neb., 1872; Trinity College, Dublin, 1882), LL.D. (University of Mississippi, Oxford, Miss., 1876), Episcopal, missionary bishop of Northern Texas; b. at Ballymote, County Sligo, Ireland, Nov. 4, 1832; graduated at and chaplain at Trinity College, Dublin, 1853, and took the divinity testimonium, Dec. 19, 1855; was successively curate of East Worldham, Hampshire, Eng., 1857; missionary in British Columbia, 1859; rector in California, 1869; of Trinity Cathedral, Omaha, Neb., 1872; consecrated, 1874. He has published occasional sermons, etc.

GARRISON, Joseph Fithian, D.D. (College of New Jersey, Princeton, 1879), Episcopal; b. at Fairton, Cumberland County, N. J., Jan. 20, 1823; graduated from the College of New Jersey at Princeton, 1842, and M.D. from the University of Pennsylvania at Philadelphia, 1845; entered the Episcopal ministry 1855, and became rector of St. Paul's Church, Camden, N. J.; but since 1841 has been professor of liturgics and canon law in the Episcopal Divinity School in Philadelphia, Penn. He has published numerous sermons, also articles upon ecclesiastical history and canon law. He was a member of the commission for the revision of the Prayer Book.

GARRUCCI, Raffaele, Roman Catholic; b. at Naples, Jan. 23, 1812; d. at Rome, May 5, 1885. He was a Jesuit, and a famous archaeologist, especially in iconography. He devoted himself almost entirely to the history of early Christian art, but at the time of his death he had just completed a history of Italian coinage from its origin to the present time. Of his other great works may be mentioned, Monumenta reipublicae Liguriae Bobinarianae, Rome, 1847; Monumenti del Museo Lateranense, 1881; Storia dell'Arte Cristiana nell' anno i suoi secoli della Chiesa, Prato, 1872-74, 6 vols. He was also an able connoisseur on minor subjects. See American Journal of Archaeology, i. 309.

GASS, Friedrich Wilhelm Johann Heinrich, Ph.D. (Berlin, 1838), Lic. Theol. (Breslau, 1839), D.D. (Greifswald, 1844), German Protestant (United Evangelical Church); b. at Breslau, Nov. 28, 1813; studied at Breslau, Halle, and Berlin, 1832-36; became privat-docent of theology at Breslau, 1839; professor extraordinary, 1846; the same at Greifswald, 1847; ordinary professor, 1855; at Giessen, 1861; at Heidelberg, 1868. In 1885 he was made an ecclesiastical councillor. In theology he is a moderate Liberal. Besides numerous articles in reviews, etc., he has written Gennadius und Plietho, Aristotelismus und Platonismus in d. griechischen Kirche, parts 1 and 2, Breslau, 1844; Georg Calixt u. d. Synkretismus, 1846; Die Mystik d. Nikolaus Kabanias vom Leben in Christo, Erste Ausgabe u. einleitende Darstellung, Greifswald, 1849; Schleiermachers Briefwechsel mit J. Chr. Franke herausgegeben, 1852; Geschichte d. prot. Dogmatik, Berlin, 1851-67, 4 vols.; Zur Geschichte d. Athosklüster, Giessen, 1865; Die Lehre vom Geowissen, Berlin, 1869; Symbolik d. griechischen Kirche, 1872; Geschichte d. christlichen Ethik, Berlin, Bd. i. 1881, Bd. 2. 1888. In connection with A. Viali, he edited E. L. T. Henke's posthumous Neure Heilige Engelsgeschichte (from the Reformation to 1870), Halle, 1874-80, 3 vols.

GAST, Frederick Augustus, D.D. (Waynesburg College, Waynesburg, Penn., 1877), Reformed (German); b. at Lancaster, Penn., Oct. 17, 1835; graduated from Franklin and Marshall College, in his native town, 1856; studied theology in the Mercersburg (Reformed) Theological Seminary (now at Lancaster), 1856-57; taught for a year, and from 1859 to 1865 was pastor of the New Holland charge, Penn.; chaplain 45th Penn. Vols., March-July, 1865; pastor of Loudon and St. Thomas charge, Penn., 1865-67; principal of academy of Franklin and Marshall College, 1867-71; assistant professor in the college, 1871-72; tutor in Lancaster Theological Seminary, 1872-74; and since 1874 has been professor of Hebrew and Old-Testament theology. He has written articles upon Old-Testament science, etc.

GAVAZZI, Alessandro, Free Christian Church of Italy; b. of Roman-Catholic parents, March 24, 1809, in Bologna, but his father was professor of law, a famous advocate, noted for his antipathy to the Jesuits; entered the Barnabite Order in the Church of Rome, 1825; made rapid strides in knowledge; became professor of rhetoric and belles-lettres in the public college of Caravaggio, at Naples, 1829; entered the priesthood, and was welcomed with almost entire freedom by Pius, whom he appointed his almoner of the Roman legion which was despatched to Vicenza. The people called him "Pater the Hermit," the leader of the new crusade, the rebellion against Austria, 1848. But the change in the papal policy, through Jesuitical influence, compelled Gavazzi to break with him, and he hastened to Rome, to live under a stone out of which the French reinstated the Pope in Rome, July, 1849. He then renounced Roman Catholicism, and has since in Great Britain and America repeatedly lectured upon the evils of the papal system. In 1860 he went with Garibaldi to Sicily. In 1870 he was again in Italy; in 1881 he made
GEROK, Karl (Friedrich), D.D. (h. Tübingen, 1837). Pastor of Argyle-street Presbyterian Church, Halifax, N.S., 1851–54; Argyle-street, Sunderland, Eng., 1860–67; Islington Chapel, London, 1867–73. In 1876 he was ordained deacon in the Church of England, and priest the following year. From 1876 to 1879 he was curate of St. Peter's, Lordship Lane, Dulwich, near London; from 1879 to 1881, rector of Christ Church, Paris; from 1881 to 1883, vicar of St. Mary Magdalene, Barnstaple; and since has been vicar of St. Martin-at-Palace, Norwich. He holds the old "evangelical" views of Christianity, with the right to the fullest investigation in every direction. He is the author of Entering on Life, a Book for Young Men, London, 1874, 4th ed. 1884; The Great and Precious Promises, or Light beyond, 1875, 4th ed. 1884; The English Reformation, 1875, 11th ed. 1883; The Life and Words of Christ, 1876, 30th ed. 1884; Old-Testament Characters, 1877, 2d ed. 1884; Hours with the Bible, 1880–85, 6 vols. (completing the Old Testament).

GERHART, Emanuel Vogel, D.D. (Jefferson College, Canonsburg, Penn., 1837), Reformed (German); b. at Freeburg, Penn., June 13, 1817; graduated from Marshall College, 1838, and from Mercersburg (Penn.) Theological Seminary, 1841; became successively pastor at Gettysburg, Penn., 1843; missionary among A. Harnack and Zahn, 1877–78; The Life of Work, 1879, 2d ed. 1882; Texte u. Untersuchungen zur Geschichte der altchristlichen Literatur (in connection with A. Harnack), since 1882; Das Ministerialstudium und der Hebraeisch-Apostolische Unterricht in christlichen Schulen, 1852, 2d ed. 1855; The Life of Work, 1879, 2d ed. 1882; The Great and Precious Promises, or Light beyond, 1875, 4th ed. 1884; Hours with the Bible, 1880–85, 6 vols. (completing the Old Testament).

GERKIE, Cunningham, D.D. (Queen's University, Hamilton, Canada, 1871), Church of England; b. in Edinburgh, Scotland, Oct. 26, 1824; educated at Queen's College, Toronto; and was pastor of Argyle-street Presbyterian Church, Halifax, N.S., 1851–54; Argyle-street, Sunderland, Eng., 1860–67; Islington Chapel, London, 1867–73. In 1876 he was ordained deacon in the Church of England, and priest the following year. From 1876 to 1879 he was curate of St. Peter's, Lordship Lane, Dulwich, near London; from 1879 to 1881, rector of Christ Church, Paris; from 1881 to 1883, vicar of St. Mary Magdalene, Barnstaple; and since has been vicar of St. Martin-at-Palace, Norwich. He holds the old "evangelical" views of Christianity, with the right to the fullest investigation in every direction. He is the author of Entering on Life, a Book for Young Men, London, 1874, 4th ed. 1884; The Great and Precious Promises, or Light beyond, 1875, 4th ed. 1884; The English Reformation, 1875, 11th ed. 1883; The Life and Words of Christ, 1876, 30th ed. 1884; Old-Testament Characters, 1877, 2d ed. 1884; Hours with the Bible, 1880–85, 6 vols. (completing the Old Testament).
GESS, Wolfgang Friedrich, D.D. (Basel, 1864), Lutheran; b. at Kirchenheim in Württemberg, July 27, 1819; studied in Tubingen, 1837-41; was assistant pastor, repetens, and pastor in Würtemberg, 1841-50; theological tutor in the Mission House at Basel, and member of the board of directors, 1850-64; ordinary professor of theology at Göttingen, 1864-71; the same at Breslau, and member of the Silesian Consistory, 1871-80; general superintendent of the province of Posen, 1880; emeritus, 1885. He is the author of Christi Person und Werk, Basel, 1870-80, 3 parts; Bibel- stunden über Joh. xii.-xiv., 1871, 4th ed. 1886; Be- bistunden über Rom. i.-xiv., 1885, and minor works.

GIBSON, His Eminence James, Cardinal, D.D. (St. Mary's University, Baltimore, 1868), Roman Catholic; b. at Baltimore, Md., July 23, 1834; graduated at St. Charles's College, Ellicott City, Md., 1857; studied philosophy and theology at St. Mary's Seminary of St. Sulpice, Baltimore, where he was ordained a priest, June 30, 1861; was successively assistant pastor of St. Patrick's Church, Baltimore, 1861; pastor of St. Bridget's, Canton, fall of 1861; assistant pastor of the cathedral of Baltimore, and secretary to the archbishop (Dr. Spalding), 1865; vicar apostolic of North Carolina, 1866; consecrated bishop, Aug. 16, 1868; translated to see of Richmond, Va., on the death of Dr. McGuin, 1872; coadjutor of Dr. Bayley, archbishop of Baltimore, with right of succession, 1877; on Oct. 3, 1877, became archbishop of Baltimore; and in 1886 was created cardinal. He was present at the Vatican Council, Rome, 1869-70; went to Rome for the preparation of the questions to be treated in the third plenary council of Baltimore, Nov. 2-Dec. 7, 1884, over which he presided as apostolic delegate. Besides various articles in Roman-Catholic magazines, sermons, and lectures, he has written The Faith of our Fathers, New York, 1876; The Young Man and the Churches, Boston, 1884; The Ages before Moses, New York, 1885; trans. by J. E. A. Broom, London, 2d ed. 1856; 2d series 1882, 9th ed. 1885; Pfingstrosen, 1866, 9th ed. 1888; Blumen und Sterne, 1868, 10th ed. 1888; Der letzte Strauss, 1884, 3d ed. 1886; Deutsche Ostern, 1871, 6th ed. 1883.

GESS, James, D.D. (College of New Jersey, Princeton, 1853), Presbyterian; b. in parish of Dunaghy, near Ballymena, County Antrim, Ireland, May 27, 1805; graduated at Royal Belfast College, 1832; licensed, 1834; ordained in the Congregation of Castledown, County Londonderry. 1839; was missionary in Bombay, India, 1840-91; since 1846 he has been the Royal Assembly professor of living Oriental languages in Belfast and in Magee College, Londonderry. He was elected a member of the Bombay branch of the Royal...
GOOD, Jeremiah Haak, D.D. (Franklin and Marshall College, Lancaster, Penn., 1888), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812; educated in his native city, and studied theology at Bonn and Berlin (under Neander); was ordained in 1836; was assistant of the pastor of Valangin, near Neuchâtel, for a year; then preceptor of the Crown Prince of Prussia from 1838 to 1844; from 1845 to 1851 supplied churches in the Val-de-Ruy; from 1851 to 1860 was pastor in Neuchâtel. From 1850 to 1873 he was professor of exegetical and critical theology in the theological school of the National Church of the canton, and since has been in the same capacity in the independent faculty of the Church of Neuchâtel. He is the author of Histoire de la Réformation et du Refuge dans le Canton de Neuchâtel, Neuchâtel, 1856; Commentaire sur l'évangile de Saint Jean, 1863-65, 2 vols., 3rd ed. 1881-85, 3 vols. (Eng. trans. by F. Crombie and M. D. Cusin, Edinburgh, 1877, 3 vols.; translated from 3d ed. by Professor T. Dwight, New York, 1886, 2 vols.; also translated into German, Danish, and Dutch); do. sur l'épître aux Romains, 1879-80, 2 vols., 2d ed. 1st vol. 1883 (Eng. trans. by A. Cusin, Edinburgh, 1880-81, 2 vols., revised by T. W. Chambers, D.D., New York, 1883); do. sur la première épître aux Corinthiens, 1886, 2 vols.; Conférences apologétiques, 1889 (Eng. trans. by W. H. Lyttleton, Lectures in Defence of the Christian Faith, Edinburgh, 1881, 2d ed. 1883); do. sur l'Épître aux Hébreux, Bonn, 1870, 2 vols.; and articles in reviews and other periodicals.

GOOD, Joseph, D.D. (Otterbein University, Westerville, O., and Lebanon-Valley College, Annville, Penn., both 1873, and declined; Lebanon-Valley College, 1884), a bishop of the United Brethren in Christ; b. at Hagerstown, Md., July 24, 1813; educated in common schools; apprenticed to a silversmith; converted in 1831, and began reading theological books; was licensed to preach by the Virginia Annual Conference, 1835, and continued to preach as an itinerant missionary, circuit preacher, and presiding elder, till May, 1849, when he was first elected bishop; re-elected for ten quadrennial terms; in May, 1855, elected bishop emeritus, and is now settled without any assigned district of labor. Several of his occasional sermons have been published in the denominational organ, The Religious Telescope, Dayton, O.

GOOD, Thomas, D.D. (Central University of Iowa, Pella, Ia., 1880; Bates College, Lewiston, Me., 1881), General Baptist; b. at Leicester, Eng., Dec. 24, 1829; studied at the Baptist College, Leicester, and graduated at Glasgow University as B.A. 1856; became minister of churches at Coventry, 1856; Commercial Road, East, London, 1861; Oswestry Road, Derby, 1868; president of Nottingham General Baptist College, 1873. He is evangelical and non-Calvinistic. He has been since 1861 the English correspondent of the Boston (U. S. A.) Morning Star, the weekly organ of the Freewill Baptists. He is the author of sermons and addresses published at Leicester in 1863, 1868, 1872; of The Day of Death, a Poem, Leicester, 1893; article in British Quarterly, April, 1871; The New Testament by the Modern Spirit; translator of Ewald's Revelation: its Nature and Record, Edinburgh, 1881.

GOOD, Frederic (Louis), D.D. (hon., Basel, 1888), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812; educated in his native city, and studied theology at Bonn and Berlin (under Neander); was ordained in 1836; was assistant of the pastor of Valangin, near Neuchâtel, for a year; then preceptor of the Crown Prince of Prussia from 1838 to 1844; from 1845 to 1851 supplied churches in the Val-de-Ruy; from 1851 to 1860 was pastor in Neuchâtel. From 1850 to 1873 he was professor of exegetical and critical theology in the theological school of the National Church of the canton, and since has been in the same capacity in the independent faculty of the Church of Neuchâtel. He is the author of Histoire de la Réformation et du Refuge dans le Canton de Neuchâtel, Neuchâtel, 1856; Commentaire sur l'évangile de Saint Jean, 1863-65, 2 vols., 3rd ed. 1881-85, 3 vols. (Eng. trans. by F. Crombie and M. D. Cusin, Edinburgh, 1877, 3 vols.; translated from 3d ed. by Professor T. Dwight, New York, 1886, 2 vols.; also translated into German, Danish, and Dutch); do. sur l'épître aux Romains, 1879-80, 2 vols., 2d ed. 1st vol. 1883 (Eng. trans. by A. Cusin, Edinburgh, 1880-81, 2 vols., revised by T. W. Chambers, D.D., New York, 1883); do. sur la première épître aux Corinthiens, 1886, 2 vols.; Conférences apologétiques, 1889 (Eng. trans. by W. H. Lyttleton, Lectures in Defence of the Christian Faith, Edinburgh, 1881, 2d ed. 1883); do. sur l'Épître aux Hébreux, Bonn, 1870, 2 vols.; and articles in reviews and other periodicals.

GOOD, Thomas, D.D. (Central University of Iowa, Pella, Ia., 1880; Bates College, Lewiston, Me., 1881), General Baptist; b. at Leicester, Eng., Dec. 24, 1829; studied at the Baptist College, Leicester, and graduated at Glasgow University as B.A. 1856; became minister of churches at Coventry, 1856; Commercial Road, East, London, 1861; Oswestry Road, Derby, 1868; president of Nottingham General Baptist College, 1873. He is evangelical and non-Calvinistic. He has been since 1861 the English correspondent of the Boston (U. S. A.) Morning Star, the weekly organ of the Freewill Baptists. He is the author of sermons and addresses published at Leicester in 1863, 1868, 1872; of The Day of Death, a Poem, Leicester, 1893; article in British Quarterly, April, 1871; The New Testament by the Modern Spirit; translator of Ewald's Revelation: its Nature and Record, Edinburgh, 1881.

GOOD, Frederic (Louis), D.D. (hon., Basel, 1888), Reformed; b. at Neuchâtel, Switzerland, Oct. 25, 1812; educated in his native city, and studied theology at Bonn and Berlin (under Neander); was ordained in 1836; was assistant of the pastor of Valangin, near Neuchâtel, for a year; then preceptor of the Crown Prince of Prussia from 1838 to 1844; from 1845 to 1851 supplied churches in the Val-de-Ruy; from 1851 to 1860 was pastor in Neuchâtel. From 1850 to 1873 he was professor of exegetical and critical theology in the theological school of the National Church of the canton, and since has been in the same capacity in the independent faculty of the Church of Neuchâtel. He is the author of Histoire de la Réformation et du Refuge dans le Canton de Neuchâtel, Neuchâtel, 1856; Commentaire sur l'évangile de Saint Jean, 1863-65, 2 vols., 3rd ed. 1881-85, 3 vols. (Eng. trans. by F. Crombie and M. D. Cusin, Edinburgh, 1877, 3 vols.; translated from 3d ed. by Professor T. Dwight, New York, 1886, 2 vols.; also translated into German, Danish, and Dutch); do. sur l'épître aux Romains, 1879-80, 2 vols., 2d ed. 1st vol. 1883 (Eng. trans. by A. Cusin, Edinburgh, 1880-81, 2 vols., revised by T. W. Chambers, D.D., New York, 1883); do. sur la première épître aux Corinthiens, 1886, 2 vols.; Conférences apologétiques, 1889 (Eng. trans. by W. H. Lyttleton, Lectures in Defence of the Christian Faith, Edinburgh, 1881, 2d ed. 1883); do. sur l'Épître aux Hébreux, Bonn, 1870, 2 vols.; and articles in reviews and other periodicals.

GOOD, Thomas, D.D. (Central University of Iowa, Pella, Ia., 1880; Bates College, Lewiston, Me., 1881), General Baptist; b. at Leicester, Eng., Dec. 24, 1829; studied at the Baptist College, Leicester, and graduated at Glasgow University as B.A. 1856; became minister of churches at Coventry, 1856; Commercial Road, East, London, 1861; Oswestry Road, Derby, 1868; president of Nottingham General Baptist College, 1873. He is evangelical and non-Calvinistic. He has been since 1861 the English correspondent of the Boston (U. S. A.) Morning Star, the weekly organ of the Freewill Baptists. He is the author of sermons and addresses published at Leicester in 1863, 1868, 1872; of The Day of Death, a Poem, Leicester, 1893; article in British Quarterly, April, 1871; The New Testament by the Modern Spirit; translator of Ewald's Revelation: its Nature and Record, Edinburgh, 1881.
GOODWIN. 81

1840-48; professor of mathematics in Heidelberg College, Tiffin, O., 1850-68; and since 1869 has been professor of dogmatic theology in the theological department. He was founder (1848) and editor of The Western Missionary, now called The Christian World, Columbus, O. He also was largely instrumental in founding Heidelberg College and Theological Seminary (1850). He is the author of The Reformed Church Hymnal, with Tunes, 1873, 20 editions; The Heidelberg Catechism, newly arranged, Tiffin, O., 1879, several editions; The Children's Catechism, 1881, several editions; Prayer-book and Aids to Private Devotions, 1881; The Church-Member's Handbook, 1882.

GOODWIN, Daniel Raynes, D.D. (Boudow College, Brunswick, Me., 1858), L.L.D. (University of Pennsylvania, Philadelphia, 1868), Episcopalian; b. at North Berwick, Me., April 12, 1811; graduated from Bowdoin College, Brunswick, Me., 1832; became professor in it of modern languages, 1834; president of Trinity College, Hartford, Conn., 1833; provost of the University of Pennsylvania, Philadelphia, 1860; resigned, 1868. Since 1863 he has been Holy Trinity professor of systematic divinity in the Episcopal Divinity School of Philadelphia. He is the author of Christianity neither Ascetic nor Fanatical, New Haven, 1838; The Christian Ministry, Middletown, Conn., 1860; Southern Slavery: A Reply to Bishop Hopkins, Philadelphia, 1864; The Perpetuity of the Sabbath, 1867; The New Ritualistic Divinity, 1879, 2d ed. same year; Memorial Discourse on H. W. Longfellow (before the alumni of Bowdoin College), Portland, 1882; Notes on the Late Revision of the New Testament Version, New York, 1883; Christian Eschatology, Philadelphia, 1885.

GOODWIN, Edward Payson, D.D. (Western Reserve College, Hudson, O., 1857; Amherst College, Amherst, Mass., 1868), Congregationalist; b. at Rome, N.Y., July 31, 1832; graduated from Amherst (Mass.) College, 1856, and the Union (Presbyterian) Theological Seminary, New York City, 1859; became Congregational minister at Burke, Vt., 1859; Columbia, O., 1860; Chicago, Ill., 1865.

GOODWIN, Right Rev. Harvey, D.D. (Cambridge, 1858), lord bishop of Carlisle, Church of England; b. at King's Lynn, Norfolk, in the year 1818: entered Caius College, Cambridge; graduated B.A. (second wrangler and Smith's prizesman), 1840, M.A. 1843; was fellow and mathematical lecturer of his college; ordained deacon 1842, priest 1844; was perpetual curate of St. Edward, Cambridge, 1845-58; Hulsean lecturer at Cambridge, 1855-57; dean of Ely, 1858-69; consecrated bishop, 1869. He became visitor of St. Bee's College, 1869; honorary fellow of Caius College, Cambridge, 1881. Besides mathematical works he is the author of Parish Sermons, London, 1847-52, 5 vols., several editions; University Sermons at Oxford and Cambridge, 1853, 1855, 1878, 3 vols.; Guide to the Parish Church, 1855, 4th ed. 1879; Hulsean Lectures for 1855-56 (1. Doctrines and Difficulties of the Christian Faith, etc.; 2. The Glory of the Only Begotten of the Father seen in the Church of God), 1857; The Doctrine of the Lord's Supper, 1856; Commentary on St. Matthew (1857), St. Mark (1856-60), and St. Luke (1856-64); Essays on the Pentateuch, 1867; Plain Sermons on Ordination and Ministry of the Church, 1875; Walks in Regions of Science and Faith, 1883.

GORDON, Adoniram Judson, D.D. (Brown University, Providence, R.I., 1877), Baptist; b. at New Hampton, N.H., April 10, 1836; graduated at Brown University, Providence, R.I., 1860, and at Newton (Mass.) Theological Seminary, 1863; became pastor of St. Andrew's Church, Boston, 1863, of the Clarendon-street Church, Boston, 1869. He is "a prohibitionist in temperament reform; a supporter and co-laborer with Mr. Moody in his evangelistic movement; low church in ecclesi-ology; and pre-millennial in eschatology." He is the author of In Christ or, The Believer's Union with his Lord, Boston, 1872, 5th ed. 1885; Congregational Worship, 1872; Grace and Glory (sermons), 1881; Ministry of Healing, 1882, 2d ed. 1883; The Two-fold Life, 1884, 2d ed. 1884.

GORDON, William Robert, D.D. (Columbia College, New-York City, 1859) Reformed (Dutch); b. in New-York City, March 10, 1811; graduated from the University of the City of New York (the first class publicly graduated; the exercises were held in the Middle Dutch Church, subsequently the New-York Post-Office), 1834, and at New Brunswick (N.J.) Theological Seminary, 1837; became pastor at North Hempstead, Long Island, N.Y., 1838; Flushing, L.I., 1843; New York City (Houstou Street), 1849; Schraalenburgh, N.J., 1858; and since 1881 has lived in literary retirement. He is the author of A Rebuke to High Churchism, New York, 1844; The Supreme Godhead of Christ, 1848, 2d ed. 1858; A Guide to Children in Reading the Scriptures, 1852; Particular Providence, illustrated in the Life of Joseph, 1855, 3d ed. 1863; A Threefold Test of Modern Spiritualism, 1856; Reformation (a sermon in behalf of domestic missions preached before General Synod, 30,000 copies distributed), 1857; The Peril of our Ship of State, 1861; Christocracy (with J. T. Demarest), 1867, 2d ed. 1879; The Reformed Church in America: its History, Doctrines, and Government, 1869; Life of Henry Ostrander, D.D., 1875; Revealed Truth impregnable (Vedder Lectures), 1875.

GOODMAN, Abraham, D.D. (College of New Jersey, Princeton, 1822), Presbyterian; b. at Danby, N.Y., July 25, 1819; graduated from Williams College, Williamstown, Mass., 1843, and from Princeton (N.J.) Theological Seminary, 1847, in which for a year (1850-51) was instructor in Hebrew; since 1851 he has been pastor at Lawrenceville, N.J. He partly translated and edited Genesis and Numbers; and entirely, with special introduction, Deuteronomy, in the American Lange series.

GOTCH, Frederic William, L.L.D. (Trinity College, Dublin, 1859), Baptist; b. at Kettering, Northamptonshire, Eng., in the year 1807; studied at Bristol Baptist College; 1822, graduated B.A. at Trinity College, Dublin, 1888; became pastor, Baptist Church at Boxmoor, Hertfordshire, Eng., 1838; philosophical tutor at Stepney College, London, 1856—; professor at Bristol College 1846, president 1868; resigned 1863; chairman of the Baptist Synod 1868—; minister of St. Luke and Short Street, Boston, 1870. He edited the Pentateuch in a Revised English Bible, London, 1877; is author of Supplement to the Fragments of the Codex Cottonianus, 1881.

GOTTHEIL, Gustav, Ph.D. (Jena University,
1853), Jewish rabbi; b. at Pinne, Prussia, May 28, 1827; educated at Posen and Berlin; gradu-
ated 1853; became rabbi of the Berlin Reform-
gemeinde, 1853; at Manchester, Eng., 1856; of
Temple Emanuel, New-York City, 1873. His
theological standpoint is that of Reformed Ju-
daism. He was a delegate to the Leipzig Synod
in 1871, and has repeatedly lectured on Jewish
topics in Christian pulpits, and has contributed
articles to periodicals.

GOTTSCHICK. Johannes, D.D. (kon., Giessen,
1822). Lutheran; b. at Rochau, Prussia, Nov.
24, 1847; studied theology at Erlangen and Halle,
1863–68; became teacher in Halle gymnasmium,
1871; at Wernigerode, 1873; conrector at Torgau,
1876; religious inspector of the Pädagogium at
Magdeburg, and vorsteher of the theological semi-
nary, with title of professor, 1878; professor of
practical theology at Giessen, 1882. He is in
substantial agreement with the school of Ritschel
of Göttingen. He has written Ueber Schleiermacher's Verklimmung zu Kant, Wernigerode, 1875;
Kant's Beweis für das Dasein Gottes, Torgau, 1878;
Luther als Katechet, Giessen, 1883; Ueber den evan-
gelischen Religionsunterricht auf den höheren Schulen,
1882.)

GOUGH, John Bartholomew, Congregational-
ist, layman, famous temperance orator; b. at
Sandgate, Kent, Eng., Aug. 22, 1817; d. in Phila-
delphia, Penn., Feb. 18, 1886. His father had
been a soldier from 1798 to 1823, and had been
honorably discharged on a pension of twenty
pounds per annum. He was of a stern disposi-
tion; yet his heart was tender, and his children
loved him. In church connections he was a Meth-
odist. Mr. Gough's mother was a Baptist, an in-
telligent, sober-minded, gentle, and loving woman,
who had been for twenty years the village school-
mistress. He was taken from school at ten, and
put to service in a gentleman's family. In his
boyhood he enjoyed a village reputation as a good
reader. About this time he was struck on the
head by a spade, and rendered insensible. His
life was for a time despaired of, and then his rea-
son; and indeed he never fully recovered from
the injury. When he was excited from any
cause, he felt pricking and darting sensations in
his head. One of his earliest amusements was
to personate characters, as in amateur Punch-and-
Judy shows, and otherwise, showing his rare talent
for mimicry and acting. There seeming to be
small prospect of his advancement at home, his
parents accepted the offer of a Sandgate family
about to emigrate to America, who engaged for
ten guineas to take him with them, have him
taught a trade, and provide for him until he was
twenty-one. He sailed from London, June 10,
1829, and arrived in New York, Aug. 3; went
with the family to the farm they had purchased
in Oneida County, N.Y., and staid with them for
two years; and then, having received his father's
permission, he left them, and made his way to
New-York City, where he arrived in the latter
part of December, 1831, friendless, and with only
a half-dollar in his pocket. He was then a mem-
ber of the Methodist-Episcopal Church on proba-
tion, and so was induced to lay his case before
Mr. Dund, the agent of the Christian Advocate
and Journal, upon whom he made so favorable an
impression, that he secured him a place as errand-
boy and apprentice in the book-bindery in the
Methodist Book Concern, where he had for a com-
panion John McClintock, who afterwards became
the well-known Methodist theologian. Young
Gough was taught book-binding, and soon be-
came remarkably skilful. Some of his Methodist
friends proposed to educate him for the ministry,
but the project was abandoned,—indeed, he with-
drew from the denomination. (He later on joined
the Congregational Church.) In 1832 he left the
Book Concern, and secured elsewhere such good
wages by his trade, that he sent for his father,
mother, and only sister, who was two years his
junior, to join him in New York; and the latter
two arrived in August, 1833. His father remained
behind, so as not to lose his pension. His sister
was a straw-bonnet maker, and worked at her
trade in the city. But in November, 1832, he and
his sister lost their positions, owing to the hard
times, and did not secure regular employment.
Thus the family was reduced to such straits,—that
when his mother died, July 8, 1834, there was no
money for a funeral, and her body was buried
in the potter's field. After a brief visit to his
former home in Oneida County, he returned to
work in the city in September. It was then, when he
was about eighteen years old, that he began to
drink. His fund of amusing stories, and his
wonderful ability to tell them, naturally made
him a favorite among the young men he met.
Under the name of Gilbert, he sang a comic song
entitled "The Water Party" at the Franklin The-
atre in Chatham Street, New York. In 1836 he
went to Bristol, R. I., and then to Providence.
His intemperance was now noticeable, and led to
his discharge by successive employers. Once,
while out of work, he played low-comedy parts in
a theatre in Providence, and then in Boston, where,
strangely enough, he personated the keeper of a
temperance inn in a play entitled Departed Spirits,
or the Temperance Hoax (in which Deacon Moses
Grant and Dr. Lyman Beecher were ridiculed),
but his engagement lasted only a few weeks. He
frequently sang comic songs in public. In 1838
he married at Newburyport, Mass.; but his wife
and child died, and his debts were so heavy on
Sunday of October, 1842, at the age of twenty-
five; by invitation of Joel Dudley Stratton, who
at the time was a waiter in the American Tem-
perance House at Worcester, Mass.; but later was
a boot-crimper (see sketch of Stratton in Gough's
Autobiog., p. 522), he signed the pledge of totalab-
stinence from all intoxicating liquors, at Worces-
ter. The next week he was called upon to relate
his experience as a drunkard; and the way in
which he told his story of wretchedness, disease,
and want, led to frequent requests to repeat it in
public, and so he gradually became prominent as a
temperance orator. Within five months (April,
1843) he thoughtlessly violated his pledge in Bos-
ton, when, almost insane in consequence of a drug
taken to relieve his nervous exhaustion, he
was offered, by an old companion, a glass of
brandy. Again on Friday, Sept. 5, 1843, in New-
York City, he was tricked into drinking liquor
in a glass at a Temperance Inn, and imprisoned
for a single glass aroused his craving, and he drank
until intoxicated. His second fall was the more
deplorable because he was then a widely known
advocate of total abstinence. But he retained
the confidence of the public, and showed true
tentation. On Nov. 24, 1843, at Worcester, he
married Miss Mary Whitcomb, his second wife. In
1853 he was invited by the Scottish Temperance
League, and the British Temperance Association,
to lecture on temperance in Great Britain for a
few weeks; but he stayed two years, and returned
in 1857, and remained three years. On Nov. 21,
1860, he delivered at New Haven, Conn., his first
lecture not directly upon temperance ("Street
Life in London"), and thus entered a broader
field in which, by his lectures on "London," "El-
quenoe and Orators," "Peculiar People," "Habit,"
and other topics, he has delighted thousands on
both sides of the ocean. But he never lost inter-
est in temperance work, and introduced the theme
prominently in every lecture.
Mr. Gough was one of the most remarkable
natural orators of this century. He was endowed
with a musical and flexible voice, a winning man-
nor, and a fine presence. He had both laughter
and tears at his disposal. No one was superior
to him as a story-teller. In proof of his popu-
ist in temperance work, and introduced the theme
prominently in every lecture.
Mr. Gough was one of the most remarkable
natural orators of this century. He was endowed
with a musical and flexible voice, a winning man-
nor, and a fine presence. He had both laughter
and tears at his disposal. No one was superior
to him as a story-teller. In proof of his popu-

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie

Since its beginning, in 1865, he has been joint
editor of the Beweis des Glaubens. He is the
author of Semiten and Indoeuromenainhrer Bezie
**GRAVES.**

**GREEN.**


**GREEN, William Henry, D.D.** (College of New Jersey, Princeton, 1857), LL.D. (Rutgers College, New Brunswick, N.J., 1873), Presbyterian; b. at Groveville, near Bordentown, N.J., Jan. 27, 1825; graduated at Lafayette College, Easton, Penn., 1840; was tutor there for two years, then entered Princeton (N.J.) Theological Seminary, and took the full course, interrupted by one year's teaching of mathematics (1843–44) at Lafayette, graduating in 1846. He was appointed instructor in Hebrew in the Seminary from 1846 to 1849, during which time (1847) he was stated supply to the Second Church of Princeton. From 1849 to 1851 he was pastor of the Central Presbyterian Church, Philadelphia; and since 1851 he has been a professor in Princeton Theological Semi- nary. Until 1859 his chair was styled "Biblical and Oriental literature;" since 1859, "Oriental and Old-Testament literature." He was the chair- man of the American Old-Testament Company of the Anglo-American Bible-Revision Commit- tee; and is the author of *A Grammar of the Hebrew Language*, New York, 1881, 4th ed. 1885; *A Hebrew Chrestomathy*, 1883; and of other books, e.g., regarding Jewish literature, and the *Aspersions of Bishop Colenso, vindicated from the Aspersions of Bishop Colenso*, 1863; *Elementary Hebrew Grammar*, 1866, 2d ed. 1871; *The Argument of the Book of Job unfolded, 1874; Moses and the Prophets, 1883; The Hebrew Feasts in their Relation to Recent Critical Hypoth- eses concerning the Pentateuch*, 1885. He edited *The Song of Solomon*, in the American Lange series (1870).

**GREEN, Right Rev. William Mercer, D.D.** (University of Pennsylvania, Philadelphia, 1845), LL.D. (University of North Carolina, Chapel Hill, 1880). Episcopalian, b. at Pleasant Run, Butler County, O., Oct. 17, 1828; graduated at Colgate in 1848, at Princeton (N.J.) Theological Seminary, and took the degree of D.D. in 1865. He was professor in the University of North Carolina, 1881; ordained deacon 1821, priest 1822; became rector of St. John's, Williamsburgh, N.C., 1821; of St. Matthew's, Hillsborough, 1825; chaplain and professor of belles-lettres in his alma mater; LL.D., College of New Jersey, 1850. Since 1866 he has been chancellor of the University of the South. He is "an anti-Calvinist, and a Churchman of the old school." Besides sermons and addresses as chancellor, he has writ-
GREGG, Right Rev. Alexander, D.D. (South Carolina College, Columbia, S.C., 1859), Episcopal, bishop of Texas; b. at Society Hill, Darlington District, S.C., Oct. 8, 1819; graduated head of his class, South Carolina College, Columbia, 1838; president of Charyaw, S.C., until 1843; was rector of St. David's, Charyaw, 1846; consecrated, 1859. He attended the first Lambeth Conference, 1874. He has published, besides sermons, etc., History of Old Charyaw, 1867.

GREGG, Right Rev. Robert Samuel, D.D. (Trinity College, Dublin, 1873), lord bishop of Cork, Cloyne, and Ross, Church of Ireland; son of Bishop Gregg; b. in Dublin, Ireland, in the year 1834; educated at Trinity College, Dublin; graduated B.A. and Divinity Theismmum (second class) 1857, M.A. 1860, B.D. 1873; ordained deacon 1857, priest 1858; rector of Carriglahane; vicar of St. Fin Barre; dean of Cork, 1874–75; bishop of Ossory, Ferns, and Leighlin, 1875–78; succeeded his father as bishop of Cork, Cloyne, and Ross, 1878. He is a member of the senate of Trinity College. He is the author of Memoirs of the Life of John Gregg, D.D. (his father), Dublin, 1879; sermons, pamphlets, etc.

GREGG, William, D.D. (Hanover College, Hanover, Ind., 1878), Canadian Presbyterian; b. at Killycreeen, near Ramelton, County Donegal, Ireland, July 5, 1817; graduated B.A. at the University of Glasgow, 1843, and M.A. at that of Edinburgh, 1844; studied theology in Free Church College, Edinburgh, 1843–46; became pastor at Belleville, Canada West, 1847; of Cooke's Church, Toronto, 1857; professor of apologetics and church history, Knox College, Toronto, 1872 (having taught apologetics in the college since 1864). He was moderator in 1861, when union was effected between the Presbyterian Church and the United Presbyterian Church in Canada. He edited Book of Passages for Family Worship, Toronto, 1878, 3d ed. 1885; wrote History of Presbyterian Church in Canada from the Earliest Times to 1834 (with chronological tables of subsequent leading events), 1885.

GREGORY, Caspar Rene, Ph.D. (Leipzig, 1879), Lic. Theol. (Leipzig, 1884), Presbyterian; b. in Philadelphia, Penn., Nov. 6, 1846; graduated at the University of Pennsylvania, Philadelphia, 1864, and at Princeton Theological Seminary, 1870; was Dr. Charles Hodge's literary assistant in preparing for and in carrying through the press his Systematic Theology, 1870–73 (of which he made the separately printed elaborate Index); sub-editor (bibliographer) of Schürer and Harnack, Theologische Literaturzeitung, 1870–84; pastor of the American Chapel in Leipzig, 1875–79; privat-doent at Leipzig University, May 23, 1884; elected professor of New Testament Greek, Johns Hopkins University, 1883. Besides several articles, notably upon Tischendorf, and translations of Luther's St. John the Author of the Fourth Gospel (Edinburgh, 1873, 2d ed. 1883), and Commentary on St. John's Gospel (1876–78, 3 vols., Philadelphia), he has published, Bemerkungen in N. T. Tischendorfanum ed. viii., maior, Leipzig, pars prima 1884.

GREGORY, Daniel Seely, D.D. (College of New Jersey, Princeton, 1878), Presbyterian; b. at Carmel, N.Y., Aug. 21, 1832; graduated at the College of New Jersey, 1857, and at Princeton (N.J.) Theological Seminary, 1860; was tutor of rhetoric and belles-lettres in the College of New Jersey, 1858–60; became pastor (elect) of the South Church, Geneva, Ill., 1860; of the Second Church, Troy, N.Y., 1863; of the Second Congregational Church, New Haven, Conn., 1866; pastor there, 1867; at South Salem, N.Y., 1869; professor of metaphysics and logic in Wooster University, Wooster, O., 1871; of mental science and English literature in the same institution, 1873; president of Lake Forest University, Ill., 1875–86. He is the author of Christian Ethics; or, the True Moral Mankind and Life of Duty, Philadelphia, 1875, seventh thousand 1886; Why Four Gospels? or, the Gospel for All the World, New York, 1876, 3d ed. 1885; Practical Logic, or, the Art of Thinking, Philadelphia, 1881, third thousand 1886; The Tests of Philosophic Systems, or a Natural Philosophy, being the L. P. Stone Lectures (enlarged) before Princeton Theological Seminary, 1885, 1886. He has also written, besides much else, the following review articles: 1. In The Princeton Review: The Preaching for the Times (1866), The Pastorate for the Times, and Studies in the Gospels—Matthew the Gospel for the Jews (1868), The Novel and Novel-reading (1869), The Christian Giving for the Times (1870), Mark the Gospel for the Romans (1871), Works by Professor March on Anglo-Saxon and English (1874). 2. In The Presbyterian Quarterly and Princeton Review: The True Theory and Practice of Education, and Studies in the Gospels—Luke the Gospel for the Greek (1873), A Grammar of the Hindi Language (1877). 3. In The Princeton Review (new series): The Eastern Problem, and John Stuart Mill and the Destruction of Theism (1878). 4. In The Presbyterian Review: A New Principle in Education (1874).


GRIER, William Moffatt, D.D. (Monmouth College, Monmouth, Ill., 1873), Associate Reformed Presbyterian; b. near Yorkville, S.C., Feb. 11, 1843; graduated at Erskine College, Due West, S.C., 1869; pastor in Wilcox County, Ala., 1867–71; since 1871 president of Erskine College, and since 1884 professor of pastoral theology in Erskine Theological Seminary. Since 1881 he has been principal editor of The Associate Reformed Presbyterian.

GRIFFIS, William Elliot, D.D. (Union College, Schenectady, N.Y., 1884), Congregationalist; b. in Philadelphia, Penn., Sept. 17, 1843; graduated at Rutgers College, New Brunswick, N.J., 1869, and at Union Theological Seminary, New-York City, 1877; became pastor of the First Reformed Church, Schenectady, N.Y., 1877; of the Shawmut Congregational Church, Malden, Mass., 1886; was in the 44th Penn. Vols. during Lee's invasion of Pennsylvania, 1863; editor of Our Messenger, Philadelphia, Penn., 1864; in the educational service of the Japanese Government at Fukui and...
Okio, organizing schools and teaching physical science, 1871-74. He is the author of The New Japan Series of Reading-Books, San Francisco and Yokohama, 1872—73, 4 vols.; The Tokio Guide, The Yokohama Guide, Map of Tokio with Notes, Yokohama, 1874; The Mikado's Empire, New York, 1876, 4th ed. 1886; Japanese Fairy World, Schenevucty, 1880; Schenevucty First Church Memorial, Schenevucty, 1880; Asiatic History, China, Corea, and Japan (Chautauqua series, No. 34), New York, 1881; Corea, the Hermit Nation, New York, 1882, 2d ed. 1883; Corea, Without and Within, Philadelphia, 2d ed. 1885; Life of Commodore Matthew Calbraith Perry, New York, 1886.

GRIFFITH, Benjamin, D.D. (University of Lewisburg, Lewisburg, Penn., 1863), Baptist; b. in Juniata County, Penn., Oct. 13, 1821; graduated at Madison University, Hamilton, N.Y., 1841; became a “Methodist,” 1852; in Philadelphia, Penn., 1850; corresponding secretary of the American Baptist Publication Society, May, 1857, whose office is in Philadelphia.

GRIMM, Carl Ludwig Willibald, Ph.D. (Jena, 1832), Lic. Theol. (Giessen, 1833), D.D. (hon., Giessen, 1835), Lutheran; b. at Jena, Nov. 1, 1809; educated there 1827-32, and has ever since been connected with her university, as privat-docent. 1833; professor extraordinary, 1837; honorary ordinary professor, 1844. He became grand ducal ecclesiastical councillor in 1871, and privy ecclesiastical councillor 1885. His theological standpoint is of the “Mittelpartei.” His writings embrace, De Joanne cia logiae leonitanae indole paula, comparata, Leipzig, 1833; De libro sapientiae, Jena, 1833; De Lutheri indole, 1833; Oratio a Stoaputio, 1836; Commentar über das Buch der Weisheit, Leipzig, 1837; Die Glaubwürdigkeit der evangelischen Geschichte (against Strauss), Jena, 1845; Institutio theologica dogmatica evangelica historico critica, 1848, 2d ed. 1869; Die Lutherbibel und ihre Textrevision, Berlin, 1874; Kurzgefasste Geschichte der lutherischen Bibelübersetzung bis zur Gegenwart, Jena, 1884. He so edited Wilke’s Clavis N. T. philosophica (Leipzig, 1867), that it became a new work. He also bears the name. Latinum in libros N. T., 2d ed. 1879. With O. F. Fritzche he edited the Kurzgefasste exegeisches Handbuch zu den Apostelgeschichten d. A. T., Leipzig, 1851-60 (1st Macabees, 1853; 2d, 3d, 4th Macabees, 1857; Wisdom, 1860).

GRIMM, Joseph, D.D. (Munich, 1834), Roman Catholic; b. at Freising, Bavaria, Jan. 23, 1827; studied at the University of Munich, 1845-50; became a teacher 1852, chaplain 1854; professor of Old and New Testament exegesis in the royal lyceum at Regensburg, 1856; ordinary professor of New-Testament exegesis at Würzburg, 1874. He is bishop ofidentity, and since 1888 bishop of the Order of St. Michael. He is the author of Die Samariter und ihre Stellung in der Weltgeschichte, Regensburg, 1884; Der kärizi des zweiten Thessalonicher-Briefes (Programm zum Jahresbericht des Lyceums u. Gymnasi ums in Regensburg, 1881; Die Einheit der Lukas Evangelien, 1883; Das Leben Jesu, 1876, 8 sq. vols. (vol. 1, 1889).”

GRISAR, Hermann, Roman Catholic; b. at Coblenz; became a priest at Rome, 1868 (shortly after entered the Society of Jesus); professor of church history at Innsbruck, 1871. He has written essays in his department, in the Innsbruck Zeitschrift für kathol. Theologie, and edited from the MS. and annotated Iago Laiuer’s (1512—1565) Disputations Tridentinae, Innsbruck, 1880, 2 vols.

GRUBBS, Isaiah Boone, A.M., Disciple; b. near Trenton, Todd County, Ky., May 24, 1833; graduated at Bethany (West Va.) College, 1857; became pastor at Eminence, Ky., 1869; at Louisville, Ky., 1873; editor of The Apostolic Times, published in Lexington, Ky., 1876; professor of sacred literature in the College of the Bible, Kentucky University, in that place, 1877. He has written much for denominational journals.

GRUNDEMANN, Peter Reinhold, Ph.D. (Tübingen, 1858), D.D. (hon., Berlin, 1885), German Protestant; b. at Bärwalde, Brandenburg, Jan. 9, 1836; studied at the universities of Tübingen, Halle, and Berlin, 1854-58; became assistant preacher at Fouch, near Bitterfeld, 1851; Gefangensprecher in Frankfurt-on-the-Oder, 1863; cartographer at Gotha, 1865; pastor at Mörz, near Belzig, 1869. He was in Greece 1858-59, Norway 1860, Holland 1863, 1865, 1867, England 1856-57, United States 1868. He is a member of the Berlin and Jena Geographical Society; and the author of Allgemener Missionsatlas, Gotha, 1876, 71; J. F. Riedel, ein Lebensbild, Gütersloh, 1873; Kleiner Missionsatlas, Calw and Stuttgart, 1883, 2d ed. 1888; and edited the second edition of Buckhardt’s Kleine Missionsbibliothek, Bielefeld, 1876-81, 4 vols.

GRUNERT, Maximilian Eugene, Moravian; b. at Niesky, Silesia, Feb. 28, 1828; educated at Niesky, and in the theological seminary at Gnadendorf; after being principal of the Female Academy, Salem, N.C., and pastor at Emmaus, Penn., he became in 1879 professor in the Moravian Theological Seminary, Bethlehem, Penn.

GRUMBELMANN, Jacob Samuel, D.D. (Richmond College, Va., 1855), Baptist; b. in Bern, Switzerland, Nov. 27, 1838; graduated at University of Rochester, N.Y., 1858, and at Rochester Theological Seminary, 1860; became pastor of German Baptist Church at Janesville, Wisc. 1862; established Moravian Seminary at Niesky, Saxony, Dec. 4, 1823; and since 1878 he has been professor of theology in the Concordia Theological Seminary, St. Louis, Mo. He is the author of Populäre Symbolik, St. Louis, 1862; Philadelphia, 1868; professor of systematic theology and homiletics in the German department of the Rochester Theological Seminary, 1884.

GUENTHER, Martin, Lutheran; b. at Dresden, Saxony, Dec. 4, 1831; graduated at Altenburg (Mo.) College, 1849, and at Concordia Theological Seminary, St. Louis, Mo., 1853; held charges in Wisconsin (1853-60), Michigan (1860-72), and in Chicago, Ill. (1872-73); and since 1873 has been professor of theology in the Concordia Theological Seminary, St. Louis, Mo. He is the author of Populäre Symbolik, St. Louis, Mo., 1872-73, 2d ed. 1881; and editor of Lutheraner: Magazin für ev. luth. Homiletik, etc.

GULLIVER, John Putnam, Congregationalist; b. in Boston, Mass., May 12, 1819; graduated from Yale College, New Haven, Conn., 1840, and from Andover (Mass.) Theological Seminary, 1845. He was pastor of churches in Norwich, Conn. (1845-48), Chicago, Ill. (1865-68), Binghamton, N.Y. (1872-78); president of Knox College, Galesburg, Ill., 1868-72; and since 1878 he has been professor of the relations of Christianity.
and secular science in Andover (Mass.) Theological Seminary.

**GUTHE.**

Hermann, Lic. Theol. (Leipzig, 1876), German Protestant; b. at Westerlinde, Braunschweig, May 10, 1849; studied at Göttingen from 1867 to 1869, and at Erlangen 1869 and 1870; became private tutor in Livonia, 1870; assistant of theology at Göttingen, 1873; privat-dozent at Leipzig, 1877; professor extraordinary there, 1884. As member of the business committee of the German Palestine Exploration Society, he conducted the excavations at Jerusalem in 1881. His theological standpoint is "Ethischer Supranaturalismus mit völliger Freiheit der historischen Forschung." Since 1877 he has edited the *Zeitschrift des Deutschen Palästina Vereins*, Leipzig (1877–85, 8 vols.), and in it written numerous articles upon biblical geography, topography, and archaeology. Besides these and articles in Herzog's *Real-Encyklopädie*, 2d ed., and Harnack-Schürer *Theolog. Literaturzeitung*, he has written *De fœderis notione jeremiannae (Habilitationsschrift)*, Leipzig, 1877; *Ausgrabungen bei Jerusalem*, 1883; *Die Siloahinschrift* (Z. D. M. Bd. xxxvi.); *Fragmente einer Lederhandschrift (Shapira's Deuteronomy)* mitgeteilt und geprüft, 1883; *Das Zukunftsbild des Jesaja (Antrittsvorlesung enlarged)*, 1885; and with Georg Ebers made the German edition of *Pictoresque Palestine*, London and New York, 1881–84, 2 vols. (Palästina in Bild u. Wort, Stuttgart und Leipzig, 1883–84, 2 vols.).

**GWYNN, John, D.D.** (Dublin, 1880), Church of Ireland; b. at Larne, County Antrim, Ireland, Aug. 28, 1827; graduated at Trinity College, Dublin, B.A. (senior moderator in mathematics) 1850, M.A. 1854, B.D. 1861. He became fellow of Trinity College, 1853; warden of St. Columba's College, Dublin, 1856; was rector of Tullyaghnish, 1858–82; dean of Raphoe, 1873–82; dean of Derry, 1882; and rector of Templemore, Derry, 1882–83; Archbishop King's lecturer in divinity, University of Dublin, 1883, and is a member of the senate. He wrote the commentary (with introduction) on the Epistle to Philippians, in *The Bible (Speaker's) Commentary*, London, 1881.
HAERING, Theodor, German theologian; b. in Stuttgart, Württemburg, April 22, 1848; studied in the Stuttgart gymnasium, and in the evangelical theological seminaries of Ulm (1862-66) and of Tübingen (1866-70), and at the University of Berlin (1871); became repetend in the Evangelical Theological Seminary at Tübingen, 1873; diaconus in Calw 1876, and in Stuttgart, 1881; ordinary professor of theology at Zürich, 1886. His theological position is the biblico-positive, particularly influenced by Ritschl and Kaftan and his deceased teachers Landerer and Beck. He is the author of Das Bischofliche im Glauben an Christus, Stuttgart, 1880; and since 1880 has edited the Theologische Studien aus Württemberg.

HALE, Charles Reuben, S.T.D. (Hobart College, Geneva, N.Y., 1870), Episcopal; b. at Lewistown, Mifflin County, Penn.; graduated at the University of Pennsylvania, Philadelphia, 1858; was assistant minister of All Saints' Church, Lower Dublin, Philadelphia, 1861; chaplain in United States Navy, 1863; rector of St. John's Church, Auburn, N.Y., 1870; rector of the Church of St. Mary the Virgin, Baltimore County, Md., 1874; one of the Vicars of Christ Church, Beth- more, Md., 1877; since 1896 dean of Davenport, Ia. He was secretary to the Italian Church Reforma tion Commission, 1869; secretary to the Russo-Greek Committee, 1871; clerk to the Commission of the House of Bishops on Correspondence with the Hierarchs of the Eastern Churches, 1874; and with the Old Catholics, 1874; secretary (for America) of the Anglo-Continental Society of England, 1874; secretary to the Commission of the General Convention on Ecclesiastical Relations, 1877. In theology he is an Anglican. His published writings consist of Reports (of the House of Bishops) for the years 1870 and 1873; of the Committee on Ecclesiastical Relations, N.Y., 1881 and 1884), a Paper on the Russian Church (read before the Church Congress, Leices ter, Eng., 1880; republished, Baltimore, 1881), Speeches and Addresses (in Baltimore, 1881; two in Church Congress at Carlisle, Eng., 1884, On Foreign Chaplaincies, and England's Duty towards Egypt; two in Church Congress at Portsmouth, Eng., 1885, The Prayer Book, and The Attitude of the Church towards Movements in Foreign Churches), Sermons (in St. Timothy's Church, N.Y. City, 1874; in Inverness Cathedral, by appointment of the Primus of Scotland, Oct. 5, 1884), and the following: Report of the Committee appointed by the Philomathean Society of the Unio, of Pennsylvania to translate the Inscription on the Rosetta Stone (the committee consisted of S. H. Jones, H. Morton, and himself), Philadelphia (privately printed), 1838, 2d ed. 1850; A List of the Sees and Bishops of the Holy Eastern Church, 1870; A List of all the Sees and Eparchs of the Illyrican Orthodox Church in the East, New York, 1872; An Eastern View of the Bonn Conference, Utica, N.Y., 1876; The Mozarabic Liturgy, and the Mexican Branch of the Catholic Church of our Lord Jesus Christ Militant upon Earth, New York, 1876; Innocent of Moscow, the Apostle of Kamchatka and Alaska, 1877; The Orthodox Missionary Society of Russia, 1878; Russian Missions in China and Japan, 1878; An Order for the Holy Communion, arranged from the Mozarabic Liturgy, Baltimore, 1879 (two supplements to the above, 1879); An Office for Holy Baptism, arranged from the Mozarabic and Cognate Sources, 1879; Mozarabic Collects, translated and arranged from the Ancient Liturgy of the Spanish Church, New York, 1881; The Universal Episcopate, or List of the Sees and Bishops in the Holy Catholic Church throughout the World, Baltimore, 1882; The Eucharistic Office of the Christian Catholic Church of Switzerland, translated and compared with that in the Missale Romanum, New York, 1882.

HALE, Edward Everett, S.T.D. (Harvard University, Cambridge, Mass., 1879), Unitarian; b. in Boston, Mass., April 3, 1822; educated at the Boston Latin School, and at Harvard College, Cambridge, Mass., where he graduated in 1849; studied theology privately; was pastor at Worces ter from 1846 to 1866, and since that time has been pastor of the South Congregational (Uni tarian) Church of Southfield, Mass., was chosen a member of the National Unitarian Council of American Churches, 1882-84; and since 1881 president of the Suffolk Conference of Unitarian Churches. He edited The Christian Examiner, the organ of his denomination, 1857–63; Old and New, a semi theological magazine, 1870–72; and since 1886, Send a Hand. Of his many volumes may be mentioned, Kansas and Nebraska, Boston, 1856; Ten Times One is Ten, 1870; What Career? 1878; four volumes of sermons, 1879–81. He was one of the writers of Bryant and Gay's History of the United States, New York, 1876–96.

HALEY, John William, Congregationalist; b. at Tuftonborough, N.H., June 8, 1834; graduated at Dartmouth College, Hanover, N.H., 1850, and at Andover Theological Seminary, Mass., 1861; was pastor of the Christian Church, Eastport, Me., 1864–66; professor of metaphysics, Union College, Merom, Ind., 1865; pastor at Somerset, Mass., 1860–69; acting pastor of the Congregational Church, Duxbury, Mass., 1869–70; resident licentiate at Andover, Mass., 1870–71, 1872; acting pastor at Dudley, Mass., 1872. Since 1874 has been engaged in literary work at Tyngsborough, Mass. (1874–80), at Lowell, Mass. (1880–84), and since at Amherst; he has also preached in these places and their vicinity. He took an active part in the Lowell Hebrew Club, organized in 1875. He is the author of Examination of Alleged Discrepancies of the Bible, Andover, 1874, 3d ed. 1882; The Hereafter of Sin: What it will be; with Answers to Certain Questions and Ob jections, 1881; edited The Book of Esther, a New Translation, with Notes, Excerpts, Illustrations, and Indexes, by a Hebrew Club, 1883. He taught Hebrew in 1885, and Hebrew and Greek in 1886, in the Amherst Summer School of Languages. He has also lectured on different topics.
HALLOCK, Isaac Hollister, A.M., L.L.B., Ph.D. (Hamilton College, Clinton, N.Y., 1876), Presbyterian layman; b. at Norwalk, Conn., Dec. 12, 1837; graduated at Hamilton College, Clinton, N.Y., 1859, and at Columbia Law School, New-York City, 1860; practised law in the city until 1875; was associate editor of the New-York Independent, 1875; professor in the Beirait Protestant College, 1875-77; associate editor of The Sunday School Times, Philadelphia, 1877-81; since then has been connected with the Metropolitan Museum of Art, New-York City, and lecturer on New-Testament Greek in Johns Hopkins University, Baltimore, Md. He was an original decipherer of the Cypriote inscriptions; discoverer of the Pre-Harklensian Syriac version in the Beirait MS., and of the Antilegomena Epistles in the Williams MS. of Acts and Epistles. He is the author of American Greek Testaments, A Critical Bibliography of the Greek New Testament as published in America, Philadelphia, 1883; Reproduction in Phototype of 3 Pages of the Beirait MS., 1883; Reproduction in Phototype of 17 Pages of a Syriac MS. containing the Epistles known as Antilegomena, Baltimore; Minutes of Proceedings of the General Assembly of the Greek New Testament, based upon Reuss' Bibliotheca N. T. Graeca, in Schaff's Companion to the Greek Testament and English Version, New York, 1883; and of articles in the Journals and Transactions of learned societies, particularly of the American Oriental Society (chiefly decipherment of Cypriote and other inscriptions, Syriac MSS., etc.), Society of Biblical Archaeology (London), American Philological Association, Society of Biblical Literature and Exegesis, etc.

HALLOCK, John, D.D. (Washington and Jefferson College, Washington, Penn., 1866). LL.D. (College of New Jersey, Princeton, 1860, and from Washington and Lee University, Lexington, Va., 1885), Presbyterian; b. in County Armagh, Ireland, July 31, 1829; graduated from the Royal College, and the General Assembly's Theological College, both in Belfast; and was licensed to preach in 1849. For the next three years he labored as the Students' Missionary in the West. In 1852 he came as a delegate from the Presbyterian Church in Ireland to the Presbyterian Church in America. In 1882 he was elected chancellor of the University of the City of New York, and in 1885 accepted the position, having meanwhile been chancellor ad interim. He receives, however, no salary, and is assisted by a vice-chancellor. In 1874 his congregation removed from the corner of Fifth Avenue and Nineteenth Street to that of Fifth Avenue and Fifty-fifth Street, where they had erected a spacious building at the cost of a million dollars. Dr. Hall is the author of Family Prayers for Four Weeks, New York, 1868: Papers for Home Reading, 1871; Familiar Talks to Boys, n. d.; Questions of the Day, 1873; God's Word through Preaching, 1875 (Lyman Beecher Lectures at Yale Seminary); Foundation Scenes for Young Builders, New Year's Book for the Boys and Girls of America, Philadelphia, 1880; A Christian Home, How to make and how to maintain it, 1883.

HALLOCK, Newman, LL.B. (London University, 1855), Congregationalist; b. at Maidstone, Kent, near London, Eng., May 22, 1816; educated at Totteridge and at Highbury College; and graduated B.A. at the University of London, 1841. From 1842 to 1854 he was minister of the Albion Congregational Church, Hull. In 1854 he went to London, to his present charge. The congregation then worshipped in the Surrey Chapel (Rowland Hill's), Blackfriars Road; but in 1876 they removed to their new building, Christ Church, on the Westminster-Bridge road. Mr. Hall's ministry has been an eventful one, on account of the independence and vigor of his work. He was among the earliest advocates of total abstinence in England, a depurator of the fears of Roman-Catholic aggression in 1850, and a faithful friend of the North in the late Civil War. After that war he made an extensive tour through the Northern States, with the design of allaying the popular bitterness against Great Britain, and preached before both houses of Congress assembled in the House of Representatives, on a Sunday in November, 1867. As a memorial of this visit, there was built the Lincoln Tower, as part of his new church, by joint subscription of the British and Americans. This church cost £60,000, and seats two thousand persons. The Church-of-England service is used in a slightly modified form. Mr. Hall is the author of the tract Come to Jesus, London, 1846 (of which nearly 3,000,000 copies have been circulated, in upwards of twenty languages): It is I, 1848 (139,000 copies of the English ed. up to 1885); Antidote to Fear, 1850, new ed. 1869; The Land of the Forum and the Vatican (travels), 1852, new ed. 1859; Sacrifice, or Pardon and Purity through the Cross, 1857; Conflict and Victory (a biography of his father), 1859; Home-bound Bound, and other Sermons, 1868; From Liverpool to St. Louis, 1868; Pilgrim Songs in Cloud and Sunshine (poems), 1871; Prayer, its Reasonableness and Efficacy, 1875; The Lord's Prayer: A Practical Meditation, 1883; Songs of Earth and Heaven, 1885; besides several tracts and minor treatises, of which may be mentioned, My Friends; Follow Jesus (246,000 copies of the English ed. up to 1885); Now; Quench not the Spirit; Memoir of Rowland Hill; Grace and Glory; Scriptural Claims of Total Abstinence.

HALLOCK, Randall Cook, S.T.D. (Racine College, Racine, Wis., 1881; General Theological Seminary, New-York City, 1885), Episcopalian; b. at Wallingford, Conn.; Dec. 18, 1842; graduated from Columbia College, 1863, and from the General Theological Seminary (both in New-York City), 1866; and since 1871 has been Clement C. Moore professor of the Hebrew and Greek languages in the latter institution. He is examining chaplain of the diocese of New York.

HALLOCK, Joseph Newton, Congregationalist; b. at Jamesport, N.Y., July 4, 1834; graduated at Yale College, New Haven, Conn., 1857, and at Yale Theological Seminary, 1860; su-
ceed Rev. Dr. W. M. Taylor as editor-in-chief of The Christian at Work, New-York City, 1880. He edited Tacitus, with Notes, New Haven, Conn., 1851.

HALSEY, Leroy Jones, D.D. (Hanover College, Ind., 1853), LL.D. (South-western University, Clarksville, Tenn., 1880), Presbyterian; b. in Goochland County, Va., Jan. 28, 1812; graduated at Nashville (Tenn.) University in 1834, and at Princeton (N.J.) Theological Seminary in 1840; from 1844 to 1849 was pastor in Jackson, Miss.; until 1859, in Louisville, Ky.; until 1892 professor of pastoral theology, church government, and homiletics, in the Presbyterian Theological Seminary of the North-west, Chicago, Ill. (being one of the four original professors); and since 1882 has been professor emeritus. From 1876 to 1884 he was associate editor of The Interior, a religious weekly, published at Chicago; and since, contributing editor. He is the author of Literary Attractions of the Bible, New York, 1858 (3 editions); Life Pictures from the Bible, Philadelphia, 1859; Beauty of Immanuel, 1860; Life and Works of Dr. D.D., 1861; Lewis Warner Green, D.D., New York, 1867; Living Christianity, Philadelphia, 1882; Scotland's Place in Civilization, 1885.

HAMBURGER, Jakob, Ph.D. (Leipzig, 1852), Hebrew rabbi; b. at Loslau, Upper Silesia, Nov. 10, 1829; studied philosophy and philology, especially oriental, at Breslau and Berlin, 1849-52; pursued his Talmud studies at Pressburg, Hungary, and at Nikolobur, Moravia; since 1859 he has been rabbi of Mecklenburg-Strelitz. He has written Geist und Ursprung der aramaischen Uebersetzung des Pentateuchs, bekannt unter dem Namen, Targum Onkelos, Leipzig, 1852 (his doctor's dissertation); Geist der Hagada, 1857; Real-Encyclopädie für Bibel und Talmud, Strelitz, 1865-83, 2 parts (i. biblical articles, A-Z, 1865-70; ii. articles on the Talmud and Midrash, 1870-83), 2d ed. enlarged and improved, Leipzig, 1884, sqq., supplement preparing. Cf. Encyclopaedia, p. 635. In 1873 he was a professor of Jewish Literature at the College of Wrangel, Crawfordsville, Ind., 1877, S.T.D. (Monmouth College, Monmouth, Ill., 1877), Presbyterian; b. in Belfast, Ireland, Nov. 29, 1834; graduated at Hanover (Ind.) College, 1853, and at Princeton (N.J.) Theological Seminary, 1858; was pastor at Oyster Bay, Long Island, N.Y., 1858-61; in charge of congregation at Dromore Place in Civilization, 1885.

HAMILTON, Edward John, D.D. (Wabash College, Crawfordsville, Ind., 1877), S.T.D. (Monmouth College, Monmouth, Ill., 1877), Presbyterian; b. in Bath, Somersetshire, Eng., Jan. 24, 1837; was a student in Exeter College, Oxford, took double first-class in modern schools, 1880-81; was ordained deacon 1861, priest 1862, chaplain of the Oxford Female Penitentiary, 1870-82; since 1882 has been rector of Wootton, Northamptonshire, Eng. He is the author of Outlines of Textual Criticism applied to the New Testament, Oxford, 1872, 4th ed. 1884; Liturgies, Eastern and Western, 1878; (Appendix), The Ancient Liturgy of Antioch, and other Liturgical Fragments, 1879.

HAMMOND, Charles Edward, Church of England; b. at Bath, Somersetshire, Eng., Jan. 24, 1837; was a student in Exeter College, Oxford, took double first-class in modern schools, 1880-81; was ordained deacon 1861, priest 1862, chaplain of the Oxford Female Penitentiary, 1870-82; since 1882 has been rector of Wootton, Northamptonshire, Eng. He is the author of Outlines of Textual Criticism applied to the New Testament, Oxford, 1872, 4th ed. 1884; Liturgies, Eastern and Western, 1878; (Appendix), The Ancient Liturgy of Antioch, and other Liturgical Fragments, 1879.

HAMMOND, Edward Payson, Presbyterian; b. at Ellington, Conn., Sept. 1, 1818; graduated at Williams College, Williamstown, Mass., 1838; studied in Union Theological Seminary, New York City, 1858-59, and in the Free Church College, Edinburgh, 1860-61; was ordained in 1863, and ever since has been an evangelist and revivalist, in which capacity he has travelled extensively. Among his publications are Jesus the Way, London, 1868; Conversion of Children, New York, 1878, new ed. 1882; Gathered Lambs, 1882; and a volume of verse, Sketches of Palestine, Boston, 1868, re-issue 1874.

HANHE, Johann Wilhelm, D.D., German Protestant theologian; b. at Harber, Lüneburg, Dec. 29, 1813; was pastor at Braunschweig (Brunswick) and Hannover; became ordinary professor of theology, and pastor of St. James at Greifswald, 1861. He is the author of Rationalismus und speculative Theologie in Braunschweig, Braunschweig, 1838; Festreden an Gieudete über das Wesen des christlichen Glaubens, insbesondere über das Verhältnis der gesichtlichen Person Christi zu der Idee des Gottesreiches, 1859; Friedrich Schleierschererwacher als religiöser Genius Deutschlands, 1840; Sokrates als Geniuus der Humanität (compansion volume to the preceding), 1841; Der moderne Nihilismus und die Straßensche Glaubenslehre im Verhältniss zur Idee der christlichen Religion, Bielefeld,
HAPPER. 91

HAPPER, Andrew Patton, M.D. (University of Pennsylvania, Philadelphia, 1844), D.D. (Jefferson College, Canonsburg, Penn., 1845), Presbyterian; b. near Monongahela City, Penn., Oct. 29, 1818; graduated at Jefferson College, Canonsburg, Penn., 1835; taught school, 1835-40; studied in Western Theological Seminary, Alleghany, Penn., 1840-43; and graduated; since 1844 has been a foreign missionary in China. He visited America 1867-68, 1885-86.

HARE, Right Rev. William Hobart, D.D. (Kenyon College, Gambier, O., 1872), S.T.D. (Trinity College, Hartford, Conn., and Columbia College, New-York City, both 1872), Episcopalian, missionary bishop of South Dakota; b. at Princeton, N.J., May 17, 1838; studied at the University of Pennsylvania, Philadelphia, but serious eye-trouble compelled him to withdraw at the close of junior year; was assistant minister at St. Luke's, 1859-62; rector of St. Paul's, Chestnut Hill, 1862-63; in charge of St. Luke's, 1863-64; in charge of, and later rector of, the Church of the Ascension, 1864-70 (all in Philadelphia); secretary and general agent of the Foreign Committee of the Bishops of the Methodist Episcopal Church South; b. in Pickens County, Ala., Sept. 17, 1829; graduated at the State University of Alabama, at Tuscaloosa, 1852; was itinerant preacher in the Alabama Conference, 1857-58; in the Kentucky Conference, 1868; in the Tennessee Conference, 1868-82; professor of mathematics in the University of Alabama, 1853-77; chaplain in the Confederate army; president of the Centenary Institute, Summerville, Ala., 1865-67; of the Tennessee Female College at Franklin, 1869-73, member of Cape May Commission for adjudicating differences between Methodism North and South, 1876; elected bishop, 1882.

HARKAVY, A. (Hebrew name Abraham Elias, in ordinary life Albert), Hebrew rabbi; b. in St. Petersburg, Russia, Oct. 29, 1839; educated in the Wilna Rabbinical School, Russia, and at the University of St. Petersburg (1863-67); pursued studies at Berlin (under Rodiger and Dümichen) and at Paris (under Oppert) 1868-70; graduated a rabbi at Wilna, 1863; magister (1868) and doctor (1872) of the history of the Orient; was unanimously chosen a docent in the Oriental faculty at St. Petersburg in 1870, after delivering test lectures upon the history of the Semitic nations, but prevented by the efforts of a personal enemy from receiving the position; is a member of the Imperial Russian State Council, knight of several orders, librarian of the Imperial Public Library at St. Petersburg, and honorary member of the Hellenic Philological Synagogue of Constantinople, member of the Society of the Friends of Natural Science and Anthropology of Moscow, corresponding member of the Geographical Society of Tiibis, and member of the Imperial Russian Archaeological Society, etc. He is a moderate conservative in political matters. His literary activity in Hebrew and Russian dates from 1860. Besides different articles in learned periodicals, he has written in Russian "The Jews and the Slavonic Languages," St. Petersburg, 1867; "Information concerning the Mussulman Writers upon Slavs and Russians," appendix to same 1871; "The Historical Importance of the Moabite Inscription of King Moab," 1871; "The Original Home of the Semites, Hamites, and Japhethites," 1872; "Information concerning the Arabs under Thulè," 1873; "Information concerning Jewish Writers upon the Chaldee and their Kingdom," 1874; "Catalogue of the Samaritan MSS. in the Imperial Public Library," 1874-75; "The Origin of some Geographical Names on the Taurian Peninsula," 1876; "The Information of Abraham of Kertah upon the Embassy of St. Wladimir to the Chaldeans," 1876; "Biography of Peter Lorch," 1885; "Biography of Cetalan Czasowics, Professor of Hebrew at the University," 1885. In French, Les mots égyptiens de la Bible, 1870; Sur un passage des "Prairies d'o" resigne(Macouli concernant l'historique ancien des Slaves, 1876. In German, Catalog der hebräischen Bibli-
HARMAN, Henry Martyn, D.D. (Dickinson College, Carlisle, Penn., 1866), Methodist; b. in Anne Arundel County, Md., March 22, 1822; graduated at Dickinson College, Carlisle, Penn., 1848; was professor in Baltimore (Md.) Female College, 1853–55; professor of languages in West Virginia University, 1855–63; wrote, Die Kirche, ihr Aml, ihr Regiment, Nurnberg, 1862; was pastor of several churches prior to and subsequent to his theological course; from 1882 to 1883 was professor in Lombard University, Galesburg, Ill.; and since 1883, has been professor of theology in Tufts Divinity School, College Hill, Mass.

HARMAN, George Milford, Universalist; b. at Thorndike, Waldo County, Me., Nov. 28, 1842; graduated at Tufts College, College Hill, Mass., 1867, and at its divinity school, 1875; was pastor of several churches prior to and subsequent to his theological course; from 1882 to 1883 was professor in Lombard University, Galesburg, Ill.; and since 1883, has been professor of theology in Tufts Divinity School, College Hill, Mass.

HARNACK, Karl Gustav Adolf, Ph.D. (Leipzig, February, 1873), Lic. Theol. (Gottingen, February, 1874). D.D. (Bon., Marburg, 1879), German Protestant; b. at Dorpat, Livland, May 7, 1851; studied at Dorpat, 1869—72; became privat-docent at Leipzig, July, 1874; professor extraordinary, May, 1876; ordinary professor of church history at Giessen, April, 1879; at Marburg, 1883. His theological standpoint is historico-critical. A large part of his literary work is scattered in journals. The following have appeared separately: Zur Quellenkritik der Geschichte des Gnosticismus, Leipzig, 1873; De Apellis gnosti monarchica, 1874; Patrum Apostolorum opera (ed. with von Gebhardt and Zahn), 1875—77, 2 vols. (vol. I, 2d ed. 1876—78, 2 parts); Patrum Apost. opp. ed. minor, 1877; Die Zeit des Ignatius und die Chronologie der antiken Bischofs bis Tyrannus nach Julius Africanus and den späteren Historikern, Nebst einer Untersuchung über die Verbreitung der Passio S. Polycarp im Abendlande, 1875; Das Münchhüm, seine Ideale und seine Geschichte, Giessen, 1891, 3d ed. 1896; Texte und Untersuchungen zur Geschichte der altchristlichen Literatur, 1883, sqq. (ed. with von Gebhardt; to the series Harnack has contributed Die Ueberlieferung der griechischen Apologeten des zweiten Jahrhunderts in der alten Kirche und im Mittelalter, Bd. I, Hft. 1 u. 2, 1882; Die Altereatio Simonis Judaei et Theophilus Christianus nebst Untersuchungen über die aufjudische Polemik in der alten Kirche; and Die Acta Archelai und das Diatessaron Taitians, Bd. I. Hft. 3, 1888; Der angebliche Evangelienkommentar des Theophilius von Antiochien, Bd. I., Hft. 4, 1888; Le zwey Apostel. Text und Übersetzung, Anmerkungen, Einleitung und Prolegomena, Hft. 1 u. 2, 1894); Martin Luther in seiner Bedeutung für die Geschichte der Wissenschaft und der Bildung, Giessen, 1883, 2d ed. 1886; Lehrbuch der Dogmengeschichte, Freiburg-im-Breisgau, 1888—88, 2 vols. He edited, with notes and excursus, the German translation of Hatch's Organization of the Early Christian Churches (Die Gesellschaftsverfassung der christlichen Kirchen im Alterthum), Giessen, 1883; Tatian's Rebe an die Grieche übersetzt und eingeleitet, 1884. Since 1881 he has edited with Schürer the Theologische Literaturzeitung, Leipzig, 1876, sqq.
edited *The Hebrew Student* (Chicago, 1882-84), and edits *Hebraica* (Chicago, 1884, sqq.), *Old Testament Student* (1882, sqq.).

HARRIS, George, D.D. (Amherst College, Amherst, Mass., 1856), Congregationalist; b. at East Machias, Me., April 1, 1844; graduated from Amherst College, Mass., 1866, and from Andover (Mass.) Theological Seminary, 1869; was pastor at Auburn, Me., 1869-72; at Providence, R.I., 1872-83; and since 1883 has been Abbott professor of Christian theology in the Andover Theological Seminary.

HARRIS, Samuel, D.D. (Williams College, Williamstown, Mass., 1855), LL.D. (Bowdoin College, Brunswick, Me., 1871), Congregationalist; b. at East Machias, Me., June 14, 1814; graduated at Bowdoin College, Brunswick, Me., 1833, and at Andover (Mass.) Theological Seminary, 1838; was principal of Limerick Academy, Me., 1833-34, and of Washington Academy, East Machias, Me., 1834-35, 1838-41; pastor at Conway, Mass., 1841-51, and at Pittsfield, Mass., 1851-55; professor of systematic theology in the Bangor Theological Seminary, 1855-67 (from 1855 to 1863, jointly with Rev. Prof. George Shepard, D.D., acting pastor of the Center Church in Bangor); president of the Center Church in Bangor; president of the Andover Theological Seminary.

HARRIS, Samuel, D.D. (Williams College, Williamstown, Mass., 1855), LL.D. (Bowdoin College, Brunswick, Me., 1871), Congregationalist; b. at East Machias, Me., June 14, 1814; graduated at Bowdoin College, Brunswick, Me., 1833, and at Andover (Mass.) Theological Seminary, 1838; was pastor at Auburn, Me., 1869-72; at Providence, R.I., 1872-83; and since 1883 has been Abbott professor of Christian theology in the Andover Theological Seminary.

HARRIS, Samuel, D.D. (Williams College, Williamstown, Mass., 1855), LL.D. (Bowdoin College, Brunswick, Me., 1871), Congregationalist; b. at East Machias, Me., June 14, 1814; graduated at Bowdoin College, Brunswick, Me., 1833, and at Andover (Mass.) Theological Seminary, 1838; was principal of Limerick Academy, Me., 1833-34, and of Washington Academy, East Machias, Me., 1834-35, 1838-41; pastor at Conway, Mass., 1841-51, and at Pittsfield, Mass., 1851-55; professor of systematic theology in the Bangor Theological Seminary, 1855-67 (from 1855 to 1863, jointly with Rev. Prof. George Shepard, D.D., acting pastor of the Center Church in Bangor); president of the Center Church in Bangor; president of the Andover Theological Seminary.

HARRIS, Right Rev. Samuel Smith, D.D. (William and Mary College, Williamsburg, Va., 1875), LL.D. (University of Alabama, at Tuscaloosa, 1879), Episcopal, bishop of Michigan; b. in Autauga County, Ala., Sept. 14, 1841; graduated at the University of Alabama, at Tuscaloosa, 1859; studied law at the University Law School, Montgomery, Ala., and admitted to the bar in 1861; being a minor; after practising law for some years, was admitted to holy orders in the Protestant Episcopal Church, at Montgomery, Ala., 1869; became rector of Trinity Church, Columbus, Ga., 1869; of Trinity Church, New Orleans, La., 1871; of St. James's Church, Chicago, Ill., 1875; consecrated bishop, 1879. He is "in sympathy with the liberal school of thought in the Protestant Episcopal Church." In 1876, with Rev. Dr. John Fulton, he founded the *Living Church* newspaper, and was editor for six months. Besides many occasional sermons, pamphlets, and articles in reviews, he has published Zaccheus, the *Sacred Plan of Beneficence*, Boston, 1844; *Christ's Prayer for the Death of his Redeemed*, 1883; *The Kingdom of Christ on Earth*, New York, 1883.

HARRIS, Karl August, D.D., Lutheran; b. at New York, 1883.

HARRIS, Karl August, D.D., Lutheran; b. at New York, 1883.

HARRIS. 93

HASE.

national law. He was one of the founders of the Positivist School, in 1870; and in 1871, of Newton Hall, London, where the religious services of the Positivists are held. He has in articles, lectures, and addresses advocated his faith. He has been a frequent contributor to *The Westminster Review*, the *Contemporary*, the *Nineteenth Century*, and *Fortnightly Reviews*; and in book form have been issued of his writings, *Order and Progress* (Pt. 1, *On Government*; Pt. 2, *Studies of Political Crisis*), London, 1875; 2d vol. of *English Trans. of A. Comte's Positive Philosophy*, 1875; *Present and Future: a Positivist Address*, 1880; *The Choice of Books, and other Literary Pieces*, 1886. A reprint, unauthorized by him, of his and Herbert Spencer's articles upon *The Nature and Reality of Religion*, appeared in New York, 1885.

HARTANFT, Chester David, D.D. (Rutgers College, New Brunswick, N.J., 1878), Congregationalist; b. at Frederick, Montgomery County, Penn., Oct. 15, 1839; graduated at the University of Pennsylvania, Philadelphia, 1861, and at the New Brunswick (N. J.) Theological Seminary, 1871; was pastor of Reformed (Dutch) churches at South Bushwick, Brooklyn, N.Y., 1864-66, and New Brunswick, N.J., 1867-78; and since 1878 has been professor of biblical and ecclesiastical history in the Hartford, Conn. (Congregational) Theological Seminary. He received the degree of Doctor of Music from Rutgers College, New Brunswick, N.J., in 1861.

HARVEY, Hezekiah, D.D. (Colby University, Waterville, Me., 1861), Baptist; b. at Hulver, Suffolk County, Eng., Nov. 27, 1821; came to America, 1830; graduated at Madison University, 1845, and at Hamilton Theological Seminary (both at Hamilton, N.Y.), 1847; was successively tutor of languages in Madison University until 1849; pastor at Wellington, Ohio, 1857, and Hamilton, N.Y., until 1858; professor of ecclesiastical history in Hamilton Theological Seminary until 1861, professor of biblical criticism and interpretation and pastoral theology until 1884; pastor at Dayton, O., until 1869; and since has been professor of New-Testament exegesis and pastoral theology in Hamilton Theological Seminary.


HARWOOD, Edwin, D.D. (Trinity College, Hartford, Conn., 1862), Episcopal; b. in Philadelphia, Aug. 21, 1822; graduated at the University of Pennsylvania, Philadelphia, 1840, and at the General (Episcopal) Theological Seminary, New-York City, 1844; became rector of Christ Church, Oyster Bay, Long Island, N.Y., 1844; of St. Paul's, East Chester, N.Y., 1846; of St. James's, Hamilton Square, New York, 1847; and of the Incarnation, New York, 1852. He is professor in the Berkeley Divinity School, Middletown, Conn., 1851; and since 1859 rector of Trinity Church, New Haven, Conn. He is "a liberal of the school of Coleridge, perhaps, more than any other." He translated Bahr's commentary on *First Kings*, and *The Life of Christ* and *History of the World*, in the American Lange series (both New York, 1872); and is the author of several essays (*Marcion; Was St. Peter ever in Rome? Gnosticism*).

HASE, Karl August, D.D., Lutheran; b. at
HASELQUIST, Tuvey Nelson, D.D. (Muhlenberg College, Allentown, Penn., 1871), Lutheran; b. at Ousby, Skåne, Sweden, March 2, 1810; ordained at Lund, 1839; came to America 1852, and was one of the founders of the Swedish Lutheran Church in the United States. He was pastor at Galesburg, Ill., 1852-63; president of Augustana College and Theological Seminary when it was located at Paxton, Ill. (1863-75), and since its removal to Rock Island, Ill. (1875-). He has edited the most important religious periodicals published in Swedish in the United States in the interest of the Lutheran Church, for the last thirty years, and is still the editor of Augustana and Missions. He is the author of Der erste Brief des Johannes, College, Clinton, N.Y., 1848, and at Union Theological Seminary, New York City, 1851; was teacher at Mendellon, N.Y., 1852-54, and of the West Presbyterian Church, New York City, 1856-81; since 1881, he has been professor of sacred rhetoric in Union Theological Seminary, New York.

HATCH, Edwin, D.D. (University of Edinburgh, 1883); Church of England; b. at Derby, Eng., Sept. 4, 1855; educated at Pembroke College, Oxford; graduated B.A. (second-class classics) 1875, M.A. 1867; won theological prize essay, 1858; was ordained deacon 1858, priest 1859; between 1850 and 1866 was professor of classics in Trinity College, Toronto, Can.; rector of the High School, Quebec; fellow of McGill University, Montreal; became vice-principal of St. Mary Hall, Oxford, Eng., 1867; in addition, since 1853 has been rector of Purleigh, and since 1884 secretary to the boards of faculties, and reader in ecclesiastical history, Oxford. He was master of the schools, 1869, 1871, 1873, 1877; Bamton lecturer, 1890; Greenfield lecturer in the Septuagint, 1892-84. He is the author of The Student's Handbook to the University and Colleges of Oxford, London, 1873, 7th ed. 1883; Organization of the Early Christian Church (Bampton Lectures), 1881, 2d ed. 1882 (German trans., Die Gesellschaftsformen der christlichen Kirche im Altertum, Von Verfasser autoritas. Übersetzt, d. d. durchgesch. Aufl. besorgt u. m. Excerzen versehen von D. Adl. Harrack, Giessen, 1883); Unity in Variety, the Law of Spiritual Life (sermon), 1881; Progress in Theology (address to the Edinburgh University Theological Society on Friday, Nov. 14, 1884), Edinburgh, 1885.

HAUCK, Albert, D.D., Lutheran; b. at Wassertürtingen, Dec. 9, 1845; studied at Erlangen and Berlin; became pastor in Frankenheim, 1875; professor extraordinary of theology at Erlangen, 1878; ordinary professor, 1882. He has been since 1859 editor of Herzog's Real-Encyclopädie, which was begun by Professors Herzog and Plitt, 1877. Professor Plitt died in 1880, and Professor Hauck succeeded him as joint editor. Professor Herzog died in 1882, and Professor Hauck has since carried on the work alone. He is the author of Tertullian's Leben und Schriften, Erlangen, 1877; Die Bischofswahlen unter den Meisterg, 1883 (pp. 55).

HAUP, Erich, D.D. (Han., Greifswald, 1875), German Protestant; b. at Stralsund, July 8, 1811; studied at Berlin, 1838-61; became gymnasial teacher at Colberg 1864, and at Trettow 1866; ordinary professor of theology at Kiel 1878, and at Greifswald 1883. He is a Consistorialrat. He is the author of Der erste Brief des Johannes, Collberg, 1869; Das attestamentliche Catechumen in den vier Evangelien, 1871; Johannes der Täufer, Gütersloh, 1874; Der Sonntag und die Bibel, Hamburg, 1877; Die Kirche und die theologische Lehrfreiheit, Kiel, 1881; Pflegerschaft und Vaterhaus, Sechs Predigten, 1881.

HAUP, Herman, Ph.D. (Würzburg, 1875); b. in Markt-Bibart, Bavaria, June 9, 1854; studied at Erlangen and Munich; became professor of classics in the University of the City of N.Y., became at Union College, Clinton, N.Y., 1848, and at Union College, Clinton, N.Y., 1848, and at Union College, Clinton, N.Y., 1848, and at Union
logische Literaturzeitung. He is the author of Die religiösen Sekt en in Franken vor der Reformation, Würzburg, 1882; Die deutsche Bibelübersetzung der mittelalterlichen Waldenser in dem Codex Tepensis und den ersten gedruckten deutschen Bibli en nachgewiesen, 1885; Zur Geschichte des Joachimismus, Got h a, 1885; Beiträge zur Geschichte des B e k h a r d en thums und der Sekt von dem freien Geiste, 1885 (both separately printed from the Zeitschrift für Kir chengeschichte, Band vii.); Der waldenserische Ursprung der Codex Tepensis und der vorlutherischen deutschen Bibli drucke gegen die Angriffe des Dr. Frantz Jostes vertheidigt, Würzburg, 1886; and of various articles in the Zeitschrift für Kirchengeschichte, Bd. v. - vii. He has in preparation a collection of printed and untranslated sources of the history of the Waldenses in Germany.

Hau r éau, Jean Barthélemy, Roman Catho lic; b. in Paris, Nov. 9, 1812; was first a jour nalist, sat in the constitutional assembly of 1848; became librarian for the lawyers' corporation of Paris. He is a member of the Academy of Inscriptions and Belles-lettres, and has published many learned works, among which may be mentioned the 14th, 16th, and 18th vols. of Gallia Christiana; Histoire de la philosophie scolastique, Paris, 1850, 2 vols., 2d ed. 1881; Hugo de S. Victor, 1850; Bernard Délitieux et l'Inquisition Albigois, 1877.

Haur sa th, Adolph, Lic. Theol. (Heidelberg, 1881), D.D. (v., Vienna, 1871), Reformed; b. at Carlshuhe, Jan. 19, 1857; studied at Jens, Göt- tingen, Berlin, and Heidelberg; was privat-dozent at Heidelberg in 1861; “assessor” of the upper consistory at Carlshuhe in 1864; returned to Heidelberg as professor extraordinary in 1867, and became ordinary professor in 1872. He belongs to the Tübingen school, and is the author of Der Apostel Paulus, Heidelberg, 1865, 2d ed. 1872; Neuentstehende Zeitg esichte, 1868-73, 4 parts, 2d ed. 1873-77, 3d ed. 1st part, Die Zeit Jesu, 1879; Religiöse Reiten und Betrachtungen, Leipzig, 1873, 2d ed. 1882; David Friedrich Straus und die Theologie seiner Zeit, Munich, 1876-78, 2 vols.; Kleine Schriften religionsgeschichtlichen Inhalts, Leipzig, 1883. Under the pseudonyme “George Taylor” he has written several historical romances: Antinous (from the time of the Roman em perors), Leipzig, 1880, 5th ed. 1884; Klytia (from the 16th century), 1883, 5th ed. 1884; Jutta (from the time of the great immigrations), 1884, 3d ed. same year.

Heaw es, Hugh Reginald, Church of England; b. at Egham, Surrey, April 3, 1838; educated at Trinity College, Cambridge; graduated B.A. 1859, M.A. 1864; was curate of St. Peter’s, Bethnal Green, 1860-63; of St. James the Less, Westminster, 1863-66; and since 1866 has been incumbent of St. James, Marylebone,—all Lon don. He is an ardent friend of the hum ble classes; and for their benefit he organized the penny readings, and holds Sunday-evening ser vices in which by means of orchestral music, oratories, pictures of sacred scenes, he seeks to impress religious truth. He is a voluminous writer, and in his Moral Philoso phy of the Present Age, London, 1871, 14th ed. 1886; Thoughts for the Times, London, 1872, 14th ed. 1887; Pet (a child’s book), 1873; Unsectarian Family Prayers, 1874, 4th ed. 1886; Speech in Season, 1874, 4th ed. 1886; Ashes to Ashes (an argument for cremation), 1874; Neo Pet, 1875; Current Coin, 1876, 4th ed. 1881; Arrows in the Air, 1878, 4th ed. 1881; Shakespeare and the Stage, 1878; American Humanists, 1882; Poets in the Pulpit, 1883; Key of Doctrine and Practice, 1884, 15th thousand same year; My Musical Life, 1894; Winged Words; or, Truks re-told, 1885.

Hay, Charles Augustus, D.D. (Pennsylvania College, Gettysburg, Penn., 1859), Lutheran (General Synod); b. at York, Penn., Feb. 11, 1821, graduated at Pennsylvania College, Gettysburg, Penn., and studied in Germany at Berlin and Halle. After a nine-months’ pastorate at Mid dletown, Md., he became in 1845 professor of Hebrew, German, and New-Testament exegesis, in the Gettysburg Theological Seminary, and served until 1848, and again from 1865 to the present time. From 1848 to 1849 he was pastor at Hanover, Penn., and from 1850 to 1853, at Harrisburg. He is the author of Life of Captain Sells, Harrisburg, 1867; and, with Prof. Dr. H. E. Jacobs, translated Schmid’s Doctrinal Theology of the Evangelical Lutheran Church, Philadelphia, 1875.

Hayes, Benjamin Francis, D.D. (Hillsdale College, Hillsdale, Mich., 1871), Free Baptist; b. at New Gloucester, Me., March 28, 1830; graduated at Bowdoin College, Brunswick, Me., 1853, and from the Freewill Baptist Theological Seminary, New Hampton, N.H. (now at Lewiston, Me.), 1858; was teacher of sciences and German in New Hampton Literary Institution, 1855-59; pastor of Free Baptist Church at Olneyville, R.I., 1859-63; principal of Lapham Institute, North Scituate, R.I., 1863-65; since 1865 has been professor in Bates College, Lewiston, Me. (professor of modern languages, 1865-96; of intellectual and moral philosophy, 1896-1899); and since 1873 professor of exegetical theology in the Free Baptist Theological Seminary at Lewiston, Me. He studied at Halle, Germany, with Ulrici, 1873-74. He has published since 1860 various articles in the Freewill Baptist Quarterly, Centennial Record, etc., Dover, N.H.; also Questions and Notes, with an Analysis of Butler’s Analogy, Lewiston, Me.

Hay good, Atticus Greene, D.D. (Emory Co lleg e, Oxford, Ga., 1870), LL.D. (South-Western University, Georgetown, Tex., 1884), Methodist (Southern Church); b. at Watkinsville, Ga., Nov. 19, 1838; graduated at Emory College, Oxford, Ga., 1859; entered the ministry, was Sunday-school secretary M. E. Church South, 1870-75; president of Emory College, 1876-84; agent of the “John F. Slater Fund” since 1885. He declined election as bishop in 1882; was member of General Conference in 1870, 1874, 1878, and 1882. He is the author of Our Children, New York, 1879; Our Books = Bl Lk, 1881; Sermons and Speeches, Nashville, Tenn., 1888.

Heard, John Bickford, Church of England; b. in Dublin, Ireland, Oct. 26, 1828; entered Cai us College, Cambridge, obtained a scholarship, wrote the Hulsean theological prize essay, took the Whewell prize in moral philosophy, and graduated with a B.A. (first class in moral philoso phy) 1852, M.A. 1862. He was ordained deacon and priest, 1852; vicar of Bilton, Harrogate, 1864-68; editor
HECKER.

Religious Tract Society, 1866-73; curate of St. Andrew's, Westminster, London, 1878-80; and since 1890 has been vicar of St. John's, Caterham, Surrey. His stand point is that of Tholuck and the German "Vermittelung" school. He holds firmly the katholic faith as summed up in the Apostles' Creed, but classes inspiration, as he does that of church authority, among the inquiring rather than credenda. His principal aim as a writer has been to trace the lines of a Christian psychology which should form a support and not a conflict with theology as at present. The reigning Cartesianism of body and soul seems to him to be a defective draught of human nature; and the error being a root one has affected the whole of theology, at least of the Western Church and since Augustine. To this extent he describes himself as anti-Augustine, not as opposing Augustine's doctrines of grace, but as showing that Paulinism is a much deeper, truer, and broader draught of the purposes of God than the theology of the fifth century. He is the author of The Pastor and Parish (a £100 prize essay on pastoral theology), London, 1865; The Tripartite Nature of Man, Edinburgh, 1870, 5th ed. 1883; Old and New-Theology, London, 1884; and over a hundred other essays, of which the most important are Christian Social and Political Questions, 1881 (the last two are pamphlets).

HEMANN.

HEDGE, Frederic Henry, D.D. (Harvard College, Cambridge, Mass., 1832), Unitarian; b. at Cambridge, Mass., Dec. 12, 1835; graduated at Harvard College, Cambridge, Mass., 1853, and at its divinity school, 1858; became pastor at West Cambridge (now Arlington), 1829; at Bangor, Me., 1835; at Providence, R.I., 1850; and at Brookline, Mass., 1856; retired, 1872. He was teacher of ecclesiastical history (1857-77), and professor of German (1872-81), in Harvard University. "As a preacher he is connected with the Unitarians. In his personal character he was born attached to it rather by the absence in that body of any compulsory creed, than by sympathy with its distinctive doctrine. His view of Christ is essentially that of the two natures, as defined by the Council of Chalcedon (A.D. 451)." He was for some years president of the American Unitarian Association. He is the author of Prose Writers of Germany, Philadelphia, 1848, 3d ed. 1871; Christian Liturgy for the Use of the Church, Boston, 1833; Reason in Religion, 1865, 2d ed. 1875 (repub., London); The Primitive World of Hebrew Tradition, 1870: The Ways of the Spirit, and other Essays, 1877; Atheism in Philosophy, and other Essays, 1884: Hours with German Classics, 1886.

HEFELE, Right Rev. Carl Joseph von, Ph.D. (kon., Bonn, 1869), D.D. (Tübingen, 1898), Roman-Catholic bishop; b. at Unterkothen, Württemberg, March 10, 1809; studied philosophy and theology at Tübingen from 1827 to 1832, and then for a year in theological seminary at Rottenburg; was ordained a priest, Aug. 14, 1833; was repriest at Tübingen in 1834; taught in the Rottweil gymnasium in 1835; in 1836 became tutor for Möhler, at Tübingen; there in 1837 professor extraordinary, and in 1840 professor ordinary, of church history and patrology, in the Roman-Catholic faculty. He was ennobled in 1853; was a member of the Württemburg House of Representatives from 1842-49; in 1858 and 1859 was one of the council to prepare for the Vatican Council, which he attended, and in which he opposed the infallibility dogma. On Dec. 29, 1869, he was at Rottenburg enthroned bishop of Rottenburg; and on April 21, 1871, he promulgated the new dogma in his diocese, and in 1872 publicly announced his acceptance of it. He is the author of Geschicht der Kirche in Süddeutschland, besonders in Württemberg, Tübingen, 1837; Patrum Apostolicorum Opera, 1839, 4th ed. 1853; Das Sendschreiben des Apostels Barnabas, 1840; Der Cardinal Ximenes und die kirchlichen Zustände Spaniens am Ende des 15. u. Anfang des 16. Jahrh., 1844, 2d ed. 1851; S. Bonasus breviloquium et itinerarium mentis ad Deum, 1845, 3d ed. 1861; Chrysostomus-Postille, 1845, 3d ed. 1857; Beiträge zur Kirchengeschichte, Archäologie und Liturgik, 1864-65, 2 vols.; Causa honorii papae, Naples, 1870 (German trans. by Rump, Die Honorius-frage, Münster, 1870 (pp. 28); Honorius und das sekulare Erbe, 1875); Honors und das sekulare Erbe, 1875); Causa honorii papae, Naples, 1870 (Germ. trans. by Rump, Die Honoriusfrage, Münster, 1870 (pp. 28); Honorius und das sekulare Erbe, 1875); Christian Liturgy for the Use of the Church, London, 1871; Hours with German Classics, 1886. He was at Rottenburg enthroned bishop of Rottenburg; and on April 21, 1871, he promulgated the new dogma in his diocese, and in 1872 publicly announced his acceptance of it. He is one of the greatest books in modern times, is his Concilienliegeschichte (from the first council to that of Ferrara Florence; the work is to be continued by other hands), Freiburg, 1855-74, 7 vols. 2d ed. 1873 sqq., vol. 5, 1896 (Eng. trans., History of the Councils of the Church, Edinburgh, 1871, sqq., vol. 5 [To 451], 1892).


HEMANN, Carl Friedrich, Ph.D. (Tübingen, 1870), Lic. Theol. (Basel, 1883), Swiss Protestant theo-
HEMPHILL, Charles Robert, Presbyterian, Southern Church; b. at Chester Court House, S.C., April 18, 1852; was educated at the University of South Carolina (1868), and at the University of Virginia, Charlottesville, Va. (1869-70); graduated at Columbia (S.C.) Theological Seminary, 1874; became pastor in the Chowan Female College, Murfreesboro, N.C., 1853; pastor of Fluvanna Baptist Church, Lausanne, Va., 1855; road-street Church, Philadelphia, Mo., 1856—72; since 1881, has been professor of biblical literature in the Columbia (S.C.) Theological Seminary.

HENDRIX, Eugene Russell, D.D. (Emory College, Oxford, Ga., 1878), Methodist-Episcopal Church South; b. at Fayette, Mo., May 17, 1847; graduated at Wesleyan University, Middletown, Conn., 1867, and at Union Theological Seminary (Presbyterian), New York City, 1869; was minister (Southern Church) stated supply at Lebanon, Kan., 1869-70; pastor at Macon, Mo., 1870-72; St. Joseph, 1872-76; Glasgow, 1877; became president of Central College, Fayette, Mo., 1878; bishop, 1886. In 1876-77 he made a missionary tour of the world, with Bishop Marvin of St. Louis. In 1885 he declined the vice-chancellorship of Vanderbilt University, and also the presidency of the University of Missouri. He is the author of Around the World, Nashville, Tenn., 1878, 5th ed. 1892.

HENSON, Poindexter Smith, D.D. (Lewisburg University, Lewisburg, Penn., 1867), Baptist; b. in Fluvanna County, Va., Dec. 7, 1811; graduated at Richmond (Va.) College, 1849, and the University of Virginia, at Charlottesville, 1851; became principal of the Milton (N.C.) Classical Institute, 1851; professor of natural science in the Chowan Female College, Murfreesborough, N.C., 1853; pastor of Fluvanna Baptist Church, Va., 1855; Broad-street Church, Philadelphia, 1860; Memorial Church, Philadelphia, 1867 (which he organized); First Church, Chicago, 1882. Since 1870 he has been editor of The Baptist Teacher (American Baptist Publication Society, Philadelphia), a published numerous articles, occasional sermons, etc.

HERGENROETHER, His Eminence Joseph, Cardinal, D.D. (Munich, 1850), Roman Catholic; b. at Wurzburg, Bavaria, Sept. 15, 1824; studied at Wurzburg and in Rome, there ordained priest in 1848; became in the University of Munich, successively privat-docent (1851), professor extraordinary (1852), and ordinary professor of ecclesiastical law and history (1855). In 1868-69 he was one of the committee to prepare for the Vatican Council. He has been a consistent defender of the infallibility dogma. Pius IX. made him one of his domestic prelates; and Leo XIII. on May 12, 1879, a cardinal deacon, with the title of St. Nicola in Carcere, and residence in Rome, where he is prefect of the apostolic archives. His publications are numerous: of especial interest are, Der Kirchenstaat seit der französischen Revolution, Freiburg-im-BR., 1869; Lehrbuch der Konstitution, Regensburg, 1867-69, 3 vols. (this is one of the great monographs of modern times; in vol. 3 in Monumenta Graeca et Romana ejusque historiam spectanti, also separately issued, 1869); Anti-janua, Freiburg-im-BR., 1870 (English trans., Dublin, 1870, a reply to Döllinger's Jansen); Katholische Kirche und christlicher Staat in ihrer geschichtlichen Entwicklung und in Beziehung auf die Fragen der Gegenwart, 1872, abridged ed. 1873 (English trans., Catholic Church and Christian State, London, 1876, 2 vols.); Literaturebelege und Nachdrucke dazu, 1876; Piemonts Unterhandlungen mit dem heiligen Stuhl im 18. Jahrh., Würzburg, 1876; Historische allgemeinen Kirchengeschichte, Freiburg-im-BR., 1878—80, 3 vols., 3d ed. 1884-85; Cardinal Maury, Würzburg, 1878.

HERING, Hermann, D.D., German Protestant theologian; b. at Dallmin in the Westprignitz, Feb. 26, 1838; studied at Halle, 1853-61; became a diakonus at Weissee, 1853; archi-diakonus at Weissenfels-a.-d.-S., 1869; chief pastor at Lützen, 1874; superintendent of the diocese of Lützen, 1875; ordinary professor of practical theology at Halle, 1878. He is the author of Die Mystik Luthers im Zusammenhange seiner Theologie and in ihrem Verhältniss zur älteren Mystik, Leipzig, 1879.

HERMINYARD, Aimé Louis, Reformed; b. at Vevey, Switzerland, Nov. 7, 1817; studied at Lausanne; for many years was a teacher in Russia, France, and Germany, but latterly has lived at Lausanne. After thirty years' labor, he began the publication, with full annotations, of the correspondence of the French Reformers, in a series of volumes of unique and priceless value, for which he has the profoundest gratitude of all students of the period: Correspondance des réformateurs dans les Pays de langue française, Geneva, 1866 sqq. (vol. 6, 1883).

HERRMANN, Johann Georg Wilhelm, Lic. Theol. (Halle, 1874), Ph.D, D.D. (both Marburg, 1880), German Protestant; b. at Melkow, Magdeburg, Dec. 6, 1846; studied at Halle, 1869-70; became privat-docent there, 1874; ordinary professor of theology at Marburg, 1879. He is the author of Die Metaphysik in der Theologie, Halle, 1774; Die Religion im Verhältniss zum Welterkennen und zur Sittlichkeit, 1879; Die Bedeutung der Inspirationslehre für die evangelische Kirche, 1882; Warum der Herrmannsche, a. d. Glaube geschichtlicher Thatsachen, 1884.

HERSHON, Paul Isaac, Nonconformist; b. of Jewish parents, at Buczacz (pronounced boo-church), Galicia, Austrian Poland, in May (6th day of the Jewish month Iyyar), 1818; studied at the then Hebrew College in Jerusalem, under the auspices of the "London Society for promoting Christianity amongst the Jews," 1842-46; was superintendent of the society's house of industry in that city, 1847; resigned, was reinstated 1848 after visit to England, retained position till 1853, resigned again; became the society's missionary to the Jews at Manchester, Eng.; was
superintendent of the Palestine model farm at Jaffa, started by a committee of Hebrew Christians; resigned through ill health, and returned to England, 1859. He has published Extracts from the Talmud, Being Specimens of Wis, Wisdom, Learning, etc., of the Wise and Learned Rabbits, London, 1846; Extracts according to the Talmud, Genesis, 1874 (Hebrew; in English, 1883); an improved edition of the New Testament, in Judeo-Polish, published by the British and Foreign Bible Society, 1874; A Talmudic Miscellany, 1880; Treasures of the Talmud, 1882; A Rabbincal Commentary on Genesis, 1885;...
HEWIT, Augustine Francis, Roman Catholic; b. at Fairfield, Conn., Nov. 27, 1829; graduated at Amherst College, Amherst, Mass., 1853; was ordained in the Roman-Catholic Church, March 25, 1847; vicar-principal of Cathedral Collegiate Institute, Charleston, S. C., 1847-49; missionary (i.e., engaged in preaching missions at large in parochial churches), 1851-65; since 1865 has been professor in the Paulist Seminary, New York City. He is the author of Memoir of Rev. Francis A. Baker, New York, 1865; Problems of the Age. With Scripture for the Age, 1864; The Christian Doctrine of Miracles, 1862; The Doctrine of the Law in the prechristian, 1867; Inquiry into the Scriptural Warrant for addressing Prayer to Christ, 1867; The Doctrine of the Church of England touching the Real Objectness Presence, 1867; De fide et symbolo: documenta SS. Patrum tractata, 1869, 3d ed. 1884; The Athanarian Creed: Reasons for rejecting Mr. Fyoulkes' Theory of its Age and Author, 1872.

HEWIT, William, New York, 1865; Problems of the Age. With Scripture for the Age, 1864; The Christian Doctrine of Miracles, 1862; The Doctrine of the Law in the prechristian, 1867; Inquiry into the Scriptural Warrant for addressing Prayer to Christ, 1867; The Doctrine of the Church of England touching the Real Objectness Presence, 1867; De fide et symbolo: documenta SS. Patrum tractata, 1869, 3d ed. 1884; The Athanarian Creed: Reasons for rejecting Mr. Fyoulkes' Theory of its Age and Author, 1872.

HILL, David Jayne, LL.D. (Madison University, Hamilton, N.Y., 1888), Baptist; b. at Plainfield, N.J., June 10, 1850; graduated at the University of Lewisburg, Penn., 1874; became professor of rhetoric there, 1875; has been professor of rhetoric here, 1879; is the author of The Science of Rhetoric, New York, 1877; Elements of Rhetoric and Composition, 1878; Biography of William Cullen Bryant, 1879; The Ultimate
HODGE, Archibald Alexander, D.D. (College of New Jersey, Princeton, 1862), L.L.D. (Wesley University, Wooster, O., 1876), eldest son of the late Dr. Charles Hodge, Presbyterian; b. at Princeton, N.J., July 18, 1823; graduated from the College of New Jersey, Princeton (1841), and Princeton Theological Seminary (1847); was missionary of the Presbyterian Board of Foreign Missions (Old-school) at Allahabad, India, 1847—50; pastor at Lower West Nottingham, Md., 1851—55; Fredericksburg, Va., 1856—59; and at Wilkesbarre (First Church), Penn., 1859—64. In 1864 he became professor of didactic and polemic theology in the Western (Presbyterian) Theological Seminary, Alleghany, Penn. In connection with his professorship he held the pastorate of the North Church, Alleghany, from 1866 to 1877. In 1877 he removed to Princeton, first as associate professor, and since 1879 he has been full professor, of didactic and polemic theology. He is the author of Outlines of Theology, New York, 1860, rewritten and enlarged ed. 1878 (translated into Welsh, modern Greek, and Hindustani); The Atonement, Philadelphia, 1868; Commentary on Confession of Faith, 1869; Presbyterian Forms, Philadelphia, 1876. Hodge (Westminster) 1882; Life of Charles Hodge, New York, 1880.

HODGE, Caspar Wistar, D.D. (College of New Jersey, Princeton, 1865), son of the late Dr. Charles Hodge, Presbyterian; b. at Princeton, N.J., Feb. 21, 1830; graduated from the College of New Jersey, Princeton, 1848, and from the theological seminary 1850—51; teacher in the College, 1850—51; teacher in Princeton, 1852—54; stated supply of Ainslie-street Church, Williamsburg, N.Y., 1853—54; pastor, 1854—56; at Oxford, Penn., 1856—60. Since 1860 he has been professor of New-Testament literature and biblical Greek in Princeton Theological Seminary.
HOGLON, Teifair, D.D. (University of the South, Sewanee, Tenn., 1878), Episcopalian; b. at Columbia, Va., March 14, 1840; graduated at College of New Jersey, Princeton, 1859; chaplain in the Confederate Army, 1863-65; rector of Keyport, N.J., 1866-74; professor in the University of Alabama, Tuscaloosa, 1871-73; assistant at Christ Church, Baltimore, Md., 1873-74; rector of Trinity Church, Hoboken, N.J., 1874-78; since 1878 vice-chancellor of the University of the South, Sewanee, Tenn. He has published occasional sermons, addresses, and reports.


HOLDEN, Henry Scott, Church of England; b. at Underdown, Ledbury, Herefordshire, Jan. 29, 1847; educated at Eton College, and Balliol College, Oxford; graduated B.A. (first-class in classics) 1870, M.A. (Christ Church) 1873; was elected a senior student (i.e., fellow) of Christ Church College, Oxford, 1870; tutor, 1872-84; ordained deacon 1872, priest 1874; became curate of St. Mary's Chapel, Reading, 1874; of Shanklin, Isle of Wight, 1858; rector of Luxbeare, Devonshire, 1868; resigned, 1878; lecturer in ecclesiastical history since 1879, and in English history since 1881, at King's College, London; since 1883 chaplain to Lord Sackville. He is the author of A Brief Biographical Dictionary, London, 1863, 2d ed. 1866; Life of Archdeacon Phelps, 1871, 2 vols.; Maintenance of the Church of England as an Established Church (first Peck prize essay), 1874; editor of The Christian Observer, 1877; contributor to Smith and Wace's Dictionary of Christian Biography, 1877-86, 4 vols., and Smith and Wace's Dictionary of Christian Antiquities, 1877-80, 2 vols.
HOLT. 102

HOPKINS.

the Rostock Gymnasium, 1845; professor extraordinary of theology at Bern, 1870; ordinary professor, 1871; at Heidelberg, 1876. He is the author of Zum Evangelium d. Paulus u. d. Petrus, Rostock, 1867; Das Evangelium des Paulus dar gestellt, Berlin, 1880, sqq.

HOLT, Levi Herbert, Baptist; b. at Topsham, Me., Aug. 14, 1849; graduated at University of Chicago, Ill., 1874, and at Morgan-Park Baptist Theological Seminary, Ill., 1877; became pastor at De Kalb, Ill., 1877; at Clay Center, Kan., 1881, editor Western Baptist, Topeka, Kan., 1884.

HOLTZMANN, Heinrich Julius, Lic. Theol. (Heidelberg, 1858), D.D. (hon., Vienna, 1882), German Protestant; b. at Carlsruhe, May 17, 1832; studied theology at Heidelberg and Berlin; was in the service of the Baden Church, 1854—57; became privat-dozent at Heidelberg, 1858; professor extraordinary, 1861; ordinary professor, 1865; at Strassburg, 1874. He is the author of Kanon und Tradition, Ludwigsburg, 1858; Die synoptischen Evangelien, ihr Ursprung und geschichtlicher Charakter, Leipzig, 1863; Christenthum und Judenthum im 19. Jahrhundert, Leipzig, 1867; Der mittelalterschen Literatur, 1867; (vol. 2 of Weber's Geschichte des Volks Israel u. der Entstehung des Christenthums, 1867, 2 vols.); Kritik der Ephemer und Coloverbriefe, 1873; Die Pastoralbriefe, 1880; (with R. O. Zöpfel) Lexikon für Theologie u. Kirchengesch., 1882; Hist. kritische Einleitung in das N.T., Freiburg, 1885.

HOOD, Edward Paxton, English Congregationalist: b. in Westminster, London, Dec. 18, 1820, and educated privately; began his ministry in 1822; was for many years a preacher in London, and, at the time of his death, was pastor of Falcon-square Independent Chapel. He died in Paris, France, Friday, June 12, 1886. He was for many years the editor of The Eclectic Review, and of The Preacher's Lantern from 1871 to 1875. He lectured on social, literary, and religious subjects in Great Britain, and also on his visit to the United States in 1851. He was rather an industrious collector of anecdotes and curious and miscellaneous information and extracts, than an original author; still his works are instructive, and his Lamps, Pitchers, and Trumpets, his best-known work, is a valuable history of homiletics. He is the author of The Age and its Architects, Victorian Literature of Labour, and of St. John's Church, Essex, N. Y.; or Tusties of the Path Meadow, 1870, 2d ed. 1885; 'illayes of the Dusted Woer quod, 1885; The Throne of Eloquence: Nlurp: Sermons, 1813—, 2d ed. 1870; 1Vorld of��alPhilosophy of Laughter, 1851; Old England's Historic Pictures, 1851; Self-education, 1851; Common-sense Argume-, 1851; The Poet and the Popular, 1852; A Book for the Labourer, 1852; Uses of Biography, 1852; Dreamland and Ghostland, 1852; Seele, borg, a Biography, 1856; Wordsworth, a Biography, 1856; An Earnest Ministry: Record of Life and Writings of B. Parsons, 1853; Havelock, the Brond Stone of Honour, 1833; Book of Temperance Melody, 1835, new ed. 1838; and 4th ed. 1838; Blind Amos and his Velvet Cap, 1855; 4th ed. 1855; 5th ed. 1856; Peerage of Poverty, 1st ed. 1858; Poems by the Wayside, 1883; collected Collected Works of Rev. Milo Makan, D.D., with Memoir, 2d ed. 1885.

HOPKINS, John Henry, S.T.D. (Raceine College, Racine, Wis., 1878), Episcopalian; b. at Pitts burg, Penn., Oct. 28, 1850; graduated at the University of Vermont, Burlington, 1839, and at the General Theological Seminary, New-York City, 1850; ordained deacon, 1850; was assistant in Zion Church, Greensburg, in St. George the Martyr, and then in St. Timothy's Church, New-York City; in charge of St. Paul's Church, Vergeennes, Vt., and of St. John's Church, Essex, N. Y.; ordained priest, 1872; became rector of Trinity Church, Plattsburg, N. Y., 1872; of Christ Church, Williamsport, Penn., 1876. He founded the New York Church Journal, February, 1853, and edited it until May, 1869. He has written articles, etc., he has written Carols, Hymns, and Songs, New York, 1863, 3d ed. (enlarged) 1882; Gregorian Canticles, etc., 1866; Life of Bishop Hopkins of Vermont, 1873, 2d ed. 1875; Poems by the Wayside, 1883; collected Collected Works of Rev. Milo Makan, D.D., with Memoir, 2d ed. 1885.

HOPKINS, Mark, D.D. (Dartmouth College, Hanover, N. H., 1837; Harvard College, Cam-
bridge, Mass., 1841), LL.D. (University of State of New York, 1857), Congregationalist; b. at Stockbridge, Mass., Feb. 4, 1802; graduated from Williams College, Williamstown, Mass., 1824; was tutor for two years; studied medicine, and graduated M.D. at the Berkshire Medical College, 1829, and began (1829) practice in New-York City; but in 1830 accepted the call to the professorship of moral philosophy and rhetoric in Williams, and has ever since been connected with the college, as professor, 1830-36; as president, 1836-72; since, as professor of intellectual and moral philosophy. From 1836 until 1883 he was the pastor of the college church. Since 1857 he has been president of the American Board of Commissioners for Foreign Missions. Besides many occasional sermons and addresses, he has published The Evidence of Christianity (Lowell Lectures of 1844), Boston, 1846, 3d ed. (revised) 1873; Miscellaneous Essays and Reviews, 1847; Moral Science (Lowell Lectures), 1862; The Law of Love, and Love as a Law, New York, 1869, rev. ed. 1881; An Outline Study of Man, 1873, new ed. 1876; Strength and Beauty, 1874 (re-issued with modifications and additions, under title Teachings and Counsels, 1894); Missionary Letters of 1883.

HOPKINS, Samuel Miles, D.D. (Amherst College, Amherst, Mass., 1854), Presbyterian; b. at Geneseo, N. Y., Aug. 8, 1813; graduated from Amherst College, Amherst, Mass., 1832; studied theology at Auburn (N. Y.) Theological Seminary, 1834-36, and at Princeton (N. J.) Theological Seminary, 1836-38; pastor at Corning, N. Y., 1839-43; at Fredonia, 1843-46; and at Avon, 1846-47; since 1847 he has been professor of church history in Auburn Theological Seminary. He was moderator of General Assembly (N. S.) at St. Louis, Mo., 1886. He is the author of A Manual of Church Policy, Auburn, 1873; A Liturgy and Book of Common Prayer for the Presbyterian Church, New York, 1883, 2d ed. 1886.

HOPKINS, James Mason, D.D. (Knox College, Galesburg, Ill., 1870), Congregationalist; b. at Providence, R.I., Jan. 17, 1830; graduated at Yale College, New Haven, Conn., 1852; studied law at school, Cambridge, Mass., 1840-42; Union Theological Seminary, New-York City, 1842-44; at Andover Theological Seminary, 1844-45 (graduated); at Berlin University, 1846-47; was pastor at Salem, Mass., 1850-59; professor of homiletics and pastoral theology in Yale College, 1861-79 (active, 1861-63; lecturer on forensic eloquence in its law school, 1872-75); since 1879 has been professor of the history of art in Yale College. He taught homiletics in Union Theological Seminary, New York, in 1880. He is the author of Notes of a Theological Student, New York, 1854; Old England: its Art, Scenery, and People, Boston, 1867, 8th ed. 1886; Office and Work of the Christian Ministry, New York, 1869; Life of Rear-Admiral Andrew Hull Fiske, 1871; Memoir of Henry Armitt Brown, Philadelphia, 1880; Homiletics, New York, 1851, 2d ed. 1883; Pastoral Theology, 1884 (these two books are revised and reissued as a single volume, 1887); The Religious Telescope, New York, 1878-82; and many sermons, addresses, and essays. He was a member of the Pan Methodist Congress, London, 1881; and of each General Conference of his denomination since 1869, representing the Virginia Conference, to which he belongs. He is the author of Journeys in the Old World: or, Europe, Palestine, and Egypt, Dayton, O., 1884, 4th ed. 1892.

HOVEY, Alvah, D.D. (Brown University, Providence, R.I., 1850), LL.D. (Denison University, Granville, O., and Richmond (Va.) College, 1876), Baptist; b. at Greene, Chenango County, N.Y., March 5, 1820; graduated from Dartmouth College, Hanover, N. H., 1844, and from Newton Theological Institution, Newton Centre, Mass., 1848; with the latter has been connected since 1849, as assistant teacher of Hebrew (1849-55), and as professor, first of church history (1853-55), and then of theology and Christian ethics since 1855, president since 1868. For one year (1848-49) he preached at New London, Mass.; for four years (1861-65) was in Europe. From 1868 to 1883, was member of the executive committee of the American Baptist Missionary Union. With Rev. D. B. Ford, he translated F. M. Perthes' Life of Chrysostom, Boston, 1854. He is author of Life and Book of Common Prayer or the Presbyterian Church, New York, 1883, 2d ed. 1885, pp. 268-282.

HOTT, James William, D.D. (Avalon College, Avalon, Mo., and Western College, Toledo, O., both 1882), United Brethren in Christ; b. at Winchester, Va., Nov. 15, 1844; self-educated; became pastor in Virginia and Maryland, 1861; treasurer of the Home Frontier and Foreign Missionary Society of his denomination, 1873; editor of The Religious Telescope, the denominational organ); Dayton, O., 1887. He was a member of the Pan Methodist Congress, London, 1881; and of each General Conference of his denomination since 1869, representing the Virginia Conference, to which he belongs. He is the author of Journeys in the Old World: or, Europe, Palestine, and Egypt, Dayton, O., 1884, 4th ed. 1892.
of Rev. Isaac Backus, Boston, 1858; The State of the Impe~ent Dead, 1859; The Miracles of Christ as attested by the Evangelists, 1861; The Scriptural Law of Divorce, 1860; God with us, or the Person and Work of Christ, 1872; Normal Class Manual, Part I. What to Teach, 1873; Religion and the State, 1874: The Doctrine of the Higher Christian Life compared with the Teachings of the Holy Scriptures, 1876; Manual of Systematic Theology and Christian Ethics, 1877; re-issued, Philadelphia, 1880.

He is general editor of The Complete Commentary on the New Testament, Philadelphia, 1881 sqq., in which series he contributed the commentary on The Gospel of John, 1883.


HOWE, Right Rev. Mark Antony DeWolfe, D.D. (Brown University, Providence, R. I., 1849), LL.D. (University of Pennsylvania, Philadelphia, 1875), Episcopal bishop of Central Pennsylvania; b. at Bristol, R.I., April 5, 1809; graduated at Brown University, Providence, R.I., 1828; taught in Boston public schools, 1829-30; was classical tutor in Brown University, 1831-32; entered the ministry, and after three months service in St. Matthew's, South Boston, became rector of St. James's, Roxbury, 1832; editor of The Christian Witness, and rector of Christ Church, Cambridge, 1838-39; of St. James's again, 1837-46; of St. Luke's, Philadelphia, Penn., 1846-72; consecrated bishop, Dec. 28, 1871. He had declined his election as missionary bishop of Nevada in 1865. He stands "on the doctrines of God's Word, as recognized in the Catholic creeds, and in the Articles and Liturgy of the Protestant-Episcopal Church." He is author of A Critique on the Annual Report of the Boston School Committee, Boston, 1816; an Introduction to Butler's edition of the poetical works of Bishop Reginald Heber, 1858; Memoirs of Bishop Alonzo Potter, 1871: and of various occasional sermons, essays, and controversial pamphlets.

HOW, Right Rev. William Bell White, D.D. (University of the South, Sewanee, Tenn., 1871), S.T.D. (Columbia Coll., N.Y. City, 1872), Episcopal bishop of South Carolina; b. at Claremont, N.H., March 31, 1833; graduated at the University of Vermont, Burlington, 1844; was successively rector of St. John's, Berkeley, S.C., 1848-60; of St. Philip's, Charleston, 1863-71; bishop, 1871.

HOWSON, Very Rev. John Saul, D.D. (Cambridge, 1861), dean of Chester, Church of England; b. at Giggleswick, Yorkshire, Eng., May 5, 1816; d. at Bournemouth, Dec. 15, 1883. He was a student in Trinity College, Cambridge, and graduated B.A. (wants and first-class classical tripus) 1837, M.A. 1841; won the member's prize in 1837 and 1838, and wrote the Norrisian prize essay in 1840. He was ordained deacon in 1845, and priest in 1846, and in 1848 was appointed tutor in Brown University, Providence, R.I., 1828; taught in Brown public schools, 1829-30; was classical teacher of Bishop Reginald Heber, 1858; Memoirs of Bishop Alonzo Potter, 1871: and of various occasional sermons, essays, and controversial pamphlets.

HOWARD, His Eminence Edward, Roman Catholic; b. at Nottingham, Eng., Feb. 13, 1829; was an officer of the 2d Life Guards when he left the army to become a priest. In 1853 he entered the personal service of Pius IX. In 1872 he was appointed archbishop of Neoscesaria in partibus infidelum; and on March 12, 1877, a cardinal priest, with the "title" of SS. John and Paul on the Caelian Hill, Rome. On March 24, 1878, he became protector of the English College at Rome; and in December, 1881, arch-priest of the Basilica of St. Peter's, and prefect of the congregation in charge of the building. His Eminence is an extraordinary linguist.

HUNTER, Albert Sanford, D.D. (Wesleyan University, Middletown, Conn., 1873), Methodist; b. at Amenia, N.Y., July 3, 1857; graduated at Wesleyan University, Middletown, Conn., 1873; was tutor (1851-53) and adjunct professor of moral science there (1853-55); joined the New-York Conference of the Methodist-Episcopal Church, 1859; a candidate for the episcopacy, 1864; was consecrated bishop in Brooklyn, N.Y., by Bishop John H. Vincent, 1880; since 1851 has been secretary of the General Conference of the Methodist-Episcopal Church South; in 1886, fraternal delegate from, the General Conference of the Methodist-Episcopal Church to British Wesleyan Conference. He has published several occasional sermons.

HULL, William Gibson, Church of England; b. at Sudbury, Suffolk, Jan. 30, 1815; educated at Trinity College, Cambridge; graduated B.A. (twenty-seventh wrangler, senior classic, second chancellor medallist) 1837, MA. 1840, B.D. 1850; ordained deacon 1842, priest 1843; was elected fellow of his college (1837), and assistant tutor. From 1847 to 1850 he was examining chaplain to the bishop of London; in 1849 and 1850, Hulsean lecturer; in 1857 and 1858, Boyle lecturer; and from 1852 to 1855 he was vicar of Northolt, Middlesex. In 1852 he became prebendary of Twyford in St. Paul's Cathedral, and in 1855 vicar of St. Martin-in-the-Fields, London, and was rural dean of St. Martin-in-the-Fields deanery. He sat upon the Clerical Subscription Commission in 1865, and upon the Ritual Commission in 1869. He was a member of the New-Testament Company of the Bible-revision Committee; and the thanksgiving service of the company was held in his church, Nov. 11, 1880. He is the author of A Commentary on Acts, London, 1847, 2d ed. 1854; The Doctrine of a Future State (Hulsean Lecture for 1849), 1850; The Early Progress of the Gospel (Hulsean Lecture for 1851), 1851; An Historical and Explanatory Treatise on the Book of Common Prayer, 1853, 5th ed. 1874; The Miracles (Boyle Lectures for 1857), 1858; The Character of St. Paul (Boyle Lectures for 1858), 1859; A Commentary on a Revised Version of the N.T., for English Readers, 1882; edited Theophilus of Antioch, 1852, and Theophylact on St. Matthew, 1854; one of the authors of A Revised Version of St. John's Gospel and the Epistles to the Romans and Corinthians, 1837-38. Died Jan. 10, 1863.

HUNT, Albert Sanford, D.D. (Wesleyan University, Middletown, Conn., 1873), Methodist; b. at Amenia, N.Y., July 3, 1827; graduated at Wesleyan University, Middletown, Conn., 1851; was tutor (1851-53) and adjunct professor of moral science there (1853-55); joined the New-York Conference of the Methodist-Episcopal Church, 1859; was pastor in Brooklyn, N.Y., 1868; since, has been corresponding secretary of the American Bible Society, New-York City. In 1874 he was chairman of fraternal delegation from General Conference of the Methodist-Episcopal Church, to General Conference of Methodist-Episcopal Church South; in 1886, from the General Conference of the Methodist-Episcopal Church to British Wesleyan Conference. He has published several occasional sermons.
HYACINTHE.

HUNT, John, D.D. (University of St. Andrew's, Scotland, 1878). Church of England; b. at Bridgend, parish of Kinnoor, Perth, Scotland, Jan. 21, 1827; matriculated at St. Andrew's, 1847; was ordained deacon 1855, and priest 1857; was curate of Deptford, Sunderland, Eng., 1855–59; and in churches in and about London until 1877, when, on nomination of Dean Stanley, he was appointed vicar of Otford, in Kent. In theology he is "liberal." He was on the staff of The Contemporary Review, 1867–77, and has been contributor to other periodicals. He is the author of Poems from the German. London, 1832; Luther's Spiritual Songs, translated, 1853; Essay on Pantheism, 1868; Religious Thought in England, 1870–73; 3 vols.; Contemporary Essays in Theology, 1873; Pantheism and Christianity, 1884 (the Essay on Pantheism revised, and the argument brought to a more definite issue).

HUNT, Sandford, D.D. (Allegany College, Meadville, Penn., 1871). Methodist; b. in Erie County, N.Y., April 1, 1825; graduated at Alleghany College, Meadville, Penn., 1847; became pastor in Genesee Conference, presiding elder, and since 1879 has been agent of the Methodist Episcopal Church, which he organized, until he was consecrated bishop of Central New York, April 8, 1869. He was editor of The Church Monthly, Boston, 1861 sqq., and of The Christian Register and The Monthly Religious Magazine, both Boston. He is the author of Lessons on the Parables of our Saviour, Boston, 1856; Sermons for the People, Boston, 1856, 11th ed. New York, 1879; Christian Believing and Living (sermons), 1860, 7th ed. New York, 1867; Ehun (a collection of ancient and modern sacred poems), Boston, 1865; Divine Aspects of Human Society (Lowell and Graham Lectures), N.Y., 1890; Helps to a Holy Lent, 1872; New Helps to a Holy Lent, 1876; Christ in the Christian Year, and in the Life of Man, 1878; The Fitness of Christianity to Man (Bohlen Lectures for 1878), 1878; Sermons on the Christian Year, 1881, 2 vols.; numerous articles in periodicals, minor works, etc.

HUNTINGTON, William Reed, D.D. (Columbia College, New-York City, 1873). Episcopalian; b. at Lowell, Mass., Sept. 20, 1838; graduated at Harvard College, Cambridge, Mass., 1859; instructor there in chemistry, 1859–60; assistant at Emmanuel Church, Boston, 1861–62; rector of All-Wright's Woman's, 1861–68; was rector of Grace Church, New York. He was the class poet (1859) and F.B.K. poet at Harvard (1870); and secretary of the joint committee of the General Convention of the Episcopal Church, on the enrichment and better adaptation to American needs of the Book of Common Prayer. Besides various Sunday-school textbooks and manuals, he has published The Church Idea: an Essay towards Unity, New York, 1870, 3d ed. 1884; Conditional Immortality, 1876.

HURST, John Nathan, D.D., LL.D. (both from Dickinson College, Carlisle, Penn., 1866 and 1877 respectively). Methodist; b. at Salem, Md., Aug. 17, 1834; graduated at Dickinson College, Carlisle, Penn., 1854; taught ancient languages in New York, 1854–56; then studied theology at Hall and Heidelberg, 1856–57; was a Methodist pastor in New Jersey and on Staten Island, N.Y., 1858–68; professor of theology in the Mission Institute of the Methodist-Episcopal Church (for the training of ministers for the German Methodist Church) at Bremen, 1866–69; institute removed to Frankfort-on-the-Main, and re-endowed as the Martin Mission Institute; was professor there, 1869–71; professor of historical theology in Drew Theological Seminary, Madison, N.Y., 1871–80, and president from 1873; elected a bishop of the Methodist-Episcopal Church, 1880. Besides translations of Hagenbach's History of the Church in the 18th and 19th Centuries (New York, 1869, 2 vols.), Van Gosse's Apologetical Lectures on John's Gospel (Edinburgh, 1869), and of Lange's Commentary on Romans (New York, 1870), he has written Why America love Shakespeare, Catalki, N.Y., 1855; History of Rationalism, New York, 1866, London, 1867; Martyrs to the Tract Cause, New York, 1872; Outlines of Bible History, 1873; Outlines of Church History, 1874, 3d ed. 1880; Life and Literature in the Fatherland, 1876; Our Theological Century, 1877; Bibliotheca theologica (a bibliography of theology), 1883; Short History of the Reformation, 1884; (jointly with Prof. Dr. G. R. Crooks) an adaptation of Hagenbach's Theological Encyclopedia and Methodology, 1884, as part of The Library of Theological and Biblical Literature begun in 1879.

HURTER, Hugo, Ph.D. (Rome, 1851). D.D. ( dod, 1855). Roman Catholic; b. at Schachthausen, Switzerland, Jan. 11, 1832; studied in Rome, partly in the Propaganda and partly in the German College; and since 1858 has been professor of dogmatic theology in the University of Innsbruck. On Oct. 30, 1845, entered the Roman Catholic Church, and on June 15, 1857, the Jesuit Order. He is the author of Über die Rechte der Vernunft und des Glaubens, Innsbruck, 1863; Opuscula selecta SS. Patrum ad usum praeceptorium studiorum theologian, 1865–85, 48 vols., 2d series 1884 sqq.; Leonardis Lessi S. J. de summa bono et aeterna beatitudine hominum, libri 4, newly edited, Freiburg-im-Br., 1869; Nomenclator litterarius recentioria theologiae catholicae, Innsbruck, 1871–78; D. Thomas Aq. sermones, newly edited, 1871; Theologia dogmatica compendium, 1876, 3 vols. 5th ed. 1885; Multiplex theologica dogmatice, 1880, 2d ed. 1885.

HYACINTHE, Father (whose full name is Charles Jean Marie Augustin Hyacinthe Loyson); b. at Orleans, France, March 10, 1827, and educated at Orleans, Paris, and Miremont; was ordained priest in 1858; since 1869 he has been rector of the University of Paris, attached to the Academy of Pau. After taking his degree of B.A. he entered (1845) the Seminary of St. Sul-
HYACINTHE.

pice, Paris, and there studied philosophy and theology under the first masters of religious science. He was ordained a priest at Notre Dame de Paris, June 14, 1851, and for the next five years was a professor, first of philosophy at the Grand Seminary of Avignon (1851-54), then of dogmatic theology at the Seminary of Nantes (1854-56). In 1856-57 he was curate of St. Sulpice, Paris, being member of the company of the priests of St. Sulpice, and was made honorary canon of Troy. In 1858 he decided upon a monastic life, and made a six-months' novitiate in the Dominican Order (as reformed by La Pietre, Paris, being member of the company of the earliest child, his theology is that of the Bible and of the Fathers. Always a devoted, liberal, and evangelical Catholic, he accepts the Primacy of the early Church, but rejects the Papacy. He holds to the faith of the undivided church, i.e., the Episcopate, as expressed in the Nicene Creed, which he believes to be the broad yet firm basis of all social and scientific progress, as well as the adaptation of all spiritual truth; and his aim is the unity (not uniformity) of all Christians.

Among his numerous publications are the following: Poèmes, Paris, 1841-43; La société civile dans ses rapports avec le Christianisme (Conférences de Notre Dame), Paris, 1867, 5th ed. — La famille (Conférences de Notre Dame), 1867, 2d ed. — Education des classes ouvrières, 1867; Profession de la foi Catholique d'une protestante convertie, 1869; De la Réforme Catholique: lettres, fragments, discours, 1869-72, 2d ed. (English trans., Catholic reform: Letters, Fragments, etc., by Madame Loyson, introd. by Dean Stanley, London, 1874); L'Église Catholique en Suisse, Geneva, 1875; Réforme Catholique, II. Catholicisme et Protestantisme, Paris, 1873; L'Ultramontanisme et la Révolution, 1873; Trois conférences au Cirque d'Hiver (April 15, 22, and 29, 1877), 1877; Les principes de la Réforme Catholique (Conférences au Cirque d'Hiver, 1878), 1878 (English trans., London, 1879); Programme de la Réforme Catholique, 1879; Liturgie Gallicane, 1879, 5th ed. 1883; L'Inquisition, 1882. In 1880 Madame Hyacinthe Loyson translated into French, and he published, Dölinger's Réunion des Églises. His son, Paul Emmanuel Hyacinthe Loyson, was born at Geneva, Oct. 19, 1873.

HYDE, James Thomas, D.D. (Yale, New Haven, Conn., and Beloit College, Mich., 1870), Congregationalist; b. at Norwich, Conn., Jan. 28, 1827; graduated at Yale College, New Haven, Conn., 1847, and at Yale Divinity School 1850; tutor in Yale College, 1849-52; became colleague of Rev. Dr. John Fiske at New Brantree, Mass., 1853; acting pastor of North Church (Rev. Dr. Horace Bushnell's), Hartford, Conn., 1855; pastor at Middlebury, Vt., 1857; inaugurated Iowa professor of pastoral theology and special studies in the Chicago (Congregational) Theological Seminary, Ill., 1870; transferred to the chair of New Testament literature and interpretation, 1879. He is the author of New Testament Introduction, Chicago, 1881; A New Catechism, or Manual of Instruction for Students and other Thoughtful Inquirers, 1884.
JACOB, George Andrew, D.D. (Oxford, 1852), lord bishop of London; b. in London, Feb. 22, 1811; d. there Jan. 6, 1885. He was educated at Pembroke College, Oxford; graduated B.A. (first-class classics) 1833, M.A. 1836, B.D. 1853; was Ellerton theological prize essayist, 1834; ordained deacon 1835, priest 1836; was head master of the proprietary school at Islington, 1836-46; selected preacher to the University of Oxford, 1845, 1850, 1862, 1868; Boyle lecturer in London, 1853; rector of St. James, Westminster, London, 1849-53; bishop of Lincoln, 1853-69; translated to London, 1869. He was one of her Majesty's Most Honorable Privy Council; dean of her Majesty's Chapels Royal; provincial dean of Canterbury; official trustee of the British Museum; official governor of King's College, London; visitor of Harrow and Highgate schools, and of Balliol College; a governor of the Charterhouse. He was the author of The Leading Points of the Christian Character (six sermons), London, 1844; Sanctifying Grace, and the Grace of the Ministry, 1847; The Day of Prayer and the Day of Thanksgiving (two sermons), 1849; The Sinfulness of Little Sins, 1849, 20th ed. 1875; Rome and her Claims (a sermon), 1850; The Spirit of the World, and the Spirit which is of God, 1850; Repentance, its Necessity, Nature, and Aids (a course of Lent sermons), 1851, 9th ed. 1866; An Address to the Needy Confirmed, preparatory to the Holy Communion, 1852; Sunday a Day of Rest or a Day of Work (a few words to workingmen), 1853; War, its Evils and Duties (a sermon), 1854; The Witness of the Spirit, 1854, 3d ed. 1870; God's Word and Man's Heart, 1864 (the latter two volumes consist of sermons preached before the University of Oxford); The Parochial System (a charge), 1871; Five Years in the Diocese of London, 1884; Commentary on Timothy and Titus in Bible (Speaker's Commentary, 1881.

JACOBS, Lewis Evens, Presbyterian layman; b. on Staten Island, Richmond County, N.Y., Aug. 31, 1822; educated in the common schools of New-York City; has been identified with Christian and charitable work in the city since 1846; having been first a city missionary, and since 1863 corresponding secretary and treasurer of the New-York City Missionary and Tract Society. He is the author of Gospel Work, a Semi-centennial of City Missions, New York, 1878; and of Christian Work in New York: being the Annual Report of the New-York City Missionary and Tract Society, with Brief Notices of the Operations of other Societies, Church Directory, List of Benevolent Societies, and Statistics of Population, etc. (since 1863).

JACKSON, Samuel Macauley, Presbyterian; b. in New-York City, June 10, 1851; graduated at the College of the City of New York, 1870, and at Union Theological Seminary, in the same city, 1873; studied and traveled, 1873-79; pastor at Norwood, N.J., 1875-80; since in literary work; contributor to Schaff's Bible Dictionary, 1878-80; associate editor of the Schafler-Herzog Encyclopaedia, 1880-84.
JACOBI.

of Romanists and Ritualists, 1874; Sabbath made for Man, 1880; The Lord's Supper historically considered, 1884.


JACOBS, Henry Eyster, D.D. (Thiel College, Carthage, Ill., 1877), Lutheran; b. at Gettysburg, Penn., Nov. 10, 1844; graduated at Pennsylvania College, Gettysburg, Penn., 1862, and at the Gettysburg Theological Seminary, 1863; was tutor in Pennsylvania College, 1864–67; home missionary at Pittsburg, Penn., 1867–68; pastor and principal of Thiel Hall, Phillipsburg, Penn. (now Thiel College, Greenville, Penn.), 1868–70; professor in Pennsylvania College, of Latin 1870–80, of Latin and Greek 1880–81, of Greek 1881–83; and since 1883 has been editor of Lutheran Church Review. He was a number of charges and single sermons. He is the author of Das Christenthum und seine Beziehung zur christlicher Erkenntnis (sermons), Gütersloh, 1870; Liturgik der Reformierten, Gotta, 1871–76, 2 vols.; Staatskirche, Freikirche, Landeskirche, Leipzig, 1875; Die Gestalt des evangelischen Hauptgottesdienst, Gotta, 1879; Allgemeine Palalogik auf Grund der christlichen Ethik, 1883; Christliche Tugenden (sermons), 1885.

JACOB, Abraham, D.D. (University of the South, Sewanee, Tenn., 1880), Episcopal; b. at Stanislaw, Austria, March 25, 1835; educated at rabbinical schools, and was rabbi at Selma and Mobile, Ala., 1870–72. In the spring of 1872 he was converted from Judaism, and in May joined the Baptist Church, and studied Christian theology in the Southern Baptist Seminary, Greenville, S.C. (now at Louisville, Ky.), and was there honorary professor 1875–76. In 1877 he joined the Episcopal Church; was ordained deacon, 1878; and ordained priest, 1880. From 1875 to 1880 he was professor in the University of the South, Sewanee, Tenn.; and since has been professor in the theological seminary of the Protestant-Episcopal dioce of Ohio, at Gambier. He is the author of Mind and Heart in Religion, or Judaism and Christianity, Chicago, 1873; Infant Baptism versus Conformity of Conscientious Baptists to the Book and Standards (anonymous); Modern Conception of the Development of the Religion of Israel (in preparation).

JAGGAR, Right Rev. Thomas Augustus, D.D. (University of Pennsylvania, Philadelphia, 1874), Episcopal, bishop of Southern Ohio; b. in New-York City, June 2, 1839; studied at General Theological Seminary in New-York City, 1859; became rector of Anthon Memorial (now All Souls') Church, New-York City, 1864; St. John's, Yonkers, 1868; Holy Trinity, Philadelphia, 1870; bishop, 1875. He is the author of occasional sermons, addresses, etc.

JAMES, Fleming, D.D. (Protestant-Episcopal Seminary of Ohio, Gambier, 1878); b. at Richmond, Va., Dec. 7, 1835; graduated M.A. at Uni-
JANSSEN.  110  JESSUP.

University of Virginia at Charlottesville, 1856, and at General Theological Seminary, New-York City, 1868; was assistant minister in New-York City, and Baltimore, Md., 1868-70; rector of St. Mark's, Baltimore, 1870-75, and of Calvary, Louisville, Ky., 1875-78; and since 1876 has been professor in the theological seminary of the Protestant Episcopal diocese of Ohio, and pastor of Harcourt parish, both at Gambier.

JANSSSEN, Johannes, Ph.D. (Bonn, 1853). D.D. (Kon., Wurzburg, 1882, Louvain, 1884), Roman Catholic; b. at Xanten, Germany, April 10, 1829; studied at the universities of Louvain, Belgium (1850-51), and Bonn, Germany (1851-53); became privat-docentin the academy at Miinster, 1854; the same year, professor of history in the gymnasium at Frankfort-am-Main, and so remains. He is now papal domestic prelate, apostolic protonotar, and archiepiscopal ecclesiastical councillor of Freiburg. His literary work has been often interrupted by illness. He is the author of Wibald von Stablo und Corvey, Miinster, 1854; vol. 3 of Geschichtsquellen des Bisthums Miinster, 1856; Frankreichs Rheingebiete, Frankfurt, 1861, 2d ed. Freiburg, 1883; Frankfruits Reichsadresse von 1765 bis 1799, Freiburg, 1865-69, 2 vols.; Schiller als Historiker, 1869, 2d ed. 1879; Joh. Friedr. Böhm's Leben, Briefe und kleine Schriften, 1868, 3 vols.; Zur Geneset der ersten Thatlung Polens, 1869; Zeit-und Lebensbilder, 1875, 3d ed. 1879; Friedrich Leopold Graf zu Stolberg, 1875-76, 2 vols. (in 1 vol. 1879, 3d ed. 1885); Geschichte des deutschen Vatik. zes seit dem Ausgang des Mittelalters, 1879, seq. vols. 1-iv. (12th ed. of the first 4 vols. 1884-85, 19th ed. vol. ii. 1886). In defence of his history, which has been vigorously attacked by Protestant scholars, he has published An meine Krücker, Nebst Ergänzungen und Erläuterungen zu den 8 Bänden. meiner Geschichte, 1882, 14th thousand 1884; Ein zweites Wort über meine Krücker, 1883, 18th thousand 1886.

JEBB, John, D.D. (Trinity College, Dublin, 1860), Episcopal Church in Ireland; b. in Dublin, Ireland, in the year 1805; d. at Peterstow, Eng., January, 1888; graduated at Trinity College, Dublin, B.A. 1827, M.A. 1829, B.D. 1860; ordained deacon 1829, priest 1830; was rector of Dununllin, Ireland, 1831-32; prebendary of Travey more in Limerick Cathedral, 1832-43; proctor of the diocese of Hereford, Eng., 1857-80; prelector of Hereford Cathedral, 1863-70. Since 1843 he was the rector of Peterstow; since 1858, prebendary of Preston Wyne; since 1870, canon-residency; since 1875, chancellor of the choir of Hereford Cathedral. He was one of the revisers of the Old Testament, and the author of The Three Lectures on the Cathedral Service, London, 1841; The Choral Service of the United Church of England and Ireland, 1843; A Literal Translation of the Book of Psalms, with Dissertations, 1846, 2 vols.; The Choral Responses and Litany of the United Churches of England and Ireland, 1847-57, 2 vols.; The Principle of Ritualism defended, 1856; The Ritual Law and Custom of the Church Universal, 1866; The Rights of the Irish Branch of the United Church of England and Ireland considered, 1868.


JEFFERS, William Hamilton, D.D. (Western Reserve College, Hudson, Ohio, 1874), LL.D. (University of Wooster, Wooster, Ohio, 1879), Presbyterian; b. near Cadiz, O., May 1, 1838; graduated at Geneva College, Northwood, Penn. (now Beaver Falls, O.), 1855; and at Xenia (United Presbyterian) Theological Seminary, O., 1860. From 1862 to 1886 he was pastor of the United Presbyterian united churches of Bellefontaine and Northwood, O.; in 1868 became professor of Latin and Hebrew in Westminster College, New Wilmington, Penn.; in 1869, professor of Greek in the University of Wooster, O.; in 1875, pastor of the Euclid-avenue Presbyterian Church, Cleveland, O.; and since 1877 has been professor of Old Testament literature and exegesis in the Western (Presbyterian) Theological Seminary, Allegheny, Penn. While pastor at Bellefontaine, he was put on the committee to revise the United Presbyterian metrical version of the Psalms.

JENNINGS, Arthur Charles, Church of England; b. in London, Dec. 19, 1847; educated at Eton and Radley; entered Jesus College, Cambridge; took the Carus prize in 1869; graduated B.A. 1872; Carus Bachelor's prizeman, and Jeremiah Septuagint prizeman, and Crosse scholar, 1872; took a first-class in the theological tripus, the university Hebrew prize, Evan's prize, and Scholastic field's prize; was Tyndall's scholar and Fry's scholar (St. John's), 1873; M.A. 1875. He was ordained deacon 1873, priest 1874; was curate of St. Edward, Cambridge, 1873-74; became vicar of Whittingford, near Cambridge, 1877. He is broad representative of the Church of England, and accommodates herself to the modern views on such points as the inspiration of the Scriptures, doctrinal development, etc. He advocates a limitation of episcopal authority by the revival of a truly representative Convocation. He is a moderate high Churchman in his view of public worship, but desires a revision of the Prayer Book. He is the author of Commentary on the Psalms (jointly with W. H. Lowe), published in parts, London, 1875-77, 2 vols., 2d ed. 1884; Ecclesia Anglicana, A History of the Church of Christ in England, from the Earliest to the Present Times, 1882; Synopsis of Ancient Chronology, 1888. He contributed the comments on Nahum, Haggai, Habakkuk, and Zephaniah, in Eliott's Old-Testament Commentary (vol. v., 1884).

JERMYN, Right Rev. Hugh Willoughby, D.D. (Cambridge, 1871), lord bishop of Brechin, Episcopal Church of Scotland; b. about the year 1820; educated at Trinity Hall, Cambridge; graduated B.A. 1841, M.A. 1847; was ordained deacon 1843, priest 1845; archdeacon of St. Christopher's, West Indies, 1851-58; rector of Nettlecombe, near Taunton, 1858-70; vicar of Barking, Essex, 1870-71; lord bishop of Colombo, 1871-75; elected to Brechin, 1875.

ton, 1865), Presbyterian; b. at Montrose, Penn., April 19, 1832; graduated at Yale College, New Haven, Conn., 1851, and Union Theological Seminary, New-York City, 1855. In 1856 he went as a missionary to Tripoli, Syria, and there remained until 1860, when he removed to Beirut, which has ever since been the centre of his operations. He paid several times more than brief home visits, and during one of these in 1879 was elected moderator of the General Assembly at Saratoga, N.Y. He is the author of *The Mohammedan Missionary Problem*, Philadelphia, 1879.

JOHNSON, Elias Henry, D.D. (University of Rochester, N.Y., 1875), Baptist; b. at Troy, N.Y., Oct. 15, 1841; graduated at the University of Rochester, N.Y., 1862, and at the Rochester Theological Seminary, 1871; was pastor at Le Sueur, Minn., 1866-68; Ballston Spa, N.Y., 1873-75; and at Providence, R.I., 1875-82; in 1883 became professor of systematic theology in Crozer Theological Seminary, Chester, Penn. He published (jointly with W. H. Doane, Mus. D.) *Baptist Hymnal*, Philadelphia, 1883; (alone) *Songs of Praise for Sunday Schools*, 1882; *Select Sunday-school Songs*, 1885; articles in reviews and other periodicals.

JOHNSON, Herrick, D.D. (Western Reserve College, Hudson, O., 1867), L.L.D. (Wooster University, Wooster, O., 1880), Presbyterian; b. near Fonda, Montgomery County, N.Y., Sept. 21, 1832; graduated at Hamilton College, Clinton, N.Y., 1857; and from Auburn (N.Y.) *Theological Seminary*, 1860. He was colleague pastor of the First Church, Troy, N.Y., 1860-62; pastor of the Third Church, Troy, N.Y., 1863-68; and of the First Church, Philadelphia, Penn., 1868-74. In 1874 he went to Auburn as professor of homiletics and pastoral theology; in 1880 he removed to Chicago, where he is pastor of the Fourth Church, and professor of sacred rhetoric in the Theological Seminary of the North-west. He was moderator of the General Assembly at Springfield, III., 1882. He is president of the Presbyterian Church Board of Aid for Colleges and Academies, and of the board of trustees of Lake Forest University. He was chairman of the committee on higher education, which reported to the General Assembly of 1885 a plan for the organization of the former. The report was unanimously adopted. Besides many sermons, articles, etc., he has published *Christianity's Challenge*, Chicago, Ill., 1882, 4th ed. 1884; *Plain Talks about the Theater, 1883; Revivals, their Place and Power, 1883; Visitation Charges; papers in literary and antiquarian journals; contributions to Smith's *Dictionary of the Bible*.

JOHNSON, William Allen, Episcopalian; b. at Hyde Park, Dutchess County, N.Y., Aug. 4, 1833; graduated at Columbia College, New-York City, 1853, and at the General Theological Seminary, New-York City, 1857. He was successively rector at Bainbridge, N.Y., 1857-62; missionary in Upper Michigan, 1862-64; rector at Burlington, N.J., 1864-70, and at Salisbury, Conn., 1871-82. On Jan. 1, 1888, he went to his present position, the professorship of Christian evidences and homiletics in the Berkeley Divinity School, Middletown, Conn.

JONES, Samuel P., the "Mountain Evangelist," Methodist Church South; b. in Chambers County, Ala., Oct. 16, 1847; received a good academic education; entered the legal profession, to which his father belonged, in 1870, and practised law for three years in his native county, with indifferent success, owing to his bad habits. He was, however, converted, joined the Methodist Church, and became a preacher under the sanction of the North Georgia Conference. At first he did not go outside of his State; but in 1881 he went into Alabama, and has since been not only all over the South, but also through the Newer, and has always labored with remarkable success. He uses the plainest speech, and abounds in witty and pregnant sayings. Some of his sermons have been printed, New York, 1885.

JONES, Right Rev. William Basil, D.D. (University of Oxford, 1874), lord bishop of St. David's, Church of England; b. at Cheltenham, Gloucestershire, Eng. In the year 1822; was scholar of Trinity College, Oxford, 1840; Ireland scholar, 1842; graduated B.A. (second-class classics) 1844, M.A. (Queen's College) 1847; was ordained deacon 1848, priest 1853; was Michel fellow of Queen's College, Oxford, 1848-51; fellow of University College, 1851-57; master of the schools, 1848; tutor of University College, 1854-65; classical moderator, 1856 and 1860; select preacher at Oxford, 1860-62, 1867-76; at Cambridge, 1861; senior proctor, Oxford, 1861-62; examining chaplain to the archbishop of York, 1861-74; public examiner in theology, 1870; curate of St. David's Cathedral, 1859-65; prebendary of Grindal in York Cathedral, 1863-71; perpetual curate of Hasby, Yorkshire, 1868-65; vicar of Bishopthorpe with Middlethorpe, 1865-74; archdeacon of York, 1870-74; rural dean of Bishopthorpe, 1869-74, and of the city of York, 1873-74; chancellor of York Cathedral, and prebendary of Laughton-en-le-Morthen, 1871-74; canon residentiary of York, 1873-74; consecrated bishop, 1874. He is the author of *Vestiges of the Gael in Guernsey*, London, 1851; *Christ College, Brecon, its History and Capabilities considered with Reference to a Measure now before Parliament*, 1853; *The History and Antiquities of St. David's* (conjointly with E. A. Freeman, L.L.D.), 1856; *Notes on the Edipus Tyrannus of Sophocles, adapted to the Text of Dindorf*, 1862, 2nd ed. 1869; *The Clergyman's Office (a sermon), 1868; The New Testament illustrated with a Plain Explanatory Commentary for Private Reading (with Archdeacon Churton), 1865; Judgment, Mercy, and Faith (University sermon), 1866; *The Mystery of Iniquity* (University sermons), 1867; *The Peace of God, Sermons on the Reconciliation of God and Man*, 1869, 2d ed. 1885; *Commentary on St. Luke in The Bible (Speaker's) Commentary*, 1878; visitation charges; papers in literary and antiquarian journals; contributions to Smith's *Dictionary of the Bible*.

JOSTES, Franz (Ludwig), Ph.D. (Leipzig, 1852), Roman Catholic; b. at Giandorf, Hannover, Germany, July 12, 1838; studied history and German at Freiburg (as intern, studied medicine), Berlin, Strassburg, and Leipzig, 1878-82; became privat-dozent of the German language and literature in the Royal Academy of Münster, in Westphalia, 1884. He is the author of *Johannes Veghe, Halle, 1892; Johannes Veghe, ein deutsche Studie-Prediger, 16. Jahrsbuch der Geschichts- und Literaturwissenschaften*, 1893; *Drei unbekannte deutsche Schriften von Johannes Veghe* (in Histor. Jahrbuch, 1885, pp. 345-412); *Beiträge zur Kennnis der
JOWETT, Benjamin, LL.D. (University of Leiden, 1875), Church of England; b. at Camberwell, Eng., in the year 1817; scholar of Balliol College, Oxford, 1835; Hertford university scholar, 1837; graduated B.A. (first-class in classics) 1839, M.A. 1842; was ordained deacon 1842, priest 1845. In 1838 he was elected to a fellowship at Balliol College; was tutor from 1842 to 1870; public examiner in classics, 1849-50, 1853-54; classical moderator, 1859-60. In 1854 he was a member of the commission appointed to arrange the examinations for admission to the East-Indian Civil Service; and in 1855, on the recommendation of Lord Palmerston, he was appointed regius professor of Greek. In 1870 he resigned his fellowship, and took the mastership of Balliol College, which he still holds along with his professorship. In 1875 he became a member of the Hebdomadal Council of the university, and in 1882 was vice-chancellor. He is the author of St. Paul's Epistles to the Thessalonians, Galatians, and Romans; Critical Notes and Dissertations, London, 1855, 2d ed. 1859; On the Interpretation of Scripture (an essay in Essays and Reviews), 1860; The Dialogues of Plato translated into English, with Analyses and Essays, 1871, 4 vols., 2d ed. 1875, 5 vols.; Thucydides translated into English, with Introduction, Marginal Analysis, Notes, and Indices, 1881, 2 vols. (American reprint, preface by Rev. A. P. Peabody, Boston, 1883, 1 vol.); The Politics of Aristotle (trans. with notes, etc.), 1885, 2 vols.

JUNGMANN, Joseph, Roman Catholic; b. at Münster, Germany, Nov. 11, 1830; d. at Innsbruck, Nov. 25, 1885. He studied theology there, and in the Collegium Germanicum at Rome, Italy, 1850-56; became priest there, 1855; Jesuit, 1857; ordinary professor of sacred rhetoric and catechetics in the University of Innsbruck, and professor of liturgies in the theological convexit there. He was the author of Die Schönheit und ihre schöne Kunst, Innsbruck, 1886, 2 parts; Das Gemüt und das Gefühlswirungen der neueren Psychologie, 1866, 2d ed., Freiburg-im-Br., 1885; Theorie der geistlichen Beredsamkeit, Freiburg-im-Br., 1877-78, 4 parts, 2d ed. 1884; Die Andacht zum heiligsten Herzen Jesu und die Bedenken gegen dieselbe, 1885 (pp. 51).
KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extraordi-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.

KAELHER. 113 KALISCH.

K.

KAELHER, (Carl) Martin (August), Lic. Theol. (Halle, 1860), D.D. (kon., Halle, 1878), German Protestant theologian; b. at Neuhausen, near Königberg, East Prussia, Jan. 6, 1835; studied law at Königsberg, 1853–54; theology at Heidelberg 1854–55, Halle 1855–58, Tubingen 1858–59; became privat-docent at Halle, 1860; professor extra-

K.

KAELHER. 113 KALISCH.

K.
KAMPHAUSEN, Adolf (Hermann Heinrich), D.D. (hon., Halle, 1867), German Protestant theologian; b. at Solingen, Rhenish Prussia, Sept. 10, 1829; studied at Bonn, 1849-55; became there privat-docent, August, 1855; in October went to Heidelberg to be Bunsen's private secretary, and to work on his Bibelwerk, and taught as privat-docent in the university there; removed with Bunsen to Bonn in 1859, and there became professor extraordinary of theology in 1863, and ordinary professor in 1868. He has taken prominent part in the revision of the German Bible, 1871, sqq. He is the author of Das Lied Moses, Leipzig, 1862; Das Gebeu des Herrn, Elberfeld, 1860; Die Hagiographien des Alten Bundes nach den überliefernten Grundzüsten übersetzt und mit erklärenden Anmerkungen versehen, Leipzig, 1863; Die Chronologie der hebräischen Könige, Bonn, 1883. He contributed to Riehm's Handwörterbuch des biblischen Alterthums (Bielefeld, 1885), and edited Bleek's Einleitung ins Alte Testament, Berlin, 1890, 3d ed. 1870.

KARR, William Stevens, D.D. (Amherst College, Amherst, Mass., 1876), Congregationalist; b. at Newark, N.J., Jan. 6, 1829; graduated at Amherst (Mass.) College, 1851, and at Union Theological Seminary, New York City, 1854; was Presbyterian pastor at Brooklyn, N.Y. (1854-57), and Congregational pastor at Chicopee, Mass. (1856-67), Keene, N.H. (1868-72), Cambridge, Mass. (1873-76); and since 1876 has been professor of systematic theology in the Hartford (Conn.) Theological Seminary. He edited Dr. H. B. Smith's Apologetics (New York, 1882), Introduction to Christian Theology (1883), and System of Christian Theology, 1884.

KATTENBUSCH, (Friedrich Wilhelm) Ferdinand, Lic. Theol. (Göttingen, 1875), D.D. (hon., Göttingen, 1879), German Protestant; b. at Kettwig-on-the-Ruhr, Rhenish Prussia, Oct. 3, 1851; studied at Bonn, Berlin, and Halle; became rector at Göttingen 1873, privat-docent there 1876; professor of systematic theology at Giessen, 1879. He belongs to the school of A. Ritschl of Göttingen. He is the author of Luthers Lehre vom unfreien Willen und der Freiwilligen Bestimmung, Göttingen, 1875; Der freie Uterherrn, Darmstadt, 1881; Luthers Stellung zu den oecumenischen Symbolen, Giessen, 1883; Die oecumenischen Symbole, Geschichte ihrer Entstehung und Geltung in der christlichen Kirche, 1886.

KAULEN, Franz Philipp, D.D. (Würzburg, 1862), Roman Catholic: b. at Düsseldorf, Germany, March 20, 1827; studied theology and philosophy at Bonn, 1846-49; in the theological seminary at Cologne, 1849; became priest, 1850; chaplain at Duisdorf, 1850; at Dottendorf, 1862; rector and prison chaplain at Pütschen, near Bonn, 1869; tutor in Count Mirbach's family at Harff, proprietor in the theological convict at Bonn, 1859; privat-docent for Old-Testament exegesis at Bonn, 1863; professor extraordinary of the same, 1880; ordinary professor of Catholic theology, 1883. He succeeded Dr. Hergenrother as editor of the 2d edition of Wetzer and Weite's Kirchenlexicon, Freiburg in the Br., 1872, sqq. He made cardinal and called to Rome, 1879. He translated from the Spanish Vieira's Ausgew. Reden auf d. Festage U. L. Frau, Paderborn, 1896; from the Italian, St. Francisci Bluthengartlein, Mainz, 1860, 2d ed. 1880; from the Latin, St. Thomas of Villanova's Ein Büchlein von der Liebe, Freiburg-im-Br., 1872; edited the fifth and succeeding editions of C. H. Vosken's Rudimenta linguae hebraice, Freiburg, 1872, sqq. (now in German). He is the author of Linguæ Mandshuricæ Institutiones, Freiburg, 1876; Die Sprachverw. zu Babel, Mainz, 1861; Liberum Jonas, Prophetia exposuit, 1862; Legende des sel. Herrrnk Joseph, 1862, 2d ed. 1880; Geschichte der Vulgata, 1890; Handbuch zur Vulgata, 1870; Einleitung in die kl. Schriften des A. v. N. T., Freiburg, 1870, sqq.; Ausgren und Babylonien nach den neuesten Entdeckungen, Cologne, 1877, 3d ed. Freiburg, 1885; and numerous theological and linguistic essays.

KAUTZSCH, Emil Friedrich, Ph.D. (Leipzig, 1863), D.D. (hon., Basel, 1873), German Protestant; b. at Plauen, Saxony, Sept. 4, 1841; studied at Leipzig, 1859-63; was adjunct of the Nicolai-gymnasion, 1863-66; head master, 1866-72; privat-docent in the university, 1869-71; professor extraordinary, 1871; ordinary professor at Basel, 1872-80; since 1880 at Tubingen. In 1877 he founded, with A. Sozin and Zimmermann, the German Palestine Exploration Society. He prepared, with F. Mühlan, an edition of the unpointed text of Genesis, Leipzig, 1869, 2d ed. 1885; brought out the second edition of H. Scholz's Abriß der Hebr. Laut- und Formenlehre, 1874, 5th ed. 1883; the 22d to the 24th editions of Gesenius' Hebräischer Grammatik, 1878-85, to which he added an Übungsbuch, 1881, 2d ed. 1884; and the 10th and 11th editions of Hagenbach's Encyklopädie und Methodologie, 1880, 1884; and has written De Veteris Testamenti locis a Paulo apostolo allegatis, 1869; (with Sozin) Die Aehchheit der moabitiischen Alterthümer geprüft, 1870; Johannes Boettzer der Adlere, Basel, 1874; Ueber die Derivate des Stammes P'V im alttestamentlichen Sprachgebrauch, Tubingen, 1881 (pp. 59); Grammatik des Biblic-Aramäischen. Mit einer kritischen Erörterung der aramäischen Wörter im N. T., Leipzig, 1884.

KAWERAU, Gustav, D.D. (hon., Halle and Tübingen, 1888), German theologian; b. at Bunzlau, Silesia, Feb. 25, 1847; studied at Berlin, 1863-66; became assistant preacher in St. Lucas', Berlin, 1867; pastor at Langheinersdorf, Brandenburg, 1871; at Klemzig, 1876; professor and geistlicher Inspector am Kloster u. l. Frauen, and president of the theological seminary, Magdeburg, 1892; ordinary professor of pastoral theology, Kiel, 1856. In 1883 he participated with the archivist Jacobs and Prof. Dr. Koestlin in founding the Verein für Reformations Geschichte, of which he has since been the editor. He is the author of Johann Agricola von Eiselen, Berlin, 1881; Caspar Gütal: Ein Leben, heraus aus Luther's Freundkreis, Halle, 1882; five articles against Jansenism in Zeitschrift für kirs. Wissenschaft und kirch. Leben, 1882 and 1883; the introduction to the reprint of Von der Winckelmesse und Pfaffen Weihe. D. Martin Luther, Halle, 1883; and that of Passional Christi und Antichrist, Berlin, 1885; edited the Briefwechsel des Luther's. In 1890 he published the third (1885) and fourth (1886) volumes of the Weimar edition of Luther's works.

KAY, William, D.D. (Oxford, 1885), Church of England; b. at Pickering, Yorkshire, April 8,
KAYSER.

1820; educated at Lincoln College, Oxford; graduated B.A. (first-class in classics, second-class in mathematics), 1839; Pusey and Ellerton Hebrew scholar and M.A. 1842, B.D. 1849; ordained deacon 1843, priest 1844; was fellow of Lincoln College, 1840–96; tutor, 1842–49; principal of Bishop’s College, Calcutta, 1872–79, and since 1868 has been rector of Great Leghs, and since 1877 chaplain to the bishop of St. Alban’s, and honorary canon of St. Alban’s. He is the author of On Pantheism, Calcutta, 1853, 2d ed., Madras, 1879; Promises of Christianity, Oxford, 1855; The Psalms, translated with Notes, Calcutta, 1868, 2d ed., London, 1871, 4th ed. 1877; Crizia Hupfeldiana, Oxford, 1865; contributed commentary on Isaiah and Hebrews to The Bible (Speaker’s Commentary, and on Ezekiel in S. P. C. K. Commentary.

KAYSER, August, Lic. Theol. (Strassburg, 1850), German theologian; b. at Strassburg, Feb. 14, 1821; d. there, June 17, 1885. He was educated in his native city; became pastor at Stossweier 1858, at Neuhof-in-Aisace 1868; professor extraordinary of theology at the newly organized University of Strassburg, 1873; ordinary professor, 1879. He was the author of De Justini Martyri doctrina, Strassburg, 1850; Das vorzeitliche Buch der Urgeschichte Israels und seine Erweiterungen, Ein Beitrag zur Pentateuch-Kritik, 1874; Die Theologie des Alten Testaments, in ihrer geschichtlichen Entwicklung dargestellt (posthumous, ed. by E. Reuss), 1888.

KEENER, John Christian, D.D. (Florence College, Ala., 1855). LL.D. (Southern University, Greensborough, Ala., 1880), Methodist bishop (Southern Church); b. in Baltimore, Md., Feb. 7, 1819; educated at Wesleyan University, Middle- town, Conn., 1836; went into business, but became a preacher in 1843, and was a preacher in charge until 1852, when he became a presiding elder; was in the war, 1861–65; editor New-Orleans Christian Advocate, 1865–70, when he was elected a bishop. He visited the City of Mexico in 1873, bought property there, and established a mission of the Methodist-Episcopal Church South. He is the author of Post-Ord Circuit, Nashville, 1857, 13th thousand 1860, many since; edited William Elbirt Munsey’s Sermons and Lectures, Macon, Ga., 1878, 3d ed. 1879; to 9th thousand 1885, Nashville, Tenn.

KEIL, Johann Carl Friedrich, Lic. Theol., Ph.D., D.D. (all Berlin, 1822, 1834, and 1836, respectively), Lutheran; b. at Oelnitz, Saxony, Feb. 26, 1807; studied at Dorpat 1827–30) and at Berlin (1831–33); became privat-doent at Dorpat, 1833; professor extraordinary, 1838; ordinary professor, 1839; since 1859 has been professor emeritus, and has lived at Leipzig. He is the author of Apologetischer Versuch üb. d. BB. d. Chronik u. üb. d. Integrität d. B. Ezra, Berlin, 1833; Ueber d. Hiram-Salomonische Schifflit. Ophir u. Taris, Dorpat, 1834; Der Tempel Salomos’s, 1839; Commentar üb. d. BB. d. Könige, Leipzig, 1845; Josua, Erlangen, 1847; 3d part of Hävnick’s Einleitung A. T., 1849; Biblische Archæologie, Frankfort, 1857, 2d ed. 1861; Das Testament von der jüdischen Christen, 1850; 2d ed. 1853, 3d ed. 1873; in the series edited jointly with Delitzsch, has contributed commentaries upon Genesis and Exodus, Leipzig, 1861, 3d ed. 1878; Leviticus, Numbers, and Deuteronomy, 1889, 2d ed. 1870; Joshua, Judges, and Ruth, 1863, 2d ed. 1874; Samuel, 1865, 2d ed. 1875; Kings, 1866, 2d ed. 1878; Chronicles, Ezra, Nehemiah, and Esther, 1870; Jeremiah and Lamentations, 1872; Ezekiel, 1868, 2d ed. 1881; Daniel, 1869; Minor Prophets, 1867, 2d ed. 1873 (these are all translated in Clark’s Library); separately, commentaries on Maccabees, 1875; Mal.2, 1877; Mic, and Luke, 1879; John, 1881; Peter and Jude, 1883; Hebrews, 1885.


KELLNER, Karl Adam Heinrich, D.D. (Munich, 1862), Roman Catholic; b. at Heiligenstadt, Thueringa, Germany, Aug. 26, 1837; studied at Münster, Tubingen, and Trier; became chaplain at Trier; pastor at Billburg; professor of church law in the theological seminary at Hildesheim, Hain- nover, 1867; professor of church history in the University of Bonn, 1882. He is the author of Das Buss- und Strafverfahren gegen Klerikerinden der kath. Kirche am Rhein (in the Historisches Taschenbuch, VI. Folge, Bd. 1., 1885).

KELLOGG, Samuel Henry, D.D. (College of New Jersey, Princeton, 1877), Presbyterian; b. at Quiogue, Long Island, N.Y., Sept. 6, 1839; graduated at the College of New Jersey, Princeton, 1861, and at Princeton (N.J.) Theological Seminary, 1864; was missionary in India.1864–76 (1872–76, theological instructor in synod’s school at Allahabad); pastor of the Third Presbyterian Church, Pittsburgh, Penn.; professor of systematic theology, and lecturer on comparative religion, in Western Theological Seminary, Allegheny, Penn., 1877–85; since 1888 pastor in Toronto, Ontario, Can. He is the author of A Grammar of the Hindi Language, London, 1879;
Kiendrick, Asahel Clark, D.D. (Union College, Schenectady, N.Y., 1845), L.L.D. (Lewisburg University, Lewisburg, Penn., 1879), Baptist; b. at Poulney, Vt., Dec. 7, 1809; graduated at Hamilton College, Clinton, N.Y., 1831; professor of Greek in Madison University, Hamilton, N.Y., 1832-50; and since 1850 has held similar position in Rochester (Sauken University, and taught intervals Hebrew and New-Testament Greek in Rochester (Baptist) Theological Seminary. He was a member of the New-Testament Company of the Anglo-American Bible-revision Committee (1871-81). He is the author of a Greek Introduction, New York, 1833; Greek Ollendorff; 1851; Echoes, or Leisure Hours with the German Poets, Rochester, 1855; Life and Letters of Mrs. Emily C. Jutilon, New York, 1860; Our Poetical Favorites (selected poems), 1873, 2 series, new ed. Boston, 1883; The Analysis of Xenophon, with Notes and Vocabulary, New York, 1879; revised and in part translated Olschuysohn's Commentary, New York, 1856-58, 4 vols.; trans. Moll on Hebrews in American ed. of Lange's Commentary, 1868; revised and edited trans. of Meyer's Commentary on John, 1884; besides has written various magazine articles, a series of exegetical articles under the title of Biblical Hours, and aided in several publications of the American Bible Union.

Kennedy, Benjamin Hall, D.D. (Cambridge, 1836), Church of England; b. at Summer Hill, near Birmingham, Nov. 8, 1804; entered St. John's College, Cambridge; gained the Porson prize, and Bridge's medal; an old scholarship, Browne's medals for Greek and Latin odes, and the Porson prize, in 1824; Browne's medal for epigrams in 1825, the Porson prize in 1826; graduated B.A. (senior optime, and first in the first class of the classical tripos, and senior chancellor's medallist) 1827, M.A. 1830; gained the member's prize for a Latin essay, De origine scriptura alphabeticæ; was fellow of his college, and classical lecturer, 1828-36; assistant master at Harrow, 1830-36; head master of Shrewsbury School, 1836-66; was ordained deacon 1829, priest 1830; was prebendary of Gaia Major in Lichfield Cathedral, 1843-67; select preacher to the university, 1860; rector of West Felton, Salop, 1865-67; became regius professor of Greek in the University of Cambridge, and canon of Ely, 1867. In 1870 he was elected a member of the council of the university; appointed Lady Margaret's preacher for 1876; elected honorary fellow of St. John's College, Cambridge, 1872; and since 1877 has been a member of the New-Testament Company of Bible Revisers (1870-81). His works are mostly Latin school-books or translations of classic authors: e.g., Birds of Aristophanes (London, 1874), Agamemnon of Eschylus (1878, 2d ed. 1882), Edipus Tyrrannus of Sophocles; but he has also published Between Whiles: Wayside Amusements of a Working Life, 1877; Occasional Sermons, 1877; and Elly Lectures on the Revised Translation of the New Testament, 1882.

Kenrick, Most Rev. Peter Richard, D.D., Roman Catholic; b. in Dublin, Ireland, in the year 1809; was educated at Maynooth, and ordained; he came to Philadelphia, U.S.A., where his brother, F. P. Kenrick (see title in Encyclopaedia), was coadjutor bishop; there he edited The Catholic Herald, and was made vicar-general. From 1841 to 1843 he was bishop of Drasa, and coadjutor bishop of St. Louis; and since 1848 bishop, and since 1847 the first archbishop. He sat in the Vatican Council, and vigorously opposed the infallibility dogma, but acquiesced. He is author of numerous translations, and of The Holy House of Loreto, Philadelphia, and Anglican Ordinations.

Kephart, Ezekiel Boring, D.D. (Otterbein University, Westerville, O., 1881), bishop of the United Brethren in Christ; b. at Decatur, Penn., Nov. 6, 1834; graduated at Otterbein University, Westerville, O., in the English scientific course, 1855; in the regular classical course, 1870; was licensed to preach, 1857; received as a minister into the Allegheny Conference, Penn., January, 1858; became principal of Michigan Collegiate Institute, Leon, Mich., 1865; a pastor in Pennsylvania, 1886; president of Western College (now at Toledo, To.), 1868; bishop, 1881. He was State senator of Iowa, 1871-75.

Kesselring, Heinrich, D.D., Swiss Protestant theologian; b. at Frauenfeld, Canton Thurgau, Switzerland, July 15, 1832; studied theology at Zurich, Tubingen, and Berlin, 1850-56; was vicar at Horgen, Switzerland, 1856-57; pastor at Wipkingen, near Zurich, 1859-64; became privydocent at Zurich, 1858; professor extraordinary of theology there, 1864; ordinary professor of New Testament and practical theology, 1874. He is author of contributions to different periodicals, sermons, etc.

Kiddon, Daniel Parish, D.D. (McKendree College, Lebanon, Ill., 1861), Methodist; b. at Darien, N.Y., Oct. 14, 1836; was in 1855; the Pitts Theological School, Philadelphia, and Anglican Ordinations.translation of the New Testament, 1882. In 1865, he was elected secretary of the M.E. Board of Education, New-York City. He is author of Mormonism and Mormons, N.Y., 1841; Sketches of Residence in Brazil, 1847-40; pastor at home, 1840-44; was Sunday-school editor and secretary, 1844-56; profe of practical theology in Garrett Biblical Institute, Evanston, Ill., 1856-71; held the same chair in Drew Theological Seminary, Madison, N. J., 1871-80, when he was elected secretary of the E. Board of Education, New-York City. He is author of Mormonism and Mormons, N.Y., 1841; Sketches of Residence in Brazil, 1845, 2 vols.; The Christian Pastorite, Cincinnati, 1871; A Treatise on Homilies, New York, 1894; Helps to Prayer, 1884; with Rev. J. C. Fletcher, of the standard work, Brazil and the Brazilians, Philadelphia, 1857, 9th ed. Boston, 1880; translated from the Portuguese, Feijo's Necessity of abolishing a Constrained Clerical Celibacy, New York, 1844.

Kinn, Heinrich, D.D. (Würzburg, 1886), Roman Catholic; b. at Michelbach, Bavaria, April 20, 1835; studied at the lycæum at Aschaffenburg, and at the University of Würzburg, philosophy and theology, 1846-54; entered the Episcopal Seminary at Würzburg, 1855; won the prize for the best essay on Die Bedeutung der Antiochenischen Schule auf dem exegetischen Gebiete, 1857; was or...
KILLEN.

D. D. (Glasgow, 1843),
Irish Presbyterian; b. at Ballymena, County Antrim, Ireland, April 5, 1806; educated at Royal Academical Institution, Belfast; became minister of Raphoe, County Donegal, 1829; minister of Raphoe, County Donegal, 1829; rector of St. Peter's, Morristown, N.J., 1835; became a Baptist, 1850, M.A. 1853; was ordained deacon in 1852, priest 1859; 'tutor of Christ Church (classics), 1863; principal of Manitoba College, Winnipeg, 1883. He has published occasional sermons.

KIRKPATRICK, John Dillard, D.D. (Bethel College, McKinzie, Tenn., 1884), Cumberland Presbyterian; b. in Wilson County, Tenn., July 13, 1851; graduated at Pennsylvania College and Theological Seminary, both at Gettysburg, Penn.; since 1876 has been professor of Greek and mathematics in the classical department, and of New Testament exegesis in the theological department, of Hartwick Seminary, Otsego County, N.Y.

KITCHIN, Very Rev. George William, D.D. (by decree of Convocation, 1882), dean of Winchester, Church of England; b. at Naughton Rectory, Suffolk, Eng., Dec. 7, 1827; student of Christ Church, Oxford, 1846; graduated B.A. (double first-class) 1850, M.A. 1853; was ordained deacon 1852, priest 1855; tutor of Christ Church (classical), 1858; public examiner for honors in mathematics (1855), in classics (1862-63), and in modern history (twice); select reader, Oxford, 1863-64; censor of Christ Church, 1863; Oxford Whitehall preacher, 1866-67; lecturer and tutor in history, Christ Church, 1870-83; examining chaplain to the late bishop of Chester, 1865-84; censor of non-collegiate students, Oxford, 1888-83; became dean, 1883. In theology he is "moderate and liberal." He has edited Bacon's Novum Organum (Latin text and English translation, with notes), Oxford, 1855, 2 vols.; Bacon's Advance of Learning, London, 1867; Spencer's Fuses, Books 2 and 3, Oxford, 1866-69; compiled Catalogue of M.S.s. in the Library of Christ Church, Oxford, 1887; translated Brachet's Grammar of the French Tongue, 1869, 5th ed. 1884; Brachet's Etymological Dictionary of the French Language.
 Tongue, 1873, 3d ed. 1883; is author of A History of France down to the Year 1789, 1873-77, 3 vols., 3d ed. 1884; A Memoir of Pope Pius II. (written for the Arundel Society, to accompany their issue of the frescos by Pinturicchio in the libraries at Siena), 1881.

KNOX, Charles Eugene, D.D. (College of New Jersey, Princeton, 1874), Presbyterian; b. at Knoxboro, N.Y., Dec. 27, 1853; graduated at Hamilton College, Clinton, N.Y., 1856, and at Union Theological Seminary, New-York City, 1859; was tutor in Hamilton College, 1859-60; pastor of the Presbyterian Church at Port Jervis, N.Y., 1860-62; pastor (Presbyterian), Bloomfield, N.J., 1864-73; president of the German Theological School, Newark, N.J., since 1873. He is the author of A Year with St. Paul, New York, 1863; a series of graded Sunday-school text-books, 1864-70; Love to the End, 1866; David the King, 1874.

KNOX, Charles Eugene, D.D. (College of New Jersey, Princeton, 1874), Presbyterian; b. at Knoxboro, N.Y., Dec. 27, 1853; graduated at Hamilton College, Clinton, N.Y., 1856, and at Union Theological Seminary, New-York City, 1859; was tutor in Hamilton College, 1859-60; pastor of the Presbyterian Church at Port Jervis, N.Y., 1860-62; pastor (Presbyterian), Bloomfield, N.J., 1864-73; president of the German Theological School, Newark, N.J., since 1873. He is the author of A Year with St. Paul, New York, 1863; a series of graded Sunday-school text-books, 1864-70; Love to the End, 1866; David the King, 1874.
KNOX, Right Rev. Robert Bent, D.D. (Trinity College, Dublin, 1849). Lord bishop of Down, Connor, and Dromore, Church of Ireland; b. in Ireland, in the year 1808; educated at Trinity College, Dublin; graduated B.A. 1829, M.A. 1834, D.D. 1849; was chancellor of Arild, 1834—41; professor of dogmatics in Limerick Cathedral, 1841—49; became bishop, 1849; primate, and archbishop of Armagh, 1886.

KOBÉR, Franz, Lic. Theol. (Tübingen, 1856), D.D. (Tübingen, 1857), Roman Catholic; b. at Warthhausen, near Biberach, Germany, March 6, 1821; studied theology and philosophy at Tübingen; became priest there, 1845; and successively in its university, repetent to the Wilhelmsstift (1846), privat-dozent of pedagogics, didactics, and the exegesis of the N. T. Epistles (1851), professor extraordinary (1853), ordinary professor of church law, pedagogics, and the exegesis of the Epistles (1853), the author of Der Kirchenbann nach den Grundstücken des kanonischen Rechts, Tübingen, 1857, 2d ed. 1903; Die Suspension der Kirchendiener, 1862; Die Deposition und Degradation, 1867.

KÖGEL, Rudolf, D.D., German Protestant theologian; b. at Birnbaum, Posen, Feb. 18, 1829; studied at Breslau, 1855—65, and in England, 1856; became pastor at The Hague, 1857—63, and since court preacher at Berlin; and since 1860 general superintendent of the Kurmark. He is the author of commentaries on First Peter (Mainz, 1863, 2d ed. Berlin, 1872) and Romans (1876, 2d ed. 1883); Aus dem Vorhof ins Heiligthum (sermons), Bremen, 1874—77; 2 vols., 2d ed. 1875—80. Since 1890 he has, with W. Baur and E. Frommel, edited Neue Christoterre.

KOHLEHR, August, Ph.D. (Jena, 1859), Lic. Theol. (Erlangen, 1857), D.D. (Erlangen, 1864), Roman Catholic; b. at Schneidemburg, Rheinpfalz, Germany, Feb. 8, 1835; educated at Bonn, Erlangen, and Utrecht, 1851—55; made a scientific journey in Holland, 1856; became privat-dozent at Erlangen, 1857; professor extraordinary of theology, 1862; ordinary professor at Jena 1864, at Bonn 1866, at Erlangen 1868. He is the author of Das merzändische reformierte Kriche, Erlangen, 1856 (Dutch trans, De Nederlandsche Kerk, Amsterdam, 1857); Principiu doctrine de regeneratione in novo testamento obviet, 1857; Die nachezelischen Propheten erklärt, 1860—65, 4 parts; Commentatio de ac pronunciatione sacroscripti Tetragrammaticis, 1857; Lehrbuch der biblischen Geschichts altentestamentes (down to the disruption of the kingdom), 1st vol., 2d vol. 1st pt., 1875—84; Über die Grundansoehungen des Buch Koheleth, 1883; Über die Berichtigung der Lutherischen Bibelübersetzung, 1888; numerous articles in theological periodicals, etc.

KOLESNÍC, Arthur, D.D. (Breslau, Germany, 1873), Roman Catholic; b. at Neisse, Germany, June 4, 1843; studied at Breslau 1861—65, and in the episcopal priests’ seminary there 1866—67; became priest, 1867; teacher of religion in the Gross Glogau gymnasium, soon after in the Realschule at Neisse (1868); chief teacher in the latter, 1880; ordinary professor of dogmatics in the university of Breslau, Germany, 1882. He is the author of Das Kalendarium des Breslauer Kreuzstiftes (in the Zeitschrift für Geschichts u. Alterthumer Schlesiens, 1866), Die Echtheit der Apostelgeschichte, Breslau, 1867; Das Zeusnx der Natur für Gottes Dasein, Freiburg-im-B., 1870 (Hungarian trans., Caloces, 1871, 2d ed. Pesth, 1872); Die Bibel und die Sklaverei (Programm der Neisser Realsschule, 1874); Lehrbuch für den katholischen Religionsunterricht in den oberen Klassen der Gymnasien und Realschulen, Freiburg-im-B., 1879, 4th ed. 1883; Handbuch für den katholischen Religionsunterricht in den mittleren Klassen der Gymnasien und Realschulen, 1881; articles in the homiletical monthly, St. Hedwigblatt, Breslau, etc.

KÖNIG, Friedrich Eduard, Ph.D., Lic. Theol. (both Leipzig, 1872 and 1879), German Protestant; b. at Reichenbach, Saxony, Nov. 15, 1846; studied at Leipzig, 1867—71; became privat-dozent there, 1879; professor extraordinary of theology, 1885. His theological standpoint is that of a be, liever in revelation. He is the author of Gelehrte Laut und Accent, als die drei Faktoren der Sprachbildung, comparativ und physiologisch am Hebräischen dargestellt, Verlag, 1874; Neue Studien über Schrift, Aussprache und allgemeine Formenlehre des Aethiopischen, Leipzig, 1877; De critica sacre argumento e lingue legibus repetito, 1879; Historisch-kritisches Lehrgebäude der Hebräischen Sprache, 1. Theil, 1881; Der Giffenbarungsbegriff des Allen Testaments, 1882; Die Hauptsprobleme des Alterthümers der Religionsgeschichte, 1884 (English trans., The Religious History of Israel, Edinburgh, 1885); Falsche Extreeme in der neueren Kritik des Allen Testaments, 1885.

KÖNIG, Joseph, D.D. (Freiburg-im-B., 1840), Roman Catholic; b. at Hausen-on-the-Aach, Germany, Sept. 7, 1819; studied philosophy and theology at Freiburg-im-B.; became priest and repetent in the theological convicte there, 1845; and successively in this university, privat-dozent (1847), professor extraordinary (1854), ordinary professor of Old-Testament literature (1857). He is the author of Die Theologie der Psalmen, Freiburg-im-B., 1857; Das alttestamentl. Königthum, 1863; Das Ätze u. die Entwieklung des Pentateuchs, 1884; Beiträge zur Geschichte der theologischen Facultät in Freiburg am Schlusse des vorigen und im Beginne des jetzigen Jahrhunderts, 1884.

KOESSING, Friedrich, Roman Catholic; b. at Memminghausen, Germany, Feb. 15, 1825; was chief teacher at Donaueschingen, 1851; in the lyceum at Heidelberg, 1853; professor of moral theology and theological encyclopedia at Freiburg-im-B., 1863. He is the author of De suprema Christi causa, Heidelberg, 1858; Das christ. Gesetz, 1862.

KÖSTLIN, Julius Theodor, Ph.D., Lic. Theol. (both Tübingen, 1855), D.D. (hon., Göttingen, 1880), LL.D. (hon., Marburg, 1883); b. at Stuttgart, May 17, 1826; studied in Tübingen 1844—48, and Berlin 1849—50; became repetent in the evangelical seminary in Tübingen, 1850; professor extraordinary, especially of New-Testament theology, and university preacher, in Göttingen, 1855; ordinary professor, especially of systematic theology, at Breslau 1860, at Halle 1870; since 1883 consistorial councillor, and since 1877 member of the Magdebod curistsy. His theological standpoint is that of an all-critical one, a new German theology, with critical reference to the biblical revelation and the facts of the moral and religious Christian consciousness, and effort after the union of the Lutheran and Reformed confessions. He studied Presbyterianism in Scot-
KOLDE, Theodor (Hermann Friedrich), Ph.D. (Halle, 1874), Lic. Theol. (Marburg, 1876), D.D. (hon., Marburg, 1881), German Protestant theologian; b. at Baden, Ed I., 1836; studied at Heidelberg (1855—56), Marburg (1856—57), and Zürich (1857—58); passed the state theological examination, 1858; served as private tutor to the Rev. Mr. V., 1858—59; passed the theological examination, 1859; became pastor of Stettfurt, Canton Thurgau, Switzerland, March 19, 1860; was ordained priest, 1861; became privat-docentin church history, 1865; professor extraordinary, 1869; ordinary professor of church history at Erlangen, 1881. He is a pupil of Hermann Reuter's. He is the author of Der Kanzler Briick u. seine Bedeutung für die Entwicklung der Reformation, 1878; De visione beati Petri, 1879; Kunst und Alterthum in Elsas-Lothringen, Strassburg, 1876—87, 3 vols.; Gedächtnissrede auf Joh. Alzog, Freiburg, 1879; Synchronistische Tabellen zur christlichen Kirchengeschichte, 1880; Realencyclopädie der christlichen Alterthümer, 1880—86, 2 vols.; Ludwig Spach, Strassburg, 1890; Miniatures des Codex Ezébius zu Trier, Freiburg, 1884; Die Wandgemälde in Oberzell auf der Reichsacht, 1884; Die Kunstdenkmäler des Grossherzogthums Baden, Bd. I., 1887. He edited the 10th edition of Alzog's Handbuch der allgemeinen Kirchengeschichte, Mainz, 1892, 2 vols.; and Lettere di Benedetto X., 1884, and has contributed to numerous periodicals.

KRAUSS, Alfred (Eduard), Lic. Theol. (Basel, 1866), D.D. (hon., Basel, 1885), Reformed; b. at Rheineck, Canton St. Gallen, Switzerland, March 19, 1839; studied at Heidelberg (1855—56), Halle (1856—57), and Zürich (1857—58); passed the state theological examination, 1858; served as private tutor, 1858—59; became pastor of Stettfurt, Canton Thurgau, Switzerland, 1859; professor extraordinary at Marburg, 1870; ordinary professor, 1871; at Strassburg, 1873. He belongs to the school of Schleiermacher. He lectures upon comparative symbols, dogmatics, ethics, homiletics, catechetics, pastoral theology, liturgics, practical exegesis, and conducts a homiletical and catechetical seminar. He is the author of Die Lehre von der Offenbarung, ein Beitrag zur Philosophie des Christenthums, 1875; Predigt über die Pfingstereignisse des Jahres, Strassburg, 1874; Das protestantische Dogma von der unsichtbaren Kirche, Gotha, 1876; Leibruck der Homiletie, 1883; various articles upon doctrinal and practical theology in different Swiss and German periodicals.

KRAUTZCKY, Adam, D.D. (Munich, 1865), Roman Catholic; b. at Neustadt, Upper Silesia, March 2, 1842; studied in the universities of Breslau (1860—82), Tübingen (1863—84), and Munich (1864), and in the priest-seminary in Breslau (1864—65), and was ordained priest in 1865. He became sub-regens in the seminary, and priest-docent in the university of Breslau, 1868; on April 1, 1885, he was appointed professor extraordinary of theology. He is the author of Zählung u. Ordnung d. hl. Sacramente in ihrer geschichtlichen Entwicklung, Breslau, 1865 (pp. 60); De visione beatica in Benedicti XII. constitutionem "Benedictus Deus" commentatio historica, 1869 (pp. 40); Petrische Studien, 1872; "Des Beilarm in kleinen Katechismus mit Kommentar, 1873; essays in periodicals, especially Ueber die Bedeutung d. "Aufdrucks Mensechson (in Tübinger Theol. Quartalschrift, 1889, pp. 600—652); Uber das allkirchliche Unterrichtsbuch "Die zwei Wege" (do.,
LAGARDE, Paul Anthony de, Ph.D. (Berlin, 1848), Lic. Theol. (hon., Erlangen, 1851), D.D. (hon., Halle, 1869), German Protestant; b. in Berlin, Nov. 2, 1827; studied in Berlin University from Easter, 1844, to Easter, 1846, and in Halle from Easter, 1846, to Easter, 1847; taught in schools in Berlin from Easter, 1856, to Easter, 1868; and since Easter, 1869, has been professor of Oriental languages at Göttingen. "He accepts nothing but what is proved, but accepts every thing that has been proved." He is the author of the following works: Didascalia apostolorum syriacae, 1854; Zur urgeschichte der Armentier, 1854; Reliquiae fisci ecclesiastici antiquissima syriacae, 1856, graece, 1856; Analecta Syriaca, 1858; Appendix arabica, 1858; Hippolyti romani qui furantur omnia graece, 1858; Titii bostrenici contra Manichoeos libri quatuor syriacae, 1859; Titii bostrenici qui operae contra Manichoeos in cod. hamburgeni servata sunt graece accedunt Iulii romani epistulae et Gregorii Thaumaturgi sararum graece, 1859; Geoponicon in sermonem syriacum versorum qua supersunt, 1860; Clementis romanii recogniciones syriacae, 1861; Libri V. T. apostrophysi syriacae, 1861; Constitutiones apostolorum graece, 1862; Anmerkungen zur griechischen übersetzung der Proverben, 1863; Die vier evangelien arabisch aus der Wiener handschrift herausgegeben, 1864; Josephi Scaligerti poema omnia ex museo Petri Scribneri, 1864; Clementina, 1864; Gesammelte abhandlungen, 1866; Der pentateuch koptisch, 1867; V. T. ab Origene recognitionem graece, 1867; Prima et secunda libri Syriacae der alphabetiurium versorum quarum qua supersunt, 1868; Hieronymi questiones hebraice in libro Genesae, 1868; Beitrag zur bairischen lexicographie, 1859; Onomastica sacra, 1870; Prophetiae chaldaicae, 1872; Hagiographia chaldaica, 1874; Psalterium insulae Hierosolymitae, 1874; Psalms 1—49 in usum scholarum arab., 1875; Psalterii versio nephrimtica, etc., 1875; Psalterium jubaeum arabische, 1876; Armenische studien, 1877; Symmicta, 1. 1877, II. 1880; Semitica, 1. 1878, II. 1879; Deutsche Schriften, 1878—80; Prateinusorum libri duo syriacae, 1879; Orientalia, 1. 1879, II. 1880; Aus dem deutschen gelehrten, 1881; Die lateinischen übersetzung des Ignatius, 1882; Ankündigung einer neuen ausgabe der griechischen übersetzung des alten testaments, 1882; Ignatii antiocheni qui sunt furantur graece. Sapienti uraque et Psalterium latinae. Beschreibung des in Granada üblich genossen dialects der arabischen sprache. Ioahannis Euchaldorums metropolitan quo in codice vaticanico graeco 676 superatus Johannes Bollig descripsit, 1882; Iudaei Hariziis macaram hebraice, 1883; Egyptianca, 1883; Librorum V. T. P. I. grace, 1883; Isaias persicae, 1883; Programm für die konursive Partie Precusae, 1884; Persische studien, 1884; Mittheilungen, 1884; Probe einer neuen ausgabe der lateinischen übersetzung des alten Test. L. LADD.
LAILDLAW, John, D.D. (Edinburgh, 1880), Free Church of Scotland; b. in Edinburgh, April 7, 1832; graduated as M.A. at Edinburgh University, 1855; studied theology in Reformed Presbyterian Divinity Hall, Glasgow, and then in New College (the Free Church College), Edinburgh; became Free Church minister at Ottano, 1866; successively minister of the East Parish, Aberfeldy; commissioner of systematic theology, New College, Edinburgh, 1881. He is the author of The Bible Doctrine of Man (Cunningham Lectures), Edinburgh, 1879; and editor of Memorials of the Late Rev. John Hamilton, Glasgow, 1881.

LAKE, Very Rev. William Charles, D.D. (Durham, 1882), dean of Durham, Church of England; b. in England, in January of the year 1817; was scholar at Balliol College, Oxford, 1834; graduated B.A. (first-class classics) 1838, M.A. 1841; obtained the Latin essay, 1840; was ordained deacon 1842, priest 1844; fellow and tutor of his college, a professor and university preacher, public examiner in classics and in modern history, 1853-54; preacher at the Chapel Royal, Whitehall; commissioner of army education 1856, and of popular education 1858; rector of Huntley, Norfolk, 1858-69; prebendary of Combe the 10th in Wells Cathedral, 1860-69; became dean of Durham, 1869.

LANG, John Marshall, D.D. (Glasgow, 1874), Church of Scotland; b. in the manse of Glassford, Lanarkshire, May 14, 1834; graduated at the University of Glasgow (prizeman in theology and philosophy, and historical medallist), 1856; was successively minister of the East Parish, Aberdeen, 1856; Fyvie Parish, Aberdeen, 1858; Anderston Church, Glasgow, 1865; Morningside Parish, Edinburgh, 1868; and since January, 1873, of the Barony Parish, Glasgow. He was associated with the earlier movements in the Church of Scotland, for improvement in modes of worship; was appointed in 1871 his colleague (as a professor and university preacher) of the Rev. Dr. Frederick William Krummacher, his professorship of theology in the University of Bonn. In 1860 he became consistorialraith. He labored incessantly as academic teacher and writer, and retained his faculties to the end. He ceased to lecture five days before his death. An American student (Bossard) to whom he showed great kindness, and who informed me of the fact, called, and found him suffering from a cold, but perceiving his end of nearness, and left a large and interesting constituted, a benignant face, and bright eye circumstances, and left a large and interesting family. He was simple in his tastes and habits, of unblemished character, genial, agreeable, full of kindness, wit, and humor, and even in his old age fully alive to all the religious, literary, and social questions of the day. He was at once a

LANGE, Johann Peter, D.D., United Evangelical; b. on the Bier, a small farm in the parish of Sonborn, near Bonn, Prussia, April 10, 1862; d. at Bonn, July 8, 1884. His father was a farmer and wagoner, and brought his son up in the same occupations, but allowed him at the same time to indulge his passion for reading. He was instructed in the Heidelberg Catechism, which is still used in the Reformed congregations of Prussia, although having been included in the Lutheran under the name of the United Evangelical Church. His Latin teacher, the Rev. Hermann Kalthof, who discovered in him unusual talents, induced him to study theology. He attended the gymnasium at Düsseldorf, from Easter, 1821, till autumn, 1822; and the University of Bonn, where he was particularly influenced by Professor Nitzsch, from 1822 till 1825. For a year after leaving the university he was at Langenbergen, near Elberfeld, as assistant minister to the Rev. Emil Krummacher (brother of the celebrated Rev. Dr. Frederick William Krummacher), 1825-26; then became successively Reformed pastor of Wald, near Solingen, 1826; of Langenberg, 1828; and of Duisburg, 1832. While at Duisburg, he attracted attention by his brilliant articles in Hengstenberg's Evangelische Kirchenzeitung and other periodicals, by his poems, and by his able work upon the history of the Saviour's infancy (see below) in refutation of Strauss. In 1841, after Strauss had been prevented from taking his professorship of theology in the University of Zürich, Dr. Lange was called to the position. Here he elaborated his Life of Jesus (1844-47, see below), which is a positive refutation of the famous work of Strauss, and had a wide circulation in German and English, and a marked effect upon the large subsequent literature on the subject. He remained in Zürich until 1854, when he was called to a professorial chair in the University of Bonn. In 1860 he became consistorialraith. He labored incessantly as academic teacher and writer, and retained his faculties to the end. He ceased to lecture five days before his death. An American student (Bossard) to whom he showed great kindness, and who informed me of the fact, called, and found him suffering from a cold, but reading and writing as usual, and full of animation and pleasant humor. Even a day before his death, he spoke of the beautiful summer and the beautiful Rhine, and hoped to resume his lectures shortly. "I never saw Lange appear happier than on this day; his eyes were brighter than ever, his countenance was serene, he was all kindness and friendliness, and seemed at peace with the whole world." On the 8th of July he arose as usual, spent the morning among his books, and after dinner, while his daughter went down-stairs to get him his cup of coffee, he quietly fell asleep in his arm-chair, to awake no more on earth.

Dr. Lange was small of stature, had a strong constitution, a benignant face, and bright eye which retained its strength to the last. He was twice happily married, lived in comfortable circumstances, and left a large and interesting family. He was simple in his tastes and habits, of unblemished character, genial, agreeable, full of kindness, wit, and humor, and even in his old age fully alive to all the religious, literary, and social questions of the day. He was at once a
LANGWORTHY, Isaac Pendleton, D.D. (Iowa College, Grinnell, i0, 1878), Congregationalist; b. at Stonington (now North Stonington), Conn., Jan. 19, 1806; educated at Yale College, New Haven, Conn., 1829, and at Yale Theological Seminary 1841; became pastor at Chelsea, Mass., 1841; corresponding secretary of the American Congregational Union, New York, 1868; corresponding secretary of the American Congregational Association, Boston, 1899. He inaugurated the church-building work of the American Congregational

poet and a theologian, teeming with new ideas, often fanciful, but always interesting and suggestive. He indulged in postico-philosophical speculations, and sometimes soared high above the clouds. He was one of the most original and fertile theological authors of the nineteenth century. His theology is biblical and evangelical catholic. His most useful publication is his 'Religion of the Christian during the Life of Jesus,' which has probably a larger circulation in Germany and America than any commentary of the same school and is especially helpful to ministers. He organized the plan, engaged about twenty contributors, and commented himself on Matthew, Mark, John, Romans, Revelation, Genesis, Exodus, Leviticus, Numbers, Haggai, Zechariah, and Malachi, giving original and brilliant homiletical hints.

He was the author of Die Lehre der heiligen Schrift von der freien und allgemeinen Gnade Gottes, Elberfeld, 1851; Biblische Dichtungen, 1832-34, 2 vols.; Zehn Predigten, 1833; Kleine polemische Gedichte, Duisburg, 1835; Gedichte und Sprüche aus dem Leben christlicher Naturbetrachtung, 1835; Die Weisheit und Herrlichkeit des Heidenbrautgesang, Essen, 1833; Über den geschäftlichen Charakter der kanonischen Evangelien, insbesondere der Kindheitsgeschichte Jesu, mit Beziehung auf das Leben Jesu von D. F. Strauss, Duisburg, 1838; Das Land der Herrlichkeit, oder die christliche Lehre vom Himmel Meurs, 1839; Die Verständigung der Welt, dargestellt in einem Cylkus von Lehrgedichten and Liedern, Berlin, 1838; Grundzüge der unchristlichen freien Botschaft, Duisburg, 1839; Homilien über Col. iii. 1-17. Eine praktische Auslegung dieses apostolischen Aufrufs zum neuen Leben, Barmen, 1839, 4th ed. 1844; Vermischte Schriften, Meurs, 1840-41, 4 vols.; neue series, Bielefeld, 1860-64, 3 vols.; Christliche Betrachtungen über zusammenhängende biblische Ab- schnitte, für die häusliche Erbauung, Duisburg, 1914; Welche Geltung gehört der Eigenthümlichkeit der reformirten Kirche immer noch in der wissenschaftlichen Glaubenslehre unserer Zeit? Eine Abhandlung als freie Uberarbeitung seiner Amtrittsrede, Zürich, 1843; Die Kirchensongsprache, praktische Abtheilung, 1843; Die kirchliche Hymnologie, oder die Lehre vom Kirchengesang, theoretische Abtheilung, 1843. Einleitung in das deutsche Kirchenliederbuch, 1848 (these two books were reprinted in the form of one work, under the title 'Geistliches Liederbuch,' 1854); Gedichte, Essen, 1843; Die Lehre Jesu nach den Evangelien, Heidelberg (Book 1, 1844; Book 2, 3 parts, 1844-46; Book 3, 1847; English translation, Edinburgh, 1845, in 6 vols., new ed. Philadelphia, 1872); Worte der Abwehr (in Beziehung auf das Leben Jesu), Zürich, 1844; Ueber die Neugestaltung des Verhältnisses zwischen dem Staat und Kirche, Heidelberg, 1848; Christliche Dogmatik, Heidelberg, 1849-50, 3 parts (i. Philosophical Dogmaties; ii. Positive Dogmaties; iii. Dogmaties and Ireneis); Neuestamentliche Zeitgedichte, Frankfurt-am-Main, 1849; Brief eines kommunistischen Propheten, Breslau, 1850; Goethes romantische Poetik, 1850; Auseinandersetzung mit der Kirchenherrschafft, Brunswick, 1853-54 (1. Theil, 'Das apostolische Zeitalter, 2 vols.); Von Oelberge. Geistliche Dichtungen, Frankfurt-am-Main, 1853, 2d ed. 1858; Auswahl von Gast- und Gelegenheits-Predigten aus meinem Zürcherischen Lebensjahren, Bonn, 1855, 2d ed. 1857; edited (and contributed commentaries on Matthew, Mark, John, Romans, James (critical
LEATHES, James, D.D. (Theology, University of Cambridge, 1848); teacher of Latin and geology in the Genesee Wesleyan Seminary, Lima, N.Y., 1849; principal of seminary, Northfield, N.H., 1851; principal of Fort Plain Seminary, 1852; published 180000 words in languages in Elmira (N.Y.) Female College, 1859; pastor of the First Methodist-Episcopal Church, Elmira, 1861-62; of the Asbury Church, Rochester, N.Y., 1863-64; of the First Church, Rochester, 1865-67; in Europe, 1868; pastor at Penn Yan, N.Y., 1869; professor of historic theology in the school of theology of Boston University, Mass., 1870-74; dean and professor of systematic theology in said school, 1874-84. He published only review articles and occasional sermons.

LAWRENCE, William, Episcopalian; b. in Boston, May 30, 1850; graduated from Harvard University, Cambridge, Mass., 1871, and from the Episcopal Theological School of Cambridge, Mass.; rector in Lawrence, Mass., 1878-83; and since then professor of homiletics and pastoral care in the Episcopal Theological School, Cambridge, Mass.

LAWSON, Albert Gallatin, D.D. (Madison University, Hamilton, N.Y., 1883). Baptist; b. at Poughkeepsie, N.Y., June 5, 1842; studied in New-York Free Academy (now College of the City of New York), 1856-59, and in Madison University, Hamilton, N.Y., 1859-60, but did not graduate; became pastor of First Baptist Church, Perth Amboy, N.J., 1862; at Poughkeepsie, N.Y., 1866; of the Greenwood Church, Brooklyn, N.Y., 1867; secretary of the American Baptist Missionary Union, Boston, Mass., 1884. He was clerk of the Long-Island Baptist Association, 1870-84; was active on the boards of the Brooklyn Young Men's Christian Association, and of the National Temperance and Publication Society. Besides addresses and sermons, he has written for the National Temperance Society a number of widely circulated temperance leaflets, principal of which are The Threefold Cord (1874), and Methods of Church Temperance Work (1877).
LECHLER. 126

LEGOE.

upon the Ten Commandments, 1852; The Characteristics of Christianity, 1853; Christ and the Bible, 1857; and he also wrote the commentary upon Daniel, the Minor Prophets, and the New Testament, to the commentary published by Eyre and Spottiswoode.

LECHLER, Gotthard Victor, Ph.D. (Tübingen, 1840). D.D. (kon., Göttingen, 1858). German Lutheran, b. at Kloster Reichenbach, Württemberg, April 18, 1811; studied at Tübingen, 1829-34; became diakonus at Waiblingen, Württemberg, 1841; dean and city pastor at Knittlingen, Württemberg, 1853; pastor of St. Thomas's and superintendent at Leipzig, 1858; emeritus, 1886; has been since 1858 professor of theology in the University of Leipzig, and since 1860 Geheimer Kirchenrat. He is the author of Geschichte des Engischen Deismus, Stuttgart, 1841; Das apostolische und das nachapostolische Zeitalter, mit Rücksicht auf Unterschied und Einheit in Lehre und Leben dargestellt (the Teyler prize essay), Haarlem, 1851 (3d ed., thoroughly revised and re-written, Karlsruhe and Leipzig, 1883); Der Kirchenstaat und die Opposition gegen den päpstlichen Absolutismus im Anfange des 16. Jahrhunderts, 1870; Johann von Wiclif und die Vorgeschichte der Reformation, 1873, 2 vols. (Eng. trans, of vol. I. by Principal Lorimer, John Wyclif and his English Precursors, London, 1878, 2 vols.); contributor of commentary on Acts in Lange's Bibelwerk, Bielefeld, 1859, 4th ed. 1881 (Eng. trans. by C. F. Schaeffer, D.D., in the American Lange series, N.Y., 1890); editor of Wiclif's Tractatus de officio pastorali (Leipzig, 1853); Triatogus, and Supplementum Triatogus sive de dioce- sitate ecclesiae (Oxford, 1860); and, with Dibelius, of Beiträge zur säckischen Kirchengeschichte, Leipzig (part 1, 1882; part 2, 1883; part 3, 1885).

LEE, Right Rev. Alfred, S.T.D. (Trinity College, Hartford, Conn., and Hobart College, Geneva, N.Y., 1841; Harvard College, Cambridge, Mass., 1860), LL.D. (Delaware College, Newark, Del., 1877), Episcopalian, bishop of Delaware and presiding bishop; b. at Cambridge, Mass., Sept. 9, 1807; graduated at Harvard College, Cambridge, Mass., 1827; studied law, and practised two years in Norwich, Conn.; graduated at the General Theological Seminary, New York City, 1837; was rector of Calvary, Rockdale, Penn., until his elevation to the episcopate, Oct. 12, 1841; became presiding bishop on death of Bishop B. B. Smith, May 31, 1884. He is a moderate Episcopalian. He was a member of the New Testament Revision Company, 1870-71. Besides charges, addresses, etc., he has written Life of the Apostle Peter, New York, 1852; The Beloved Disciple, 1854; Life of Suan Allibone, Philadelphia, 1855; The Voice in the Wilderness, New York, 1857; Co-operative Revision of the New Testament, 1861; Eventful Nights in Bible History, 1868;

LEWIS, Right Rev. Richard, D.D. (by diploma, 1883), lord bishop of Llandaff, Church of England; b. in Wales, in the year 1821; was scholar of Worcester College, Oxford; honorary fourth-class classics, 1842; graduated B.A. 1843, M.A. 1846; was ordained deacon 1844, priest 1846; rector of Lampeter Velfry, 1851-83; prebendary of the American Sabbath Tract Society, Westerly, R.I., 1884-85; in New-York City, 1867-68; since 1868 pastor of the Seventh-day Baptist Church, Westerly, R.I., 1884-57; in New-York City, 1867-68; since 1868 professor of church history and homiletics in Alfred University; general agent of the American Sabbath Tract Society, 1869-72; pastor at Plainfield, N.J., since 1880. He was president of the New-Jersey State Sunday-school Association, 1881-82. He is the author of Sabbath and Sunday, Alfred Centre, N.Y., 1870; Biblical Teachings concerning the Sabbath and the Sunday, 1884; Critical History of the Sabbath and the Sunday in the Christian Church, 1886, 2 vols. *LEWIS, Abram Herbert, D.D. (Alfred University, Alfred Centre, N.Y., 1881), Seventh-day Baptist; b. at Scott, Cortland County, N.Y., Nov. 17, 1836; graduated at Milton College, Milton, Wis., 1861, and at Alfred University, Alfred Centre, N.Y., 1863; took post-graduate lectures at Union Theological Seminary, New-York City, 1868; was pastor of the Seventh-day Baptist Church, Westerly, R.I., 1864-57; in New-York City, 1867-68; since 1869 professor of church history and homiletics in Alfred University; general agent of the American Sabbath Tract Society, 1869-72; pastor at Plainfield, N.J., since 1880. He was president of the New-Jersey State Sunday-school Association, 1881-82. He is the author of Sabbath and Sunday, Alfred Centre, N.Y., 1870; Biblical Teachings concerning the Sabbath and the Sunday, 1884; Critical History of the Sabbath and the Sunday in the Christian Church, 1886, 2 vols. *
LIAS, John James, Church of England; b. in London, Nov. 30, 1834; studied at King's College, London, 1830-53, and was scholar of Emmanuel College, Cambridge, where he graduated as B.A. 1857, M.A. 1861; was ordained deacon 1858, priest 1860; was curate of Shaftesbury 1858-60, of Folkestone 1866-67; vicar of Albury, Herk, 1867-82; vicar of Llandaff, 1868-71; professor of modern literature, and lecturer in theology and Hebrew, at St. David's College, Lampeter, 1871-80; select preacher at Cambridge, 1876 and 1880; Hulsean lecturer there, 1884; Lady Margaret's preacher, 1884; Whitehall preacher, 1884-86; since 1890 has been vicar of St. Edmund's, Cambridge. He is the author of The Rector and his Friends: Dialogues on the Religious Questions of the Day, London, 1869; The Doctrinal System of St. John considered as Evidence for the Date of his Gospel, 1875; Commentary on First Corinthians (in Cambridge Bible for Schools), Cambridge, 1870; do. on Second Corinthians, 1879; Sermons preached at Lampeter, St. David's College, London, 1880; Commentary on Joshua (in Pulpit Commentary), 1881; Commentary on Judges (in Cambridge Bible for Schools), Cambridge, 1882; The Atoneinent in the Light of Certain Modern Difficulties (Hulsean Lectures), 1887, reprinted, 1894; The Resurrection, 1885, 2 vols. He has edited Bishop Andrews' Manual for the Sick, 1880, 4th ed. 1888; Pusey's Prayers for a Young Schoolboy (1883, 2d ed. 1884), and Private Prayers (1883, 2d ed. 1884); Antonio Rosmini's Of the Five Wounds of the Church (trans. from Italian) 1889.

LIGHTFOOT, Right Rev. Joseph Barber, D.D. (Cambridge, 1834; Durham, 1879), D.C.L. (Oxford, 1879), LL.D. (Glasgow, 1879), lord bishop of Durham, Church of England; b. at Liverpool, April 13, 1828; entered Trinity College, Cambridge; obtained a scholarship in 1849; graduated B.A. (wrangler, senior classic, and senior medalist) 1851, M.A. 1854; elected fellow of his college, 1859; in 1853 he was Norrissian prizeman. He was ordained deacon in 1854, and priest in 1858. In 1857 he was appointed tutor in his college; in 1858 was select preacher to the University of Cambridge; in 1861 became chaplain to the late Prince Consort, and Hulsean professor of divinity at Cambridge; in 1862, examining chaplain to the bishop of London (Dr. Tait), and honorary chaplain in ordinary to the Queen; in 1866 and 1867 was Whitehall preacher. In 1860, Dr. Tait being elevated to the see of Canterbury, he became one of his examining chaplains, and remained so until 1879. From 1871 to 1879 he was canon residiency of St. Paul's Cathedral, London; in 1874 and 1875 he was select preacher at Oxford. In 1875 he resigned his Hulsean professorship, and became Lady Margaret professor of divinity, Cambridge, and in the same year his works were presented to her Majesty. In 1879 he was recommended by the Earl of Beaconsfield to the then vacant see of Durham, and was consecrated bishop in Westminster Abbey. His remarkable scholarship is shown in his commentaries on Galatians (London, 1865, 5th ed. 1894), Philippians (1868, 7th ed. 1883), Colossians, and Philemon (1875, 8th ed. 1886), and on the Apostolic Fathers, S. Clement of Rome (1869; appendix volume, containing the complete second epistle discovered by Bryennios, 1877), S. Ignatius, and S. Polycarp (1855, 2 vols.). Each of these commentaries contains a revised Greek text, introductory notes, and dissertations. The last is a peculiar feature of great interest and value. Dr. Lightfoot was one of the original members of the New Testament Company of Bible Revisers, and wrote On a Fresh Revision of the English New Testament, 1871, 2d ed. 1872 (republished, with permission, by Dr. Schaff, N.Y. 1873).
LITTLEJOHN, Right Rev. Abram Newkirk, D.D. (University of Pennsylvania, Philadelphia, 1855), LL.D. (University of Cambridge, Eng., 1876); b. at Waterbury, Vt., April 7, 1838; graduated in the School of Theology, Boston University, Boston, Mass., 1860, and has since been a pastor in various towns of New York, Vermont, and New Jersey. He is the author of Biblical Lights and Side Lights, New York, 1883, 2d ed. 1884 (each two thousand copies); Historical Lights, 1888.

LITTLEDALE, Richard Frederick, LL.D. (Dublin, 1862), D.C.L. (Oxford, 1862), Church of England; b. in Dublin, Sept. 14, 1833; graduated at Trinity College, Dublin, B.A. (first-class in classics) 1854, M.A. 1858, LL.D. 1862. In 1855 he won the second biblical Greek prize, and the first Berkeley gold medal, and a first divinity testimonium in 1856. He was a London curate from 1856 to 1861; but, being compelled by ill health to abandon parochial work, he has devoted himself to religious literature, and been a voluminous writer. As an opponent of the Church of Rome, he has attracted much attention. Among his works may be mentioned, Religious Communities of Women in the Hermetic Literature, London, 1862, 2 editions; Offices of the Holy Eastern Church; The Mixed Chalice, 1863, 4th ed. 1867; The North Side of the Altar, 1864, 5 editions; Catholic Ritual in the Church of England, 1865, 13 editions; The Elevation of the Host, 1865, 2 editions; Early Christian Ritual, 1867, 2 editions; The Children's Bread: a Communion Office for the Young, 1868, 4 editions; Commentary on the Psalms (in continuation of Dr. Naile's), vol. ii.-iv., 1868-74; Commentary on the Song of Songs, 1869; Religious Education of Women, 1872; At the Old Catholic Congress, 1872; Papers on Sisterhoods, 1874-78; Last Attempt to Reform the Church of Rome from within, 1876; Ultramontane Popular Literature, 1878; An Inner View of the Vatican Council, 1877; Why Ritualists do not become Roman Catholics, 1878; Plain Reasons against Joining the Church of Rome, 1879, 40th thousand 1886. He is contributor to the Encyclopedia Britannica (4th ed.); edited Anselm's Cur Deus Homo? (1863); and shared in editing The Priests' Prayer-Book, 1864, 6th ed. 1884; The People's Hymnal, 1867, 8 editions; Primitive Liturgies and Translations, 1868-69; The Altar Manual, 1877 (45th thousand).

LIPSCOMB, Andrew Adgate, D.D. (University of Alabama, Tuscaloosa, 1830; Emory College, Oxford, Ga., 1870), Methodist Protestant; b. at Georgetown, D.C., Sept. 6, 1816; licensed to preach, 1834; united with the Maryland Conference of the Methodist Protestant Church, 1833; removed to Montgomery, Ala., 1842; became president of the Alabama Conference; founded the Metropolitan Female College, Methodist-Episcopal Church South, 1850-59; chancellor of the University of Georgia, at Athens, 1860-74; professor of philosophy and criticism in Vanderbilt University, Nashville, Tenn., 1875-84. He is the author of Our Country's Danger and Duty (a prize essay), N. Y., 1844; The Social Spirit of Christianity, Phila., 1853; Commentaries, 1856 to 1861; but, being compelled by ill health to abandon parochial work, he has devoted himself to religious literature, and been a voluminous writer. As an opponent of the Church of Rome, he has attracted much attention. Among his works may be mentioned, Religious Communities of Women in the Hermetic Literature, London, 1862, 2 editions; Offices of the Holy Eastern Church, 1863; The Mixed Chalice, 1863, 4th ed. 1867; The North Side of the Altar, 1864, 5 editions; Catholic Ritual in the Church of England, 1865, 13 editions; The Elevation of the Host, 1865, 2 editions; Early Christian Ritual, 1867, 2 editions; The Children's Bread: a Communion Office for the Young, 1868, 4 editions; Commentary on the Psalms (in continuation of Dr. Naile's), vol. ii.-iv., 1868-74; Commentary on the Song of Songs, 1869; Religious Education of Women, 1872; At the Old Catholic Congress, 1872; Papers on Sisterhoods, 1874-78; Last Attempt to Reform the Church of Rome from within, 1876; Ultramontane Popular Literature, 1878; An Inner View of the Vatican Council, 1877; Why Ritualists do not become Roman Catholics, 1878; Plain Reasons against Joining the Church of Rome, 1879, 40th thousand 1886. He is contributor to the Encyclopedia Britannica (4th ed.); edited Anselm's Cur Deus Homo? (1863); and shared in editing The Priests' Prayer-Book, 1864, 6th ed. 1884; The People's Hymnal, 1867, 8 editions; Primitive Liturgies and Translations, 1868-69; The Altar Manual, 1877 (45th thousand).

LIPSIUS, Richard Adelbert, Ph.D., Lic. Theol. (both Leipzig, 1858 and 1854); D.D. (kon., Jena, 1858) b. at Gera, Feb. 14, 1830; studied at Leipzig, 1848-51; became privat-dozent there, 1855; professor extraordinary, 1859; ordinary professor at Vienna 1861, at Kiel 1863, and at Jena 1871, where he is also Geheimer Kirchenrat. As a philosophical adherent of Kant's, and as a theological follower of Schleiermacher's, he seeks, while retaining the religious experience of the Christian communion and of the individual believer. In 1875 he founded, and has ever since edited, the Jahrbücher für protestantische Theologie, and since 1865 has edited the Theologischer Jahresbericht. Besides his numerous writings in periodicals and encyclopaedias, including that of Smith and Wace, he has published De Paulinischen Rechtfertigungskreide, Leipzig, 1853; De Clemenis Romani epistola ad Corinhiou priore disquisitione, 1855; Uber das Verhältniss der drei syrischen Briefe des Ignatius zu den übrigen Recen-
LIVERMORE, 130

LOOMIS. 132

(1880), Episcopal, bishop of Long Island; b. at Florida, Montgomery County, N.Y., Dec. 18, 1824; graduated at Union College, Schenectady, N.Y., 1845; studied at Princeton (N.J.) Theological Seminary, 1845-46; became rector of Christ Church, Springfield, Mass., 1850; of St. Paul's, New Haven, Conn., 1851; of Holy Trinity, Brooklyn, N.Y., 1860; bishop, 1869. He lectured on pastoral theology in the Berkeley Divinity School, Middletown, Conn., 1853-58; declined presidency of Hobart College, Geneva, N.Y., 1858, and bishopric of Central New York, 1868. In 1874 he was appointed by the presiding bishop to take charge of the American Episcopal churches on the Continent of Europe. Besides charges, addresses, and occasional sermons, his contributions to current literature embrace critiques, essays, etc., on Philosophy of Religion; The Metaphysics of Coast; The Life and Writings of S. T. Coleridge; The Poetry of Goethe; Sir James Stephen's Lectures on the History of France; Rogers's Eclipse of Faith; The Bible and Common Sense; The Outwardness of Popular Religion; Human Progress dependent on Tradition rather than Invention; Thoughts and Enquiries on the Alt-Catholic Movement; Discourse at the Consecration of St. Paul's Church within the Walls, Rome, Italy; Essay before the Church Congress, New York, 1877; Conciones ad Clerum, 1879-80, 1881; Individualism: its Growth and Tendencies, with some Suggestions as to the Remedy for its Evils, being Sermons preached before the University of Cambridge, Eng., November, 1880, 1881; The Christian Ministry at the Close of the Nineteenth Century, being Lectures before the General Theological Seminary, New York, on the "Bishop Paddock Foundation," 1884.

LIVERMORE, Abel Abbot, A.M., Unitarian; b. at Wilton, N.H., Oct. 30, 1811; graduated at Harvard College, Cambridge, Mass., 1833, and at the Harvard Divinity School, 1838; was pastor in Keene, N.H. (1838-50), Cincinnati, O. (1850-56), Yonkers, N.Y. (1856-83); editor of The Christian Inquirer, New- ork City, 1856-63; and since 1863 editor of The Christian Examiner, New York. He has written upon subjects connected with Bulgaria, as a mark of personal appreciation, conferred upon him the Cross of Commander of the Order of St. Alexander. He is a corresponding member of the National Literary Society of Bulgaria; in 1884 Prince Alexander of Bulgaria conferred on him the title of Commander of the Romanic ecclesia causa aquae vivi, 1882.

LOOMIS, Augustus Ward, D.D. (Hamilton College, Clinton, N.Y., 1873), Presbyterian; b. at An- dover, Conn., Sept. 4, 1816; graduated at Hamilton College, Clinton, N.Y., 1841, and at Princeton (N.J.) Theological Seminary, 1844; was missionary in China until 1851, and from 1851 to 1858 in Mongolia; was missionary in China; at Matsue, Japan, 1851, and at Matsue, Japan, 1853-55; became principal of the English and Chinese School at Jap, 1857-63; became principal of the Berlin Theological Institution, 1864-69; was pastor in Berlin, Aug. 22, 1855; educated at Bonn, Tubingen, and Berlin; became preacher to the German Church in Florence, Italy, 1880; professor of church history in the University of Berlin, 1885. He is an adherent of the critical school in theology. He is the author of De Augustino Plotinianus in doctrina de den disserente, Halle, 1850; Florenzuer Predigten, 1884; Ernst Moritz Arndt, der deutsche Reichsherold, Gotha, 1884. He has been president of the Meadville (Penn.) Theological Seminary, 1874; became privat-docent of church history in the University of Leipzig, 1882. He is the author of Zur Chronologie der auf die fränkischen Synoden des h. Bonifatius bezüglichen Briefe der bonifazianischen Briefsammlung, Leipzig, 1881; Antiquae Britanniae Scotorumque ecclesiae quales fuerunt mores, que rationes et usus, que controversia cum Romana ecclesia causa aquae vivi, 1882.

LOOSCH, Georg (Carl David), Ph.D. (Jena, 1880), Lic. Theol. (Berlin, 1883), German Protestant; b. in Berlin, Aug. 22, 1855; educated at Bonn, Tubingen, and Berlin; became preacher to the German Church in Florence, Italy, 1880; privat-docent in the University of Berlin, 1885. He is an adherent of the critical school in theology. He is the author of De Augustino Plotinianus in doctrina de den disserente, Halle, 1850; Florenzuer Predigten, 1884; Ernst Moritz Arndt, der deutsche Reichsherold, Gotha, 1884. He has been president of the Meadville (Penn.) Theological Seminary, 1874; became privat-docent of church history in the University of Leipzig, 1882. He is the author of Zur Chronologie der auf die fränkischen Synoden des h. Bonifatius bezüglichen Briefe der bonifazianischen Briefsammlung, Leipzig, 1881; Antiquae Britanniae Scotorumque ecclesiae quales fuerunt mores, que rationes et usus, que controversia cum Romana ecclesia causa aquae vivi, 1882.
LOY. 131


LORD, Willis, D.D. (Lafayette College, Easton, Penn., 1846), LL.D. (University of Wooster, Wooster, O., 1874), Presbyterian; b. at Bridgeport, Conn., Sept. 15, 1809; graduated at Williams College, Williamstown, Mass., 1833; studied theology in Princeton (N.J.) Theological Seminary, 1838—84; became pastor of the Congregational Church of New Hartford, Conn., 1834; of the Richmond-street Congregational Church, Providence, R.I., 1838; of the Penn-square Presbyterian Church, Philadelphia, Penn., 1840; of the Broadway Presbyterian Church, Cincinnati, O., and professor of biblical literature and pastoral theology in the theological seminary there, 1850; pastor of the Second Presbyterian Church, Brooklyn, N.Y., 1854; professor of biblical and ecclesiastical history, and then of didactic and polemic theology, in the Theological Seminary of the Presbyterian Church in the United States of America, 1855, 3d ed. 1882; Missionary Papers, 1882.

LOWRY, Samuel Thompson, D.D. (Washington and Jefferson College, Washington, Penn., 1874), Presbyterian; b. at Pittsburgh, Penn., Feb. 8, 1855; graduated at Miami University, Oxford, O., 1852, and at Western (Presbyterian) Theological Seminary, Allegheny, Penn., 1855; took a fourth year; studied two semesters at Heidelberg, Germany; was pastor of the Presbyterian Church at Alexandria, Penn., December, 1858, to April, 1863; then nine months in Europe; pastor of the Bethany Church, near Cincinnati, 1863—70; of the Abington Church, 1869—74; professor of New-Testament exegesis and literature in Western Theological Seminary, 1874—78; from April, 1879, to October, 1888, he was pastor of the Ewing Presbyterian Church, near Trenton, N. J. He assisted Rev. Dr. D. Moore upon Israël in the American Lange series (New York, 1878), and Rev. Dr. A. Gosman upon Numbers in the same series (1879); wrote An Explanation of the Epistle to the Hebrews, 1884; and translated Cremer's (of Greiffswald) Uber den Zustand nach dem Tode, Güttersloh, 1883, under the title Beyond the Grave, 1885.

LOWRY, Robert, D.D. (Lewisburg University, Lewisburg, Penn., 1875), Baptist; b. in Philadelphia, Penn., March 12, 1826; graduated at the head of his class at Lewisburg University, Lewisburg, Penn., 1854; was pastor at West Chester, Penn., 1854—58; in New-York City, 1858—61; in Brooklyn, 1861—69; at Lewisburg, Penn., and professor of classics, 1869—75; pastor at Plainfield, N. J., 1876—85; president of the New-Jersey Baptist Sunday-school Union, 1880—86. He participated in the Robert Raikes centennial, London, 1880; travelled in Europe 1880, in Mexico 1885; was poet before the Grand Arch Council of the Phi Kappa Psi Fraternity, 1885. He is a composer and hymn-writer, and has edited Chapel Melodies, N.Y., 1868; Bright Jewels, 1869; Pure Gold, 1871; Hymn Service, 1871; Royal Diadem, 1873; Temple Anthems, 1873; Tidcal Wace, 1874; Brightest and Best, 1875; Welcome Tidings, 1877; Fountain of Song, 1877; Chorauqua Carols, 1878; Gospel Hymn and Tune Book, 1879; Good as Gold, 1880; Our Glad Hosanna, 1882; Joyful Lays, 1884; Glad Refraims, 1886; with Christmas and Easter services annually, and numerous single songs; over 3,000,000 of these books have been issued.

LOY, Matthias, Confessional Lutheran; b. in Cumberland County, Penn., March 17, 1828; studied in Columbus (O.) Theological Seminary, and was pastor at Delaware, O., 1849—65; since 1864 has edited Luthers Stanund; since 1865 has been professor of theology in the Evangelical Lutheran Theological Seminary, Columbus, O.; and since 1880 been president of Capital University. He established the Columbus (O.) Theological Maga-
zine in 1881. Since 1860, with the exception of 1878–80, when out of health, he has been yearly president of the Evangelical Lutheran Joint Synod of Ohio and other States. He edited the translation of Luther's House-postils, Columbus, 1864, 3 vols.; translated Life and Deeds of Dr. M. Luther, 1869; The Doctrine of Justification, 1890, 2d ed. 1891; Essay on the Ministry and Its Office, 1870.

LUARD, Henry Richards, D.D. (Cambridge, 1878); Church of England; b. in London, Aug. 17, 1825; studied at Trinity College, Cambridge (1843–47), where he graduated B.A. (fourteenth wrangler) 1847, M.A. 1850, B.D. 1875; became fellow of Trinity College, 1849; was assistant tutor, 1855–65; ordained deacon and priest, 1855; became vicar of St. Mary the Great, Cambridge, 1860; registrar of the University of Cambridge, 1862; honorary canon of Ely, 1884. He is the author of Catalogue of the MSS. in the Cambridge University Library (the theological portion and the index), 1856–87; Life of Richard Porson (in Cambridge Essays), Cambridge, 1857; editor of Lives of Edward the Confessor (in the Master of the Rolls series of Chronicles and Memorials), 1858; Bartholomaei de Cotton Historia Anglica (same series), 1859; Diary of Edward Rut, 1860; Epistolae Roberti Grosseteste (Rolls series), 1861; Annales Monastici (the same), 1864–69, 5 vols.; The Correspondence of Porson, 1867; List of Documents, etc., concerning the Cambridge University Library, 1870; Matthiae Parisiensis Chronica Majora (Rolls series), 1872–83, 7 vols.; Graduati Cantabrigienses, 1800–72, 1873, 1880–84, 1894; author of On the Relations between England and Rome during the Earlier Period of the Reign of Henry III., 1878; occasional pamphlets, reviews, sermons, etc.

LUCIUS, Paul Ernst, Lic. Theol. (Strassburg, 1879), German Protestant; b. at Ernolhsheim, Elsass, Oct. 16, 1832; studied theology at Strassburg, 1871–79; afterwards at Zürich (1879), Paris (1877), Jesus (1877), Berlin (1878); was assistant at Sessenheim, 1878; assistant pastor in Strassburg, 1879; privat-docent there, 1880; professor extraordinary, 1883. He is the author of Die Therapeuten and ihre Stellung in der Geschichte der Askese, Eine kritische Untersuchung der Schrift "De vita contemplativa," Strassburg, 1879; Der Christian. Gedanken und seelenroman Vom Ruhme des Lobens, 1881; Die Quellen der älteren Geschichte des apographischen Märchens (in Zeitschrift für K agon, 1884); Die Kräftigung des Missionssinns in der Gemeinde, 1885.

LUCKOCK, Herbert Mortimer, D.D. (Cambridge, 1879), Church of England; b. at Great Barr, Staffordshire, July 11, 1838; educated at Jesus College, Cambridge; graduated as B.A. (second-class classical tripos, and first-class theological tripos) 1858, M.A. 1862; was fellow of Jesus College, Crosse divinity scholar, Tywhitt Hebrew scholar; took Carus and Scholefield prizes 1860, member's prize 1860–61–62; was ordained deacon 1860, priest 1862; chaplain to Lord Carrington, examining chaplain to bishop of Ely since 1873; honorary canon of Ely, 1874–75; canon of Ely since 1875; principal of Ely Theological College since 1876; select preacher in the University of Cambridge, 1865, 1874–75, 1883; vicar of All Saints', Cambridge, 1862–65, and again 1865–75; rector of St. Katharine's, Cambridge, 1881–86; vicar of St. George's, Cambridge, 1886–93. His theological standpoint is Anglo-Catholic. He is the author of Tables of Stone: a Course of Sermons, London, 1867; After Death, the State of the Faithful Dead, and their Relationship to the Living, 1879, 5th ed. 1885; Studies in the History of the Prayer-book, 1881, 2d ed. 1882; An Appeal to the Church not to withdraw her Clergy from the Universities, 1882; Footprints of the Son of Man as traced by St. Mark, being Eighty Portions for Private Study, Family Reading, and Instruction in Church, 1884, 2 vols., 2d ed. 1885.

LUDOW, James Meeker, D.D. (Williams College, Williamstown, Mass., 1872), Presbyterian; b. at Elizabeth, N.J., March 15, 1841; graduated at College of New Jersey, Princeton, 1861, and at Princeton Theological Seminary, 1864; was pastor First Church, Albany, N.Y., 1864–68; Collegiate Reformed Dutch Church, New-York City, 1868–77; Westminster Presbyterian Church, Brooklyn, N.Y., 1877–80; East Orange since 1886. He is the inventor and compiler of the Concentric Chart of History, New York, 1885; author of The Captain of the Janizaries, 1886; and contributor to periodicals, secular and religious.

LUEDDEMAN, Hermann, Ph.D., Lic. Theol. (both Kiel, 1870 and 1871), D.D. (Heidelberg, 1883), German Protestant theologian; b. (son of the succeeding) at Kiel, Prussia, Sept. 15, 1842; studied at Kiel, Heidelberg, and Berlin, 1851–67; became privat-docent at Kiel, 1867, and taught at a private school, 1872; professor extraordinary of the New Testament at Kiel, 1878; ordinary professor of church history at Bern, Switzerland, 1884. He is a critical and liberal theologian, in sympathy with the Jena school. He is the author of Die Anthropologie des Apostel Paulus und ihre Stellung innerhalb seiner Heilelre, Nach den vier Hauptbriefen darge stellt, Kiel, 1872; Zur Erklärung des Papistenfragments Euseb. H. E. iii. 39 (in Jähr. f. prof. Theol., 1879); Die "Eidbrichtigkeit" unserer neukirchlichen (freiminnigen) Gesetzen, Kiel, 1881, 5d ed. 1884; Die neuere Entwicklung der protestantischen Theologie, Bremen, 1884; from 1873 to 1883 he contributed to the Literarisches Centralblatt, Jaenar Literaturzeitung, Protestantische Kirchenzeitung, and political journals; since 1881 he has contributed the section on church history down to the Council of Nicea, in Füniger's Theologischer Jahresbericht.

LUEDDEMAN, Karl, D.D., German Protestant theologian; b. at Kiel, July 6, 1805; studied there, 1823–28; became preacher in St. Nicholas' Church there, 1831; convent and garrison preacher, and privat-docent, 1834; professor extraordinary, 1839; ordinary professor, 1841. In 1856 he was made Kirchenrat. He is the author of Die städtische Motive des Christenthums, Kiel, 1841; Uber das Wesen des protestantischen Cultus, 1846; Das Wort des Lebens (sermons), 1883; Erinnerung an Claus Harms und seine Zeit, 1878.

LUENEMANN, Georg Conrad Gottlieb, Lic. Theol. (Göttingen, 1847), D.D. (hom., Göttingen, 1860), German Protestant theologian; b. at Göt tin gen, April 17, 1812; studied at its university; became repetent there, 1844; privat-docent, 1847; professor extraordinary of theology, 1851. He is the author of De epistulae, quam Paulus aedepisdeside disseritam, authenticna, prinsis lectoribus, argumento summo ac consilio (Preisschrift), Göt tin gen, 1852; Paulii ad Philippenses epistola, Contra F. Ch. Baurium, 1847; Kristus und die Welt (in Göttingen), 1851; Handbuch über die Briefe an die Thessalonicer (Abtikel X. des Meyer'schen Kommentars), 1850, 4th
LUTHARDT, Christoph Ernst, Lic. Theol., Ph.D., D.D. (all Erlangen, 1852, 1854, and 1856 respectively), Lutheran; b. at Maroldsweisach, Bavaria, March 22, 1823; studied at Erlangen and Berlin, 1841-45; was ordained at Münden, 1846; from 1846 till 1851 was teacher in the Munich gymnasion; until 1854 rector at Erlangen, and privat-docent 1853-54; for the next two years professor extraordinary at Marburg; since 1856 has been professor of systematic theology and New Testament exegesis at Leipzig; and since 1865 a consistorial councillor. In theology he is orthodox, and in general belongs to the Erlangen school. He is renowned as a university lecturer and pulpit orator. Since 1868 he has edited the Allgemeine evangel. Kirchenzeitung, and since 1870 Das Theologisch-Literaturblatt und Die Zeitschrift für Kirchl. Wissenschaft und Kirchl. Leben. Of his numerous publications, which include nine volumes of collected sermons (1861-86), and lectures and articles upon many topics, may be mentioned, De compositione evangelii Joannei, Nuremberg, 1852; Das johanneische Evangelium nach seiner Eigen tümlichkeit geschildert u. erklärt, 1852-53, 2 vols.; De compositione evangelii Matthaei, Leipzig, 1854; De compositione evangelii Mathicei, Leipzig, 1855; Die Ethik Luthers in ihren Grundzügen, 1867, 2d ed. 1875; Apologetische Vorträge über die Heils wahrheiten des Christenthums, 1867, 5th ed. 1883 (Eng. trans., The Saving Truths of Christianity, Edinburgh, 1868); Die Ethik d. Aristoteles in ihr. Unterschied von der Moral des Christenthums, 1872, 3d ed. 1882 (Eng. trans., The Moral Truths of Christianity, Edinburgh, 1878); Der johannitische Ursprung des vierten Evangeliums, 1874 (Eng. trans., with enlarged literature, by C. R. Gregory, St. John the Author of the Fourth Gospel, Edinburgh, 1875, 2d ed. 1885); Gesammelte Vorträge verschaffener Inhalts, 1876; Die modernen Weltanschauungen u. ihre praktischen Konsequenzen, 1880, 2d ed. same year; Licht und Leben (sermons), 1885.

LYMAN, Right Rev. Theodore Benedict, S.T.D. (College of St. James, Washington County, Md., 1856), Episcopal, bishop of North Carolina; b. at Brighton, near Boston, Mass., Nov. 27, 1815; graduated at Hamilton College, Clinton, N.Y., 1837, and at the General Theological Seminary, New-York City, 1840; became rector of St. John's Parish, Hagerstown, Md., 1840; chaplain to the American embassy (1865), organized what is now St. Paul's Church, Rome, Italy (1860), and continued in charge four years; became rector of Trinity Church, San Francisco, Cal., 1870; assistant bishop of North Carolina, 1873; bishop, on the death of Bishop Atkinson, 1881. He declined the deanery of the General Theological Seminary, New-York City, to which office he was elected during his residence in Europe; appointed to the care and jurisdiction of the American Episcopal Churches, which have been established on the Continent of Europe, 1886. He is the author of several ser mons and addresses.

LYON, David Gordon, Ph.D. (Leipzig, 1882), Baptist; b. at Benton, Ala., May 24, 1852; graduated at Howard College, Marion, Ala., 1875; studied at the Southern Baptist Theological Seminary, Louisville, Ky., 1876-79, and at Leipzig, 1879-82, and in the latter year became Hollis professor of divinity at Harvard University, Cambridge, Mass. His specialty is Assyrian. He has issued Keilschrift-texte Sargons Königs von Assyrien (722-705 v. Chr.) nach den Originalien neu herausgegeben, umschrieben, übersetzt und erklärt, Leipzig, 1888.
M.


McAULEY, Robert Whitaker, F.L.S., Congregationalist; b. at Macclesfield, Cheshire, Eng., Dec. 17, 1821; studied architecture under Mr. Walters, architect of the Free Trade Hall, Manchester, and Sir Gilbert Scott, R.A.; afterwards turned his attention to theology, and studied in the Lancashire Independent (Congregational and theological) College, Manchester; graduated B.A. at Leiden University, 1847; abroad for twenty-four years was a Congregational pastor in England, during which time he ministered to four churches. In 1871, while pastor at Hadleigh, Suffolk, he and his wife made a brief holiday visit to Paris, and were so struck with the spiritual destitution of the working classes there, that they resolved to devote themselves to the effort to evangelize them. Accordingly he left his charge, much to its regret, and single-handed they began their mission. Their success has been beyond their hopes. In 1885 there were a hundred stations in Paris and throughout France. The money required to carry on their operations comes from France, from Great Britain, and from America. See article McCall Mission, in Encyclopaedia.

MacARTHUR, Robert Stuart, D.D. (University of Rochester, N.Y., 1880), Baptist; b. at Dalesville, Argenteuil County, Province of Quebec, Can., Aug. 91, 1841; graduated from the University of Rochester, N.Y., 1867, and from the Rochester Theological Seminary, N.Y., 1870; and since June, 1870, has been pastor of Calvary Baptist Church, New York City, which in 1883 erected a new church at an expense of nearly five hundred thousand dollars. He is the regular weekly New-York correspondent of the Chicago Standard, one of the editors of The Baptist Quarterly Review (since 1885), and with Rev. Dr. C. S. Robinson of the Calvary Selection of Hymns and Spiritual Songs, New York, 1879.

McAULEY, Jeremiah (better known as "Jerry McAuley"), layman; b. in Ireland, in the year 1839; d. in New-York City, Sept. 15, 1894. His father was a counterfeiter, who fled the country to escape arrest while his son was an infant. Jerry was brought up by his grandmother, who was a devout Romanist; but he never received any schooling. At the age of thirteen he came to New-York City, and lived with a married sister for a time. Soon he became as great a rogue as one of his years could be. On leaving his sister he boarded in Water Street, and supported himself by stealing from vessels lying in the river. The money procured by selling the articles stolen was spent in all sorts of wickedness. He became a prize-fighter, and a terror and a nuisance in the Fourth Ward. When nineteen years old he was arrested for highway robbery, an offence he had not committed. But he had no one to defend him; and so bad was his character, that he was condemned, in January, 1857, on circumstantial evidence, to fifteen years imprisonment at Sing-Sing. On his way thither he determined to be obedient to prison rules, do the best he could under the circumstances, and trust that somebody would be raised up to help him. He was set at carpet-weaving, and for two years had the approbation of his keepers. For the next three years he was, in consequence of illness, uneasy and intractable, and hence often severely punished, without being anywise improved. On one Sunday, when he had been some five years in prison, Orville Gardner (known as "Awful" Gardner), a former confederate in sin, addressed the convicts, and made a profound impression upon Jerry. On returning to his cell he took down the Bible, with which each cell is supplied, to find a verse which Gardner had quoted. He soon became a constant Bible-reader; and so, although he never found the verse he sought, he stored in his mind with the Word of God. A great desire to be saved was awakened within him. But weeks of anxiety and struggle passed before the "words were distinctly spoken to his soul" which assured him that he was forgiven. Then the Lord began to use him in the prison among his felo de sicus, and several were led to Christ by him. On March 8, 1864, he was pardoned. Like many another one, he had no one to help him to an honest living on leaving prison, so fell back into his former evil courses. He went into the bounty business, and made a great deal of money, which he spent freely. He became a sporting man, and often attended the races. After the war he dealt in stolen and smuggled goods, which he paid for in counterfeit money, until, being found out, no one would steal for him. He then became once more a river thief. But he could not shake off the religious impressions received in prison, although he tried to deaden conscience by drink. This wretched life continued until 1875, when he found Christian friends who manfully stood by him, notwithstanding his frequent falls, until he was confirmed in the Christian life. In October, 1872, he opened his "Helping Hand for Men," at 316 Water Street, as a resort for the forlorn wayfarers, sailors, and others who frequented the locality. From the start the work was remarkably blessed. He manifested extraordinary aptitude for dealing with the degraded. His kindly ways drew them to him; while his simple-minded, whole-hearted piety, and his burning zeal, deeply impressed them. The result was, that many were converted. In 1876 the old building was replaced.
McCABE.

by a far better one, and the mission incorporated under the title of "The McAuley Water-street Mission," in 1859, ordaining him a priest in 1862. Failing for two years to work in Water Street was done, he began a similar work at 104 West Thirty-second Street, called "The Cremorne Mission," from its contiguity to the notorious Cremorne Garden. In June, 1888, he began the publication of Jerry McAuley's newspaper, which is still issued every other Thursday. Some time before his death, his health began to fail, but he continued his work. His end came suddenly. On Wednesday, Sept. 17, 1884, he had a hemorrhage of the lungs, and on Thursday afternoon at four o'clock another, and in a few minutes he was dead. On Sunday, Sept. 21, at half-past two P.M., he was buried from the Broadway Tabernacle, Thirty-fourth Street and Sixth Avenue. The spacious church was crowded in every part long before the services began, and a great multitude stood all around the building. For nearly two hours after the conclusion of the services, the procession of mourners filed past the coffin. In the throng were many of the very clasps among whom the Christian life had been spent,—the criminal, the vicious, the immoral.

By competent testimony and common acknowledgment Jerry McAuley was one of the most useful, remarkable, and indeed wonderful men in the city of New York. Himself for many years a criminal and an outcast, he knew from bitter experience that the way of transgressors is hard. Himself the subject of the Saviour's infinite love, he knew that God had mercy for even the vilest. When, therefore, he spoke to those who had fallen, it was with a thorough knowledge which they could not fail to recognize. His work was, however, not carried on without many hindrances and difficulties; but he triumphed over all. Liberal and wealthy friends supported his enterprises, and in his wife he found a devoted and efficient helper. See Jerry McAuley, His Life and Work, ed. Rev. B. M. Offord, New York, 1885.

McCABE, Charles Gardiner, D.D. (Central Tennessee College, Nashville, Tenn., 1873), Methodist; b. at Athens, O., Oct. 11, 1836; studied at Ohio Wesleyan University, Delaware, O., but did not graduate; was pastor in the Ohio Conference, 1860-61; chaplain of the 122d Ohio Infantry, 1862-63; was taken prisoner at the battle of Winchester, Va., and was in Libby Prison, Richmond, Va., for four months; on his release rejoined his regiment; agent of the Christian Com.

McCABE, Charles Gardiner, D.D. (Central Tennessee College, Nashville, Tenn., 1873), Methodist; b. at Athens, O., Oct. 11, 1836; studied at Ohio Wesleyan University, Delaware, O., but did not graduate; was pastor in the Ohio Conference, 1860-61; chaplain of the 122d Ohio Infantry, 1862-63; was taken prisoner at the battle of Winchester, Va., and was in Libby Prison, Richmond, Va., for four months; on his release rejoined his regiment; agent of the Christian Com.

McCLellan, John Brown, 1830, priest 1861; was vicar of Bottenham, diocese of Ely, 1861-79; rural dean of first division of Camp's deaneary, 1871-77; since 1860 he has been principal of the Royal Agricultural College, Cirencester. He is a moderate High Churchman, in favor of disestablishment and of freedom of the Church. He is the author of Fourth Nicene Canon, and Election and Consecration of Bishops, London, 1870; A New Translation of the Greek Testament, revised Greek Text, a Contribution to Christian Evidence, vol. i. (The Four Gospels, with notes and dissertations, and a new chronological harmony) 1875.

McCLOSKEY, His Eminence John, Cardinal, D.D., Roman Catholic; b. in Brooklyn, N.Y., March 10, 1810; d. in New York, Oct. 10, 1885. He was graduated with the highest honors at St. Mary's College, Emmittsburg, Md., 1828; ordained priest at New York, Jan. 9, 1834; studied for two years at the Collegium Romanum in Rome, and a year in France. Returning to America in 1837, he was appointed pastor of St. Joseph's Church, New York City. On March 10, 1844, he was consecrated bishop of Axierie in partibus, and co-adjutor to the bishop (later archbishop) of New York (John Hughes); translated to the new see of Albany, May 21, 1847; after the death of Archbishop Hughes (Jan. 8, 1864) he was appointed his successor, Mar. 28, 1864. He attended the Vatican Council (1869-70), and was a member of the committee on Discipline. He was by Pius IX. created cardinal priest of the Most Holy Roman Church, March 15, 1875, under the title of "Sancta Maria sopra Minerva." He was the first American cardinal. He received the red hat from Leo XIII. in the consistory held in Rome on March 28, 1878. He enjoyed the respect of Protestant and Roman Catholic alike; and did much for his Church, as by buildings (e.g., the Fifth-avenue Cathedral) and new institutions, and by the introduction of the Capuchins, Franciscans, Sisters and Little Sisters of the Poor, who had previously no houses in his diocese. Under him the number of churches in New York increased from seventy to a hundred and seventy, and the number of clergy from a hundred and fifty to four hundred. Archbishop Gibbons, in his funeral oration, said of him: "He [the cardinal] has left you . . . the legacy of a pure and unsullied life, as priest, bishop, arch- bishop, and cardinal. He never tarnished the surplice of the priest, nor the rochet of the bishop, nor the pallium of the archbishop, nor the scarlet robes of the cardinal. After spending upwards of half a century in the exercise of the ministry, he goes down to his honored grave without a stain upon his moral character."

McCook, Henry Christopher, D.D. (Lafayette College, Easton, Penn., 1880), Presbyterian; b. at New Lisbon, O., July 3, 1837; graduated at Jefferson College, Canonsburg, Penn., 1859; studied at the Western Theological Seminary, Allegheny, Penn., 1859-61; was first lieutenant Company F, Forty-first Regiment Illinois Volunteers, 1861; chaplain of the regiment, 1861-62; acting pastor, Clinton, Ill., 1861, 1862-63; home missionary, St. Louis, Mo., 1863-70; since 1870 has been pastor of the Tabernacle Presbyterian Church, Philadelphia. He is vice-president of the Academy of Natural Sciences of Philadelphia (in whose proceedings he has published numerous papers upon the habits and industry of American ants and spiders), and vice-director of the American Entomological Society. He is the author of Object and Outline Teaching, St. Louis, 1871; The Last Year of Christ's Ministry, Philadelphia, 1871; The Last Days of Jesus, 1872; The Tercentenary Book.
McCOSH.  136  McFERRIN.

 McCOSH, James, S.T.D. (Brown University, Providence, R.I., 1868); L.D. (Harvard College, Cambridge, Mass., 1868; Washington and Jefferson College, Washington, Penn., 1868), D.Lit. (Queen's University, Ireland), Presbyterian; b. at Carnkeoch, Banks of the Doon, Ayrshire, Scotland, April 1, 1811; was educated at the universities of Glasgow (1824–29), and Edinburgh (1829–34), and from the latter received, while a student, the honorary degree of M.A. in recognition of the ability of his essay upon the Stoic philosophy. He was licensed as probationer in 1833, and in 1835 was ordained and appointed minister of Arbrought, Scotland, and was connected to the so-called non-intrusion party, whose leader was Thomas Guthrie. In 1839 he became minister in first charge in his district, Brechin; and in 1843, when the disruption came, he entered the Free Church. In 1851 was appointed professor of logic and metaphysics in Queen's College, Belfast, Ireland, and entered his labors there the next year. In the spring of 1868 he was elected president of the College of New Jersey, at Princeton, and in the autumn was inaugurated. He has greatly increased the resources of the institution. He has been a voluminous writer. Besides contributions to various periodicals, and other minor papers, he has published The Method of the Divine Government, Physical and Moral, Edinburgh, 1850, 5th ed. revised, London, 1856; (with George Dickie, M.D., professor of natural history in the Queen's University, Ireland) Typical Forms and Special Ends in Creation, 1855; The Intuitions of the Mind inductively investigated, Edinburgh, 1861; The Supernatural in Relation to the Natural, 1862; Examination of Mill's Philosophy, being a Defence of Fundamental Truth, 1866; The Laws of Discursive Thought, being a Treatise on Formal Logic, New York, 1869; Christianity and Positivism, 1871; The Scottish Philosophy, Biographical, Expository, Critical; from Hutchison to Hamilton, Edinburgh, 1874; The Emotions, 1880; and completed in 1886 the "Philosophical Series" (1882, seq.), in which he has short papers upon Criteria of Diverse Kinds of Truth as opposed to Agnosticism (1882); Energy, Efficient and Final Cause (1883); Development: what it can do, and what it can not do (1883); Certitude, Providence, and Prayer (1883); Locke's Theory of Knowledge, with Notice of Berkeley (1884); Agnosticism of Hume and Huxley, with Notice of the Scottish School (1884); Criticism of the Critical Philosophy (1884); Herbert Spencer's Philosophy as Culminating in his Ethics (1885); Psychology, The Cognitive Powers (1889).

MacCRACKEN, Henry Mitchell, D.D. (Wittenberg College, Springfield, O., 1877), Presbyterian; b. at Oxford, O., Sept. 28, 1840; graduated at Miami University, Oxford, O., 1857; was teacher of classics, and school principal, 1857–80; studied at United Presbyterian Theological Seminary, Xenia, Ohio, 1880–81; at Princeton (N.J.) Presbyterian Theological Seminary, 1863 (graduated); and at Tübingen and Berlin universities, 1867–88; was pastor of the Westminster Presbyterian Church, Columbus, O., 1868–67; of the First Presbyterian Church, Toledo, O., 1868–81; chancellor of Western University, Pittsburgh, Penn., 1881–84; since 1884 has been professor of philosophy, and also vice-chancellor of the University of the City of New York. He was deputy to the Free Church Assembly of Scotland, and to the Irish Presbyterian General Assembly, 1867; proposer of the observance of 1872 as tercentenary year of Presbyterianism, 1870 (see Minutes of General Assembly, 1870, p. 29, 1871, p. 588); delivered historical oration at re-union of the Scotch-Irish race in Belfast, Ireland, July 4, 1884. He is the editor, translator, and author of Leaders of the Church Universal, 1879 (published by Presbyterian Board, Philadelphia, by the official publication boards of ten other denominations, and by T. & T. Clark, Edinburgh), from the German of Piper's Evangelische Calendere, Berlin, 1875.

McCURDY, James Frederick, Ph.D. (College of New Jersey, Princeton, N.J., 1878), Canadian Presbyterian; b. at Chatham, New Brunswick, Can., Feb. 18, 1847; graduated at University of New Brunswick, Fredericton, N.B., 1866, and at Princeton (N.J.) Theological Seminary, 1871; in the latter was instructor in Hebrew and cognate languages, 1873–82; studied in Germany, 1882–84; lectured on the Stone foundation, Princeton, N.J., 1883–86; became professor of Oriental languages in University College, Toronto, Can., 1886. Besides review of Gesenius' Handworterbuch, 9th ed. (Am. Jour. Philology, July, 1883); a paper on The Semitic Perfect in Assyrian, in Transactions of the Sixth Congress of Orientalists, Leyden, September, 1883; Agyro-Semitic Speech, a Study in Linguistic Archeology, Andover and London, 1881; The Assyrian and Babylonian Inscriptons, with Special Reference to the Old Testament, N.Y., 1888; he has also written the exposition of Haggai (N.Y., 1870), and translated, edited, and annotated the position of Ps. Lxxii.—lxxv. (1872), and Schmoller's of Hosea (1876); all three in the American Lange series.

MACDUFF, John Ross, D.D. (University of City of New York, 1857; Glasgow, 1860), Church of Scotland; b. at Bonhard, Perthshire, May 23, 1818; studied at the University of Edinburgh, 1835–42; was minister of parishes of Keittins, Firthshire, 1843–49, and of St. Madoes, 1849–55; of Sandyford church and parish, Glasgow, 1855–70. He now resides in England. He is the author of Morning and Night Watches, London, 1852; Mind and Words of Jesus, 1855; Memories of Bethany (1857), of Genesisaret (1858), of Olivet (1867), and of Patmos (1870); Grapes of Eschel, 1860; Senses on Hebrew Mountains, 1862; Prophet of Fire, 1863; Noonide at Sycar, 1868; Comfort Ye, 1872; Brighter than the Sun, 1877, 4th ed. 1886; Eventide at Bethel, 1878; Palms of Elin, 1879; In Christo, 1880; Porish of Tazweed, 1883; Communion Memories, 1855; Parables of the Lake, 1885; and numerous other books, all of which have passed through several, many through numerous, editions, been promptly reprinted in America, and widely circulated.

McFERRIN, John Berry, D.D. (LaGrange College, Ala., and Randolph Macon College, Ashland, Va., both in 1851), Methodist (Southern Church); b. in Randolph Co., N.C., 1832; entered Tennessee Conference, 1855; edited Christian Advocate, Nashville, Tenn., 1840–48; was book-
agent of the Southern Church, 1858-66; secretary of Board of Missions, 1866-78; since 1878 has been book-agent at Nashville, Tenn. He is the author of Methodism in Tennessee, Nashville, 1870-72, 3 vols. (several later editions).

McGARVEY, John William, Christian; b. at Hopkinsville, Ky., March 1, 1829, graduated at Bethany (W. Va.) College; preached at Dover, Mo., and Lexington, Ky. (1862-65), and since 1865 has been professor of sacred history and evidences in the College of the Bible, Kentucky University, Lexington, Ky. He is the author of a commentary on Acts (Cincinnati, O., 1863), and on Matthew and Mark (1873); Lands of the Bible (visited 1878), Philadelphia, 1881 (16th thousand, 1882); Evidences of Christianity, Cincinnati, 1880.

McGILL, Alexander Taggart, D.D. (Marshall College, Lancaster, Penn., 1812), L.L.D. (College of New Jersey, Princeton, 1868), Presbyterian; b. at Canonsburg, Penn., Feb. 24, 1807; graduated at Jefferson College, Canonsburg, Penn., 1826; was admitted to the bar in Georgia, and elected by the Legislature of that State, to travel over the inter-State lines, and divide into sections the Cherokee lands within her chartered limits. In 1831 he turned to theology, took the full course of four years in the theological seminary of the Associate (now United) Presbyterian Church, at Canonsburg; was ordained at Carlisle, Penn., in 1834, and until 1838 ministered to the Associate Presbyterian churches in Cumberland, Perry, and York counties. In 1838 he entered the Old-School branch of the Presbyterian Church, and until 1842 was pastor of the Second Church, Carlisle, Penn. From 1842 till 1844 (except 1852-53, when professor in Columbia Theological Seminary, S.C.), he was professor in the Western Theological Seminary, Allegheny, Penn., when he was transferred by the General Assembly to Princeton, and remained as professor of ecclesiastical, homiletic, and pastoral theology, until in 1883 he resigned from active service, and became professor emeritus of New Testament in Carpenters’ Institution, Baltimore. He has published Hist. First Church, Cambridge, 1854; rector of Ilionton, 1855-69; prebendary of the Cathedral, 1854; rector of Hinton, 1855-69; prebendary of Exeter, 1856-69; consecrated bishop, 1870. He was a chancellor of the Most Noble Order of the Garter; visitor of Cuddesdon, Bradfield, and Radley Colleges.

McKENZIE, Alexander, D.D. (Amherst College, Amherst, Mass., 1879), Congregationalist; b. at New Bedford, Mass., Dec. 13, 1830; graduated at Harvard College, Cambridge, Mass., 1855, and at Andover (Massachusetts Theological Seminary, 1854), pastor of South Church, Augusta, Me., 1861-67; since, pastor of First Church, Cambridge, Mass.; since 1888, preacher to Harvard University. In 1882 he was lecturer on theology of the New Testament, in Andover Theological Seminary (of which he became trustee in 1876) and in Harvard Divinity School. He has published Hist. First Church, Cambridge, Boston, 1873; Cambridge Sermons, 1883.

McKNIGHT, Harvey Washington, D.D. (Monmouth College, Monmouth, Ill., 1888), Lutheran (General Synod); b. at McKnightstown, Adams County, Penn., April 5, 1849; graduated at Pennsylvania College, 1865, and since 1865 has been book-agent at Nashville, Tenn. He is the author of Methodism in Tennessee, Nashville, 1870-72, 3 vols. (several later editions). He was second lieutenant Company B, 138th Regiment Pennsylvania Volunteers, Aug. 10 to Dec. 17, 1862; adjutant 26th Regiment during Lee’s invasion of Pennsylvania; captain Company D, 210th Regiment Pennsylvania Volunteers, Sept. 24, 1864, to June 9, 1865. He delivered an address before the alumni of the Gettysburg Theological Seminary, June, 1874, and an historical address at the semi-centennial of Pennsylvania College, June, 1882.

MACLAGAN, Right Rev. William Dalrymple, D.D. (jure dignitatis, Cambridge, 1875), lord bishop of Lichfield, Church of England; b. at Edinburgh in the year 1826; educated at St. Peter’s College, Cambridge; graduated B.A. (junior optime) 1856, M.A. 1859; was ordained deacon 1856, priest 1857; curate of St. Saviour, Paddington, London, 1856-58; of St. Stephen, Marylebone, London, 1858-60; secretary of the London Diocesan Church Building Society, 1860-65; curate in charge of Enfield, 1865-69; rector of Newington, 1860-75; vicar of Kensington, 1875-78; honorary chaplain in ordinary to the Queen, 1877-78; prebendary of York, 1845; Elocution, the Sources and Elements of its Power, New York, 1870, 2d ed. 1874; The Wisdom of Holy Scripture, with reference to Sceptical Objections, 1836; The Wisdom of the Apocalypse, 1886; and articles in reviews on religious and scientific subjects, etc.

MACKARNESS, John Fielder, D.D. (Oxford, 1870), lord bishop of Oxford, Church of England; b. in London, Dec. 3, 1820; was educated at Merton College, Oxford, of which he was postmaster; graduated B.A. (second-class classics) 1844, M.A. (Exeter College) 1847; was ordained deacon 1844, priest 1845; fellow of Exeter College, 1844-46; vicar of Tardebigge, Worcestershire, 1845-55; honorary canon of Worcester Cathedral, 1854; rector of Hinton, 1855-69; prebendary of Exeter, 1856-69; consecrated bishop, 1870. He was a chancellor of the Most Noble Order of the Garter; visitor of Cuddesdon, Bradfield, and Radley Colleges.

MoGARVEY, John William, Christian; b. at New Bedford, Mass., Dec. 13, 1830; graduated at Harvard College, Cambridge, Mass., 1855, and at Andover (Massachusetts Theological Seminary, 1854), pastor of South Church, Augusta, Me., 1861-67; since, pastor of First Church, Cambridge, Mass.; since 1888, preacher to Harvard University. In 1882 he was lecturer on theology of the New Testament, in Andover Theological Seminary (of which he became trustee in 1876) and in Harvard Divinity School. He has published Hist. First Church, Cambridge, Boston, 1873; Cambridge Sermons, 1883.
of Reculverland in St. Paul's Cathedral, 1878; consecrated bishop, 1878. He edited, with Dr. Archibald Weir, The Church and the Age, Essays on the Principles and Present Position of the Anglican Church, London, 1870; and has published sermons, etc.

MCLAREN, Alexander, D.D. (Edinburgh, 1875). Baptist; b. at Glasgow, Feb. 11, 1826; educated at Stepney (now Regent's Park) College, and graduated B.A. in London University; was minister of Portland Chapel, Southwark, from 1846 to 1858; since which time he has been minister of Union Chapel, Manchester. He was chairman of the Baptist Union of England in 1875. He has published Sermons preached in Manchester, (1st series 1864, 10th ed. 1883; 2d series 1869, 7th ed. 1883; 3d series 1873, 6th ed. 1883); A Spring Holiday in Italy, 1865, 2d ed. 1866; Week-day Evening Addresses, 1877, 5th ed. 1885; Life of David as reflected in his Psalms, 1880; Secret of Power, and other Sermons, 1882, 2d ed. 1883; A Year's Ministry, 1884, 2 series, 2d ed. 1885.

MCLAREN, Right Rev. William Edward, S.T.D. (Racine College, Racine, Wis., 1875). D.C.L. (University of the South, Sewanee, Tenn., 1888). Episcopalian, bishop of Chicago; b. at Geneva, N. Y., Dec. 13, 1831; graduated at Jefferson College, Canonsburg, Penn., 1851; was an editor until 1857, when he entered the Western (Presbyterian) Theological Seminary, Allegheny, Penn.; graduated there 1860, and became a Presbyterian minister; entered the Protestant Episcopal ministry, 1872; and became rector of Trinity Church, Cleveland, O., 1872; bishop of Illinois, 1875; diocese divided into that of Illinois, Quincy, and Springfield, he retaining that of Illinois, which included Chicago and the northern part of the State, 1877; in 1883 the name of this diocese was changed to that of Chicago. He is the author of Catholic Dogma the Antidote of Doubt, 1883; and numerous sermons, addresses, articles, etc.

MCLAREN, Alexander, D.D. (Hamilton College, Clinton, N.Y., 1874). Presbyterian; b. in Glasgow, Scotland, Oct. 1, 1833; graduated at Hamilton College, Clinton, N.Y., 1853, and at Union Theological (Presbyterian) Seminary, New-York City, 1856; was priest of the Congregational Church, Fairfield, Conn., 1857; of the Calvary Presbyterian Church, Buffalo, N. Y., 1860; corresponding secretary of the American Bible Society, 1874.

MACLEAR, George Frederick, D.D. (Cambridge, 1872). Church of England; b. at Bedford, Eng., Feb. 5, 1833; was scholar of Trinity College, Cambridge; graduated B.A. (second-class classical tripos, first-class theological tripos) 1855, M.A. 1860, B.D. 1867; won the Carus (1854 and 1855), Burney University (1857), Hulsean (1857), Maitland University (1868 and 1890), and Norrisian (1883) prizes (see below); was ordained deacon 1860, priest 1867; was assistant minister of Cuzcon Chapel, Mayfair, and of St. Mark, Notting-hill, London; assistant preacher at the Temple Church, 1865-70; head master of King's College School, 1868-80; Boyle lecturer, 1879-80; select preacher at Cambridge, 1868 and 1880; examiner for the Lightfoot scholarships there, 1870-77; select preacher at Oxford 1874-45; was since 1880 bishop of Nuneaton. He has published numerous sermons and other works, and has been warden of St. Augustine's College, Canterbury. He is the author of the following prize essays: Incentives to Virtue, Natural and Revealed (Burney), 1855; The Cross and the Nations (Hulsean), 1857; The Christian Statesman and our Indian Empire (Maitland), 1858, 2d ed. 1859; Missions of the Middle Ages (Maitland), 1861; The Witness of the Eucharist (Norrisian), 1863; also of Class Books of Old and New Testament History, 1861, 2 vols. 15th ed. 1890; Class Book of the Catechism, 1868, 6th ed. 1878; Class Book of the Confirmation, 1869, many editions; Apostles of Medieval Europe, 1889, 2d ed. 18.—; The Gospel according to St. Mark (English), 1877; The Book of Joshua, 1878 (both in Cambridge Bible for Schools series); The Greek Gospel of St. Mark, 1878 (in Cambridge Greek Testament for Schools); The Conversion of the Celts, the English, the Northmen, and the Slavs, 1878-79 (S. P. C. K.), 4 vols.; The Evidential Value of the Holy Eucharist (Boyle Lectures), 1883; articles in Smith and Cheetham's Dictionary of Christian Antiquities, and in Smith and Wace's Dictionary of Christian Biography, The Bible Educator, and Encyclopaedia Britannica.?

MACLEOD, Donald, D.D. (Glasgow, 1876). Church of Scotland; b. in the manse of Campsie, March 18, 1831; the son of the late Norman Macleod, sen. (dean of the Chapel Royal, Celtic scholar, and writer of Celtic literature), and the brother of Norman Macleod, D.D., late of Bury Park, Parish, Glasgow (dean of Chapel Royal, dean of the Thistle, etc.); educated at the University of Glasgow; and was minister of Lanark, Berwickshire, 1858-62; Linlithgow, 1862-4; and since 1869 of the parish of the Park, Glasgow. He is one of her Majesty's chaplains for Scotland, and since 1873 has edited Good Words, a monthly magazine. He is the author of Memoir of Norman Macleod, London, 1872, 2 vols., 2d ed. 1876, 1 vol.; The Sunday Home Service, 1885.

MACMILLAN, Hugh, D.D. (Edinburgh, 1879). LL.D. (St. Andrew's, 1871). F.R.S.E. (1871). Free Church of Scotland; b. at Aberfeldy, Perthshire, Sept. 17, 1833; educated at Edinburgh University; was minister of Kirkmichael, Perthshire, 1859-64; of Free St. Peter's, Glasgow, 1864-78; and since 1878 has been minister of Free West Church, Greenock. He is the author of numerous contributions to periodicals, and the following books: Bible Teachings in Nature, 1865, 2d ed. 1866; The Lord's Three Raisings from the Dead, 1875; Sabbath of the Fields (Danish and Norwegian translations), 1875, 5th ed. 1888; Two Worlds are Ours, 1880, 4th ed. 1880; The Christmas in Cana of Galilee, 1882, 2d ed. 1886; The Riviera, 1885.

MCTYRE, Holland Nimmons, D.D. (Emory College, Oxford, Ga., 1858). Methodist-Episcopal bishop (Southern Church); b. in Barnwell District, S.C., July 28, 1824; graduated at Randolph-Macon College, Ashland, Va., 1844; was tutor, 1844-45; since then he has been stationed at Mobile and New Orleans; was first editor of the New Orleans Christian Advocate (1851); editor of Christian Advocate, Nashville,
MALAN, Solomon Cesar, D.D. (University of Edinburgh, 1860), Church of England; b. in Geneva, Switzerland, April 22, 1812; educated at St. Edmund Hall, Oxford; Boden Sanscrit scholar, 1834; Pusey and Ellerton Hebrew scholar, B.A. (second-class classics), 1837; M.A., and member of Balliol College, 1843; ordained deacon 1838, priest 1843; was senior classical professor at Bishop's College, Calcutta, 1859-60; at the Asiatic Society of Bengal, 1860; rector of Enniskillen, Ireland, 1861; dean of the Vice-Regal Chapel, Dublin, 1865-66; dean of the Octagon Chapel, Bath, 1848; of Queen's College, London, 1860; rector of Broadwindsor, Dorsetshire, 1861; vicar of Cork, 1864; lord bishop of Peterborough, 1868. He was Donellan lecturer, Trinity College, Dublin, 1865-66; dean of the Vice-Regal Chapel, Dublin, 1866-69; select preacher at Oxford, 1880-82. He is the author of Sermons at St. Saviour's Church, Bath, London, 1852; Sermons at the Octagon Chapel, Bath, 1853, 2d ed. 1859; The Enti-

MAGEE, Right Rev. William Connor, D.D. (Trinity College, Dublin, 1860), D.C.L., lord bishop of Peterborough, Church of England; b. at Cork, Dec. 17, 1821; graduated at Trinity College, Dublin, B.A. 1842, B.D. 1854. He was first a curate of St. Thomas's, Dublin; then of St. Saviour's, Bath, 1848; then minister of the Octagon Chapel, Bath, 1850; of Queen's College, London, 1860; rector of Broadwindsor, Dorsetshire, 1861; vicar of Cork, 1864; lord bishop of Peterborough, 1868. He was Donellan lecturer, Trinity College, Dublin, 1865-66; dean of the Vice-Regal Chapel, Dublin, 1866-69; select preacher at Oxford, 1880-82. He is the author of Sermons at St. Saviour's Church, Bath, London, 1852; Sermons at the Octagon Chapel, Bath, 1853, 2d ed. 1859; The Enti-

MACVICAR, Malcolm, Ph.D. (University of the State of New York, 1870), LL.D. (University of Rochester, N.Y., 1870), Baptist; b. in Argyshire, Scotland, Sept. 30, 1829; graduated at the University of Rochester, N.Y., 1858; became professor of mathematics, Brockport Collegiate Institute, N.Y., 1859; principal of the same, 1863; principal of the State Normal School, Brockport, 1867; superintendent of public schools, Leavenworth, Kan., 1868; principal of State Normal School, Potsdam, N.Y., 1869; principal of the State Normal School, Ypsilanti, Mich., 1868; professor of apologetics and biblical interpretation in English, in the Baptist College, Toronto, Ontario, Can., 1881. He was the principal mover in securing a law to establish four new normal schools in the State of New York, 1868. He is the inventor of the MacVicar tellurian globe, and of various devices to illustrate principles in arithmetic, geometry, and astronomy; and author of text-books in arithmetic.
Family Prayers, 1844; A Plain Exposition of the Apostles' Creed, 1847; A Systematic Catalogue of the Eggs of British Birds, 1848; List of British Birds, 1849; Who is God in China — Shin or Shang—Te? Remarks on the Etymology of Elohim and of Theos, and on the rendering of those terms into Chinese, 1853; A Vindication of the Authorised Version, 1856; A Letter to the Earl of Shaftesbury on the Bodonican and Christian Papal Systems, 1856; To the Author of the Chinese and Mongolian Versions of the Bible published by the British and Foreign Bible Society, 1856; The Threefold San-tsze King, or Trilingual Classic of China, translated into English, with notes, 1856; Aphorisms on Drunkenness, 1856; Maydula and Bethany, a Pilgrimage, 1857; The Coast of Tyre and Sidon, 1857; Letters to a Young Missionary, 1858; Prayers and Thanksgivings for the Holy Communion, translated from Armenian, Coptic, and other Eastern originals, for the use of the clergy, 1859; Meditations on a Prayer of S. Ephrem, translated from the Russian, 1859; The Gospel according to S. John, translated from the several oldest versions, except the Latin (viz., Syriac, Ethiopic, Armenian, Sahidic, Memphitic, Gothic, Georgian, Slavonic, Anglo-Saxon, Arabic, and Persian), 1862; Preparation for the Holy Communion, translated from Coptic, Armenian, and other Eastern originals, for the use of the laity, 1863; Meditations on our Lord's Passion, translated from the Armenian of Matthew Vartabed, 1863; A Manual of Daily Prayers, translated from Armenian and other Eastern originals, 1863; Philosophy, or Truth? Remarks on the First Five Lectures by the Dean of Westminster on the Jewish Church, with Plain Words on Questions of the Day, regarding Faith, the Bible, and the Church, 1865; History of the Georgian Church, translated from the Russian of P. Joselian, 1866; Sermons by Gabriel, Bishop of Imereth, translated from the Georgian, 1867; Reflections on Questions of the Day, regarding Faith, the Bible, and oratory in the same, 1864-72; trustee of the Trustees of the Methodist Episcopal Church, translated from the Armenian, 1868; The Holy Sacrament of the Lord's Supper according to Scripture, Grammar, and the Faith, translated from the Russian, 1859; The Book of Adam and Eve with Satan, a Book of the Early Eastern Church, translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works, 1882; Morning and Evening Prayers for Day and Sunday Schools in the Parish of Broadwindsor, 1884.

MALLAULIEU, WILLARD FRANCIS, D.D. (East Tennessee Wesleyan University, Athens, Tenn., 1874). Methodist bishop; b. at Sutton, Worcester County, Mass., Dec. 11, 1829, graduated at Wesleyan University, Middletown, Conn., 1857; joined the New-England Conference of the Methodist Episcopal Church, 1858; became presiding elder, Boston district, 1882; bishop, 1884.

MALLORY, GEORGE SCOVILL, D.D. (Hobart College, Geneva, N.Y., 1874). Episcopalian; b. at Watertown, Conn., June 5, 1831, graduated at Trinity College, Hartford, Conn., 1858; travelled in Europe, 1858; entered the Berkeley Divinity School, Middletown, Conn., 1858, and graduated 1862; was assistant professor of ancient languages in Trinity College, Hartford, Conn., 1862-64; Brownell professor of literature and oratory in the same, 1864-72; trustee of the same since 1872; editor of The Churchman, New York, since 1866.

MANGOLD, WILHELM JULIUS, LIC. THEOL. (Marburg, 1852). D.D. (hon., Vienna, 1852); b. at Cassel, Nov. 20, 1825; studied at Halle (1845-47), Marburg (1847-49), and Göttingen (1849-50); became rector at Marburg, 1851; private lecturer there, 1852; professor extraordinary, 1857; ordinary professor of theology, 1863; at Bonn, 1872. He declined calls to professorships at Vienna (1863) and Basel (1866); was member for Marburg of the Prussian Landtag, 1871-72. He became consistorial bishop of the critical school. He is the author of De monachatus origini et causis, Marburg, 1852; Die Irrlehrer der Pastoralbriefe, 1856; Jean Calas und Voltaire, 1861; Julian der Ahtriinnige, 1862; Drei Predigten über Johanneische Texte, 1864; Der Römerbrief u. die Anfänge der römischen Gemeinde, 1861; Andreas Hyperici Evangelium, translated from an old Coptic MS., and compared with the same liturgy as arranged by S. Cyril, 1872; The Coptic Calendar, translated from an Arabic MS., with notes, 1873; A History of the Copts, and of their Church, translated from the Arabic of Tāqī ed-Dīn El-Maqzūt, with notes, 1873; The Holy Gospel and Versicles, for every Sunday and other Feast Day in the Year, as used in the Coptic Church, translated from a Coptic MS., 1874; The Divine Eklogēs and the Divine Liturgy of S. Gregory the Theologian, translated, with the additions found in the Roman ed. of 1737, 1875; Prayers and Thanksgivings for the Use of my Parishioners, Beamish, 1878; The Two Holy Sacraments of Baptism and of the Lord's Supper according to Scripture, Grammar, and the Faith, London, 1880; The Miracles of our Lord and Saviour Jesus Christ explained to Country Children, 1881; Seven Chapters (St. Matt. i.-vi., St. Luke xii.) of the Revision of 1881 revised, 1881; Selected Readings in the Greek Text of S. Matthew, lately published by the Rev. Drs. Westcott and Hort, reissued, with a Postscript on the Pamphlet, "The Revised Version and the Greek Text of the New Testament," by two members of the Revision Company, 1882; The Book of Adam and Eve, also called The Conflict of Adam and Eve with Satan, a Book of the Early Eastern Church, translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works, 1882; Harmony and oratory in the same, 1864-72; trustee of the same since 1872; editor of The Churchman, New York, since 1866.

MANLY, Basil, D.D. (University of Alabama, Tuscaloosa, Ala., 1859; LL.D. Agricultural College, Auburn, Ala., 1874), Baptist; b. in Edgefield County, S.C., Dec. 19, 1825; graduated at University of Alabama (at Tuscaloa), 1843, and at Princeton (N.J.) Theological Seminary, 1847; became pastor at Providence, Ala., 1848; Richmond, Va., 1850; president Richmond Female Institute, 1854; professor of biblical introduction and Old Testament interpretation in the Southern Baptist Theological Seminary, 1859; president of Georgetown College, Ky., 1871; professor in Southern Baptist Theological Seminary, 1879. He compiled, with his father, The Baptist Pulpit, a Selection of Hymns (about twenty original), Charleston, S.C., 1850 (some forty thousand copies sold); and has, in addition to pamphlets and occasional sermons, issued A Call to the Ministry, Philadelphia, 1867.

MANN, William Julius, D.D. (Pennsylvania College, Gettysburg, Penn., 1857), Lutheran (General Council); b. at Stuttgart, Germany, May 29, 1819; graduated at Tuebingen, 1841; was from 1850 to 1884 pastor of Zion Evangelical Lutheran Church, Philadelphia; now pastor emeritus; since 1864 has been professor of Hebrew, ethics, and symbology in the Philadelphia Theological Seminary of the Lutheran Church. He edited the Kirchenfreund, Philadelphia, 1854-60; and is the author of Lutheranism in America, 1857; General Principles of Christian Ethics, 1872 (abridgment of Dr. Ch. Fr. Schmid's Ethics); Heilbashakespeare (sermons), 1851; Leben und Wirken William Penn's, Reading, Penn., 1882; Ein Aufsatz in Abenland (evangelical missions in America), 1869; Das Buch der Bücher und seiner Geschicht, 1884; Halle Reports (new and enlarged ed.), Allentown, Penn., vol. 1, 1885.

MANNING, His Eminence Henry Edward, Cardinal, D.D. (Rome, Italy, 1854), Roman Catholic; b. at Tottenridge, Hertfordshire, Eng., July 15, 1808; educated at Harrow and at Balliol College, Oxford; graduated B.A. (first-class in classics), 1830, and was elected fellow of Merton College, and for some time a select preacher to the university. In 1834 he became rector of Lavington and Earlham, Sussex, and married. In 1840 he was appointed archdeacon of Chichester. He was a leader in the so-called "Oxford movement" and in 1851 resigned his ecclesiastical preferments. On April 20, 1851, entered the Roman-Catholic Church, and (his wife having died some time previously), a little later, the priesthood. He then repaired to Rome, where he studied theology until 1854, when he received the degree of D.D. Returning to England, he entered upon a career of great activity. In 1857 he founded at Bayswater a congregation of the "Oblates of St. Charles Borromeo," and became its first superior; summoned Zion Sisters from Paris to teach the girls' schools; erected a presbytery; founded a Roman-Catholic university at Kensington (Oct. 15, 1874), and in other ways greatly increased the influence of his Church. In recognition of his eminent services, Pius IX. appointed him successively provost of the Roman-Catholic archdiocese of Westminster (1857), prothonotary apostolic and his domestic prelate (1860), archbishop of Westminster (consecrated June 8, 1865), and cardinal priest, with the title of SS. Andrew and Gregory on the Colliin Hill, March 15, 1873; received his hat in a consistory held at the Vatican, Dec. 31, 1870. Cardinal Manning sat in the Vatican Council, 1869-70. Of his publications may be mentioned, The Grounds of Faith, London, 1852; Temporal Sovereignty of the Popes, 1860; The Present Crisis of the Holy See tested by Prophecy, 1861; The Temporal Power of the Vicar of Jesus Christ, 1862, 2d ed. 1862; Sermons on Ecclesiastical Subjects, 1863-73, 3 vols.; The Temporal Mission of the Holy Ghost, 1865, 3d ed. 1877; The Vatican Council and its Definitions, 1870; The Four Great Evils of the Day, 1871, 2d ed. 1871; Cesarism and Ultramontanism, 1874; The Internal Mission of the Holy Ghost, 1875; Vatican Decrees in Their Bearing on Civil Allegiance, 1875; True Story of the Vatican Council, 1877; Miscellanies, 1877, 2 vols.; The Catholic Church and Modern Society, 1880; The Eternal Priesthood, 1883. See W. S. Lilly's Cardinal Manning's Characteristics, Political, Philosophical, and Religious, 1885.

MARQUIS, David Calhoun, D.D. (Washington and Jefferson College, Washington, Penn., 1875), Presbyterian; b. at Lawrence County, Penn., Nov. 15, 1834; graduated at Jefferson College, Canonsburg, Penn., 1857, and at the Theological Seminary of the North-west, Chicago, Ill., 1863; and after pastorates in Decatur, Ill. (1863), Chicago (1866), Baltimore, Md. (1870), and St. Louis, Mo. (1878), was in 1883 called to the Theological Seminary of the North-west, Chicago, Ill. (since 1886 called the McCormick Theological Seminary of the Presbyterian Church), as professor of New Testament literature and exegesis.

MARTIGNY, Joseph Alexandre, Roman Catholic; b. at Sauvenn (Ain), in the year 1808; ordained priest in the Diocese of Geneva at Chatel Belley; then was arch-priest of Bagé-le-Châtel in 1849, and later titular cano of the cathedral of Belley. He was a member of a great number of learned societies, and noted for archeological researches. He died in 1860. His greatest work is Dictionnaire des antiquités chrétiennes, Paris, 1866 (270 engravings), 2d ed. 1877 (975 engravings).

MARTIN, William Alexander Parsons, D.D. (Lafayette College, Easton, Penn., 1860), LL.D. (University of the City of New York, 1870), Presbyterian; b. at Livonia, Ind., April 10, 1827; graduated at the State University at Bloomington, Ind., and at the Presbyterian Theological Seminary of New Albany (now removed to Chicago); from 1850-60 was a missionary at Ningo, China; from 1863-68 was missionary at Peking; in 1869 became president of the Imperial Tungwen College of Peking, and professor of international law. He visited the United States in 1860, 1866, and 1870. He is a member of the European Institute of International Law, and of other learned societies. His position in China is of the highest importance. During his long life there he has had several unusual experiences. In 1855 he was captured by Chinese pirates; in 1856 he served as interpreter to the United States minister in negotiating the treaty of Tientsin; in 1859 he ac-
companied the United-States minister to Peking, and to Yedo, Japan; in 1866 he visited a colony of Jews in Honan, visiting also the tomb of Confucius, and was the first foreigner in recent times to make the journey from Peking to Shanghai by the grand canal (for account of this journey, see Journal North China Branch Royal Asiatic Society, 1866); in the conflict with France, 1894-95, as well as in former disputes, acted as adviser to the Chinese Government on questions of international law, and in 1885 was made a mandarin of the third rank, by imperial decree. In February, 1885, he was elected first president of the newly organized Oriental Society of Peking. Dr. Martin edited The Peking Scientific Magazine from 1875 to 1878 (printed in Chinese); and has written in Chinese, Evidences of Christianity, 1855, 10th ed. 1885 (translated into Japanese, and widely circulated in Japan); The Three Principles (1859), and Religious Allegories (1857), and numerous small tracts which have been widely distributed.

In English, besides his correspondence with the learned societies to which he belongs, and his contributions to reviews and other periodicals, he has published The Education and Philosophy of the Chinese, Shanghai and London, 1880, new ed. under title, The Chinese: their Education, Philosophy, and Letters, New York, 1881. In French he has written much. But his largest works have been his translations into Chinese, of Wheaton (1863) and of Woolsey (1873) and Bluntschi (1879) on International Law, De Marten's Guide diplomatique (1874), and the compilation in Chinese of courses of natural philosophy (1880) and mathematical physics (1885).

MARTINEAU, James, LL.D. (Harvard College, Cambridge, Mass., U.S.A., 1872), Th.D. (Leiden, Holland, 1875), D.D. (Edinburgh, Scotland, 1884), Unitarian; b. at Norwich, Eng., April 21, 1805; educated at Norwich grammar school until 1819; Dr. Lant Carpenter's, Bristol, 1819-21; studied civil engineering, 1821-22; took course in Manchester New College, York, 1822-27 (degrees in England were then inaccessible to Non-conformists); 1827-28, master of Dr. Lant Carpenter's school, Bristol, during his absence from illness; 1828-29, junior minister of Eu stace-street Presbyterian Meeting-house, Dublin; 1832-57, minister (at first junior, then sole) of congregation of Protestant Non-conformists worshipping in Paradise-street Chapel, and since 1849 in Hope-street Church, Liverpool; with simultaneous professorship in philosophy in Manchester New College, first in Manchester, then in London, from 1840: 1857-83, professor of philosophy in said college, London, and principal 1869-85; with ministry of Little Portland-street Chapel (two years with Rev. J. J. Tayler) from 1859-72. He was the younger brother of Harriet Martineau. He is the author of The Rationale of Religious Enquiry, or the Questions Stated and Reasoned, The Bible, and the Church, London, 1836, 4th ed. 1853; Unitarianism Fended (five lectures of thirteen in the Liverpool controversy, delivered in connection with J. H. Thom and H. Giles), 1859; Hymns for the Christian Church and Home, 1840, 23d ed. 1885; Endeavours after the Christian Life, 1843-47, 2 vols.; in 1 vol. of Sermons on Sacred Things, 1876-80, 2 vols.; A Study of Spinoza, 1882, 2d ed. 1883; Types of Ethical The-
MESSNER, (Karl Ferdinand) Hermann, Lic. Theol. (Göttingen, 1856), D.D. (hon., Wien, 1875), German theologian; b. at Östfeldes (Altmark), Prussia, Oct. 26, 1824; studied at Halle and Berlin, 1844–50; became privat-docent of theology at Göttingen, 1850; adjunct, 1856; later inspector of the Domkandidatensift in Berlin; and since 1860 has been professor extraord. of theology in his university. From 1860 to 1876 he was a member of the Royal Wissenschaftlichen Prüfungs Commission in Berlin. His theological standpoint is that of "the Church of the Revolution,"—the platform of the Tilloen and Burnet. He is the author of History of the Romans under the Empire, London, 1850–62; 7 vols., new ed. 1855, 8 vols. (with re-issues); Sallust's Catiline and Jugurthina, 1854; His theological standpoint is that of "the Church of the Revolution,"—the platform of the Tilloen and Burnet. He is the author of History of the Romans under the Empire, London, 1850–62; 7 vols., new ed. 1855, 8 vols. (with re-issues); Sallust's Catiline and Jugurthina, 1854; Four Lectures on Epochs of Early Church History, 1879.

MERRILL, Selah, D.D. (Iowa College, Grinnell, Io., 1875), LL.D. (Union College, Schenectady, N.Y., 1884), Congregationalist; b. at Canton Centre, Hartford County, Conn., May 2, 1837; entered Yale College, New Haven, Conn., 1858; left the class, but later received honorary M.S. from the college "for special services in biblical learning;" studied theology in New Haven (Conn.) Theological Seminary; preached at Chester (Mass.), Le Roy (N.Y.), San Francisco (Cal.), and Salmon Falls (N.H.); was chaplain of the Forty-ninth U.S. Colored Infantry at Vicksburg, Miss., 1864–65; student in Germany, 1866–70; archdeacon of the American Palestine Exploration Society, 1874–77, working in Moab, Gilead, and Bashan, east of the Jordan; United-States consul in Jerusalem from 1882 to 1886. In 1872, and again in 1878, taught Hebrew in Andover Theological Seminary. He is a member of the American Oriental Society, of the Society of Biblical Literature and Exegesis, and of the Society of Biblical Archæology (British). He is the author of several articles in the Bibliotheca Sacra and other periodicals, on biblical geography, the cuneiform inscriptions, and other oriental topics; and of East of the Jordan, New York, 1881, 2d ed. 1883, reprinted London, 1881; Galilee in the Time of Christ, Boston 1881, London 1885; several parts of Picturesque Palestine, New York and London, 1882–83; he published Greek Inscriptions collected in the Years 1875–77, in the Country East of the Jordan, 1885 (these were revised by Professor F. W. Allen of Cambridge, Mass.).

MERX, (Ernst Otto) Adalbert, D.D., German Protestant theologian and Orientalist; b. at Bleicherode, Nov. 2, 1838; studied at Marburg, Halle, and Berlin, 1857–61; became privat-docent of theology at Jena, 1865; professor extraordinary there, 1869; ordinary professor in the philosophical faculty at Tübingen, 1869; ordinary professor of theology at Giessen, 1873; at Heidelberg, 1875. He is the author of Meletemata Ignatianorum Critica de epistolarii Ignatianarum versamentum, Edinburgh, 1884; and other Latin academic dissertations. He died at Bonn, Aug. 5, 1886.

MERVIN, Very Rev. Charles, D.D. (Cambridge, 1870; Durham, ad eund., 1871), D.C.L. (Cambridge, 1880), D.D. (Aberdeen, 1889). He was fellow of Eton, 1848; became vicar of Braunschberg, 1841; stipendiary in the Episcopal Seminary at Braunschweig, 1845; professor extraordinary of theology in the University there, 1850; ordinary professor of systematic theology, 1853; at Bonn, 1847. In 1851 and 1852 he was member of the House of Deputies in Berlin. Since 1870, although an ordinary professor of theology, he has had no students, because he was excommunicated for refusing to accept the Vatican decrees. He has always striven to make Catholicism, in the spirit of the New Testament, accord with the requirements and conceptions of our time. He is the author of De natura conscientiae, Braunschweig, 1852; Traducianismus an Creaturismus? 1856; and other Latin academic dissertations. He died at Bonn, Aug. 5, 1886.

MEINHOLD, Johannes, Lic. Theol. (Greifswald, 1884), Lutheran; b. at Cammin, Pomerania, Germany, Aug. 12, 1861; studied at the universities of Leipzig, Berlin, Tübingen, and Greifswald; became privates-docent of theology at Greifswald, Dec. 17, 1874. He is the author of Die Composition des Buches Daniel (Habilitationsschrift), 1884.

MENZEL, Andreas, Lic. Theol. (Breslau, 1843), D.D. (Breslau, 1857), Old Catholic; b. at Mehlbach, East Prussia, Nov. 25, 1815; studied theology at Braunsberg, 1837–41; was ordained priest, 1841; became vicar at Braunsberg, 1841; stipendiar in the city of Braunsberg, 1845; professor extraordinary of theology in the University there, 1850; ordinary professor of systematic theology, 1853; at Bonn, 1847. In 1851 and 1852 he was member of the House of Deputies in Berlin. Since 1870, although an ordinary professor of theology, he has had no students, because he was excommunicated for refusing to accept the Vatican decrees. He has always striven to make Catholicism, in the spirit of the New Testament, accord with the requirements and conceptions of our time. He is the author of De natura conscientiae, Brauns-}

proctor in convocation for diocese of Gloucester and Bristol; since 1851, examining chaplain to bishop of Rochester (afterwards St. Alban's); since 1870, member of governing council of Keble College, Oxford. He was select preacher to the University of Oxford, 1881–82; Bampton lecturer, 1882; examiner in theology at Oxford, 1877–79, and private professor of the English language. He is the author of Christian Meaning of the Psalms, and Supernatural Character of Christian Truth, Oxford, 1862; Fundamental Principle of the Christian Ministry, 1867 (two volumes of university sermons); Household Prayer, London, 1884; Parish Sermons, 1877; The One Mediator (Bampton Lectures), 1894. With Dr. William Bright he edited Latin Version of the Prayer-Book, 1885, 3d ed. 1877.

MESSNER, (Karl Ferdinand) Hermann, Lic. Theol. (Göttingen, 1856), D.D. (hon., Wien, 1875), German theologian; b. at Östfeldes (Altmark), Prussia, Oct. 26, 1824; studied at Halle and Berlin, 1857–61; became privat-docent of theology at Jena, 1865; professor extraordinary there, 1869; ordinary professor in the philosophical faculty at Tübingen, 1869; ordinary professor of theology at Giessen, 1873; at Heidelberg, 1875. He is the author of Meletemata Ignatianorum, Critica de epistolarii Ignatianarum versamentum, Edinburgh, 1884; and other Latin academical dissertations. He died at Bonn, Aug. 5, 1886.
MEUSS, Eduard, Lic. Theol. (Berlin, 1854), D.D. (Berlin, 1860), Protestant theologian; b. at Ramsbury, Wilts., Jan. 28, 1827; entered Trinity College, Oxford; graduated B.A. (second-class in classics) 1847, M.A. 1850; ordained deacon 1851, priest 1852; was a fellow of Trinity College, Oxford, 1847-60, and tutor in it, 1851-59; in 1856 published classics in examiners; preacher at the Chapel Royal, Whitehall, 1856; select preacher before the University of Oxford, 1855-56, 1856-59, 1857-70; examiner for the Johnson theological scholarship at Oxford, 1850; one of her Majesty's inspectors of schools from 1859 to 1869; examining chaplain to Bishop Christopher Wordsworth, 1869-85; since 1868 rector of Bickling, Norfolk; and since 1869 non-residentiary canon of Lincoln. He was tutor to the late and present Marquis of Lothian from 1847-53, when the rest of the family, with their exception, joined the Church of Rome. In 1853 he founded the Anglo-Continental Society (now numbering six hundred, with two hundred publications), for making known upon the Continent the principles of the Anglican Church, and promoting the members of the Episcopal Church abroad. As secretary of this society he has edited many dogmatic and controversial treatises in Latin, Italian, Spanish, etc. He attended the Bonn Conference of 1873, and formed one of the Committee on the Doctrine of the Procession of the Holy Spirit. His theological standpoint is that of the historical school of Anglican divines, commencing with Bishop Andrews, and ending with Dean Hook and Bishop Christopher Wordsworth." Since 1877 he has edited The Foreign Church Chronicle and Review. His writings are very numerous (see list in Crockford's Clerical Directory for 1899), and include contributions to Smith's Dictionaries of the Bible and of Christian Antiquities, The Bible (Speaker's Commentary) (Joel and Obadiah, 1878; Ephesians, 1850), The Pulpit Commentary (Leticticus, 1882), Theological Library (Is Dogma a Necessity? 1883), etc. Of general interest may be mentioned, The Practical Theology of the Church of Rome, London, 1856; Correspondence with Old Catholics and Orientals, 1877-78, 4 series; The Old Catholic Movement, 1877; Sketches of Dillinger (1879) and of Hyacinthe (1880); The Doctrine of the Church of England on the Holy Communion, 1885; editions of works of Bishop Cosin, Andrews, Hall, etc.

MICHAUD, Philibert Eugène, Christian Catho- lical. b. at Romans-sur-Isère, Aug. 9, 1839; in 1879, March 13, 1889; studied theology in the seminary at Dijon and at the Dominican College of St. Maximin in Provence; became curate of St. Roch, and then of the Madeleine, Paris; refused to accept the infallibility dogma, and so was dismissed; was Old-Catholic minister at Paris, but since 1876 has been professor of theology at Bern, Switzerland. He is the author of Guillaume de Champeaux et les écoles de Paris au XII siècle, d'après des documents inédits, Paris, 1867, 2d ed. 1867; L'Esprit et la Lettre dans la morale religieuse, 2 series, 1889 and 1870; Guignol et la Révolution dans l'Église romaine, M. Veysser son parti con- tinués par les archevêques et évêques de Paris, Tours, Vierges, Orléans, Verdun, Chartres, Moulins, etc., 1872, 2d ed. 1872; Plutôt la mort que le désordre, Appel aux anciens-catholiques de France, contre les révolutionnaires romanistes, 1872; Comment l'Église romaine n'est plus une Église catholique, 1872; Programme de réforme de l'Église d'Occident, proposé aux anciens-catholiques et aux autres communions chrétiennes, 1872; Les faux libéraux de l'Église romaine, Réponse au R. P. Perraud (depuis évêque d'Autun), et Lettres de polémique, 1872; De la falsification des catéchismes français et des manuels de théologie par le parti romaniste, de 1870 à 1888, 1872; La Papauté antichrétienne, 1873; Le mouvement contemporain des Églises, Études religieuses et politiques: I. La nouvelle Église romaine; II. Decours des gouvernements et des peuples encers la nouvelle Église romaine; III. Les anciens-catho- liques et la réunion des Églises; IV. La situation morale et religieuse en France, 1874; De l'état présent de l'Église catholique-romaine en France, ouvrage in- terdit en France sous le ministère de M. Buffet (de l'ordre moral), 1875, 2d ed. Bonn, 1876; Étude stratic qui contre Rome, Paris, 1876; Catéchisme catholique, Bern, 1876; Discussion sur les sept conciles du parti réformé, tradition- nel et libéral, 1878; Louis XIV. et Innocent XI., Paris, 1882-83, 4 vols.; Quelques Réformes scolaires, Chaux-de-fonds, 1884; Almé. Steck et ses Poésies, Bern, 1885; numerous critical, literary, historical, and philosophical articles in Swiss periodicals.

MICHIELSEN, Alexander, Ph.D., Lutheran; b. in the year 1802; pastor at Lübeck; d. at Schwerin, June 3, 1885. He was the brother-in-law of the poet Geibel, and noted as the translator of the writings of Bishop Martensen and other Danish authors into German.

MILLIGAN, William, D.D. (St. Andrew's, 1822), Church of Scotland; b. at Edinburgh, March 15, 1831; graduated at St. Andrew's University, April, 1839; was settled at Cameron, Fife, 1844; at Kilconquhar, 1850; and appointed professor of divinity and biblical criticism in the University of Aberdeen, 1880. He was moderator of the General Assembly in 1882, and is now principal clerk of the Assembly of the Church of Scotland. He has engaged in theological reviews and other periodicals, he has published Words of the New Testament as altered by Transmission and ascertained by Modern Criticism (with Dr. Roberts), Edinburgh, 1878; Resurrection
MINER. 145

MITCHELL.

of our Lord, London, 1881, 3d thousand 1884; The Revelation of St. John (Baird Lecture, 1883), 1886; and commentaries on the Gospel (with Dr. Moulton, 1880) and on the Revelation of John (1883), in Schaff's Popular Commentary, New York and Edinburgh.

MINER, Alonzo Ames, S.T.D. (Harvard College, Cambridge, Mass., 1863); LL.D. (Tufts College, College Hill, Mass., 1875), Universalist; b. at Lempster, N.H., Aug. 14, 1814; was public-school teacher at intervals, 1830-35; became principal of Unity (N.H.) scientific and military academy, 1835; pastor at Methuen, Mass., 1839; Lowell, 1842; Boston, since 1848. He was president of Tufts College, College Hill, Mass., 1862-76; since 1869 has been a member of the State Board of Education; since 1873, chairman of the board of visitors of the State Normal Art School; is president of the State Temperance Alliance; was Prohibition candidate for governor, 1878; was original projector of the Universalist Publishing House, Boston. He delivered the 10th Sunday lecture before the municipal authorities of Boston, 1855; was elected by the Legislature an overseer of Harvard College, 1863; was chaplain of the Massachusetts Senate, 1864. Besides numerous pamphlets, he has published Bible Exercises, Boston, 1854, last ed. 1856; Old Forts taken, 1878, last ed. 1885.

M itchell, Alexander Ferrier, D.D. (St. Andrew's, 1858, 9), Church of Scotland; b. at Brechin, Sept. 10, 1822; studied literature, philosophy, and theology at University of St. Andrews, 1837-41; graduated M.A., 1841; became minister of the parish of Durnoch, in the presbytery and county of Forfar, 1847; professor of Hebrew and Oriental languages in the College of St. Mary in the University of St. Andrew's, 1848; transferred to the chair of ecclesiastical history and divinity in the same college, 1860. From 1856 to 1874 he was convener (chairman) of the Church of Scotland's Jewish Mission; visited the religions of the mission in Turkey, and recommended the occupation of Alexandria, Beyrouth, and Constantinople; has been convener of the Assembly's committee on the minutes of the Westminster Assembly since its institution; has been one of the Church of Scotland's representatives at all the General Councils of the Reformed Churches, and is the convener of its committee on the desiderata of Presbyterian history. He is the author of The Westminster Confession of Faith, a Contribution to the Study of its History and the Defence of its Teaching, Edinburgh, 1866, 3d ed. 1887; The Wadderburns and their Work, or the Sacred Poetry of the Scottish Reformation in its Relation to that of Germany, 1887; Minutes of the Westminster Assembly from November, 1644, to March, 1649, with Historical Introduction, 1874; Historical Notice of Archbishop Hamilton's Catechism (prefixed to black-letter reprint of the same), 1882; The Westminster Assembly, its History and Standards (Baird Lecture for 1882), London, 1883; The Catechisms of the Second Reformation, 1886. He edited in 1860 the Sum of Saving Knowledge, translated into Modern Greek by the late Professor Edward Masson, and in 1876 the late Professor Crawford's The Preaching of the Cross, and other Sermons; and has contributed to journals and encyclopedias articles on historical topics.

Mitchell, Arthur, D.D. (Williams College, Williamstown, Mass., 1876), Presbyterian; b. at Hudson, N.Y., Aug. 13, 1855; graduated at Williams College, Williamstown, Mass., 1883, and at Union Theological Seminary, New-York City, 1884; was tutor in Lafayette College, Easton, Penn., 1853-54; became pastor of Third Church, Richmond, Va., 1859; of Second Church, Morris-town, N.J., 1881; of First Church, Chicago, Ill., 1886; of First Church, Cleveland, O., 1881; secretary of Board of Foreign Missions, New-York City, 1884. He has published many discourses in pamphlet form.

Mitchell, Edward Cushing, D.D. (Colby University, Waterville, Me., 1870), Baptist; b. at East Bridgewater, Mass., Sept. 20, 1829; graduated at Waterville College (now Colby University), Me., 1849, and at Newton (Mass.) Theological Institution, 1853; was resident graduate for a year; pastor at Calais, Me., 1854-56; Brockport, N.Y., 1857-58; Rockford, Ill., 1858-63; professor of biblical interpretation, Alton, Ill., 1863-70; of Hebrew and Old-Testament Literature, the University of Chicago, 1870-77; of Hebrew, Regent's Park College, London, Eng., 1877; president Baptist Theological School, Paris, France, 1878-82; president Roger Williams University, Nashville, Tenn., 1884-85. He edited The Present Age, Chicago, 1868-84; and delivered the Lowell Institute lectures for 1884, upon Biblical Science and Modern Discovery; during the same year, courses at the Hebrew school in Morgan Park, Ill., and Worcester, Mass.; and during 1885 in Brooklyn, N.Y. He edited and enlarged Benjamin Davies' Hebrew Lexicon, Andover, 1880; and revised and re-edited Davies' Gesenius' Hebrew Grammar (4th ed. of Kautzsch), 1881; and has written A Critical Handbook: A Guide to the Authenticity, Canon, and Text of the New Testament, Andover, 1881; Les sources du Nouveau Testament, Recherches sur l'authenticite, le canon, et le texte du Nouveau Testament, Paris, 1882; Hebrew Introduction, An Elementary Hebrew Grammar and Reading Book, Andover, 1883.

Mitchell, Hinckley Gilbert, Ph.D. (Leipzig University, 1879), Methodist; b. at Lee, Oneida County, N.Y., Feb. 22, 1846; graduated at Wesleyan University, Middletown, Conn., 1873, and B.D. at Boston (Mass.) Theological Seminary, 1876; studied in Germany, 1876-79; joined Central New-York Conference, 1879; became pastor at Fayette, N.Y., 1879; tutor of Latin, and instructor in Hebrew, Wesleyan University, 1880; instructor of Hebrew and Old-Testament exegesis in Boston University, 1883; professor of the same, 1884. He is the secretary of the Society of Biblical Literature and Exegesis; and is the author of Final Constructions of Biblical Hebrew, Leipzig, 1879; Hebrew Lessons, Boston, 1884, 2d ed. 1885.

Mitchell, Samuel Thomas, African Methodist-Episcopal layman; b. at Toledo, O., Sept. 24, 1851; graduated at Wilberforce University, Xenia, O., 1870; was principal of Prentiss-street School, Springfield, O., 1875-78; dean of the Lincoln Institute, State Normal School, Jefferson City, Mo., 1879-84; since June 20, 1884, has been president of Wilberforce University. He presided over the Missouri State Teachers' Association at Jefferson City, 1873; was member of General Conference of the African Methodist Episcopal Church, 1878; is founder of the present educational system in that denomination.
MOBERLY, Right Rev. George, D.C.L. (Oxford, 1836), lord bishop of Salisbury (Sarum), Church of England; b. in St. Petersburg, Russia, Oct. 10, 1803; d. at Salisbury, July 6, 1885. He was educated at Balliol College, Oxford; graduated B.A. (first-class classics) 1825, M.A. 1829; won English essay prize, 1826; was ordained deacon 1829, priest 1828; was fellow and tutor of Balliol College; public examiner in the university, 1830 and 1833–35; select preacher, 1833, 1858, 1863; head master of Winchester College, 1835–66; rector of Brightstone, Isle of Wight, 1866–69; fellow of Winchester College, 1890–70; Davenport lecturer, 1895; canon of Chester, 1863–90; consecrated bishop, 1869. He was the author of Practical Sermons, London, 1838; Sermons preached at Winchester College, 1844, 2d series (with a preface on fagging) 1848; The Sayings of the Great Forty Days between the Resurrection and Ascension, regarded as Outlines of the Kingdom of God (five sermons) 1844, 2d ed. (with An Examination of Mr. Newman's Theory of Development) 1846; The Proposed Degradation and Declaration considered (a letter addressed to the master of Balliol), Oxford, 1849; All Saints, Kings, and Priests (two sermons on papal aggression, preached at Winchester), London, 1850; The Law of the Love of God revealed (sermons) 1854; Sermon on the Beatitudes, Oxford, 1860; Five Short Letters to Sir William Harcourt, on the Studies and Discipline of Public Schools, London, 1861; The Administration of the Holy Spirit in the Body of Christ (Bampton Lectures), 1868; Sermons at Brightstone, 1868, 3d ed. 1874. He was one of the "five clergymen" (Henry Alford, John Barrow, Charles John Ellicott, William Gilson Humphry), who published a revised version of John, Romans, Corinthians, Galatians, and James; and a member of the New-Testament Revision Company.

MOELLER, Ernst Wilhelm, Lic. Theol. (Halle, 1854), D.D. (kon. Halle, 1888), German theologian; b. at Erfurt, Oct. 1, 1827; studied at Berlin, Halle, and Bonn, 1847–51; became privat-docent at Halle, 1854; pastor near Halle, 1863; ordinary professor of church history at Kiel, 1873. He holds to the Vermittlungstheologie. He is the author of Gregorii Nysseni, doctrinæ et illustrativæ sum Origieniana comparativum, Halle, 1854; Geschichte der Kostomologie in der griechischen Kirche bis auf Origenes, 1860; Andreae Osianer, Leben und ausgewählte Schriften, Elberfeld, 1870, Ueber die Religion Plutaruchs, Kiel, 1891 (pp. 14); edited the 3d ed. of De Wette's commentaries on Galatians and Thessalonians (Leipzig, 1864), and the Pastoral Epistles and Hebrews (1897).

MOFFAT, James Clement, D.D. (Miami University, Oxford, O., 1853), Presbyterian; b. at Glencree, in the South of Scotland, May 30, 1811; graduated at the College of New Jersey, Princeton, N.J., 1835; tutor in Greek there, 1837; professor of Greek and Latin, Lafayette College, Easton, Penn., 1839; of Latin and modern history, Miami University, Oxford, Butler County, O., 1841; of Greek and Hebrew in a theological seminary, Cincinnati, O., 1852; of Latin and history, College of New Jersey (Princeton), 1853; and Thessalonians, 1858. Since 1861 he has been professor of church history in the Princeton (N.J.) Theological Seminary, retaining Greek literary history until 1877. He is the author of Life of Dr. Chalmers, Cincinnati, 1853; Introduction to the Study of Esthetics, 1856, new ed. 1860; Comparative History of Religions, New York, 1871–73, 2 vols.; Song and Scenery, or a Summer Ramble in Scotland, London, 1874; Albyn, a Romance of Study (a poem) 1875; The Church in Scotland: History . . . to the First Assembly of the Reformed Church, Philadelphia, 1882; Church History in Brief, 1885.

MOFFAT, James David, D.D. (Hanover College, Ind., 1882; College of New Jersey, Princeton, 1886), Presbyterian; b. at New Lisbon, O., March 15, 1848; graduated at Washington and Jefferson College, Washington, Penn., 1869; studied at Princeton Theological Seminary, N.J., 1869–71; was stated supply of the Second Presbyterian Church, Wheeling, Va., 1871–73; pastor of the same, 1873–82; since has been president of Washington and Jefferson College.

MONOD, Guillaume, the son of Jean Monod, Reformed; b. at Copenhague, March 10, 1860; studied theology at Geneva; began his ministry at St. Quentin; in 1846 went to Lausanne; in 1849 to Alger; in 1853 to Rouen; in 1856 to Paris, and preached there as his brother Adolph's successor until 1874, when he opened a free church where he still preaches. Of his numerous publications may be mentioned, Vues nouvelles sur le christianisme, 1874; Mémoires de l'auteur des Vues nouvelles: Suite des mémoires du même, 1874.

MONOD, Jean Paul Fédéric, Reformed; b. at Paris, the son of preceding, Nov. 20, 1822; pastor at Marseilles, 1848–51; in 1848, professor of dogmatic theology at Montauban. He was made chevalier of the Legion of Honor, July 14, 1880. He has written many articles, and translated Neander's commentaries upon the Epistles of James and John, 1851 and 1854.

MONOD, Theodore, Reformed; b. in Paris, the son of Frederick Monod, Nov. 6, 1836; studied law, 1855–58; but, converted in New York, April, 1858, he turned to the ministry, and studied theology in the Western Theological Seminary, Allegheny, Penn., 1858–60; until 1863 he preached among the French Canadians in Illinois; from 1864 till 1874 he was his father's successor in Paris; from 1875 till 1878 he was travelling agent of the Inner Mission work in France; but since 1878 he has been the successor of M. Montandon in Paris. From 1875 to 1879 he edited Le Libérateur, now absorbed in the Bulletin de la mission intérieure. His writings embrace Regardant à Jesus, 1862 (English trans., Looking unto Jesus, New York, 1864); The Gift of God (published in English), London, 1876 (in French, Paris, 1877); Life more Abundant, 1881.

MONRAD, Dittev Gothard, Danish Lutheran; b. at Copenhagen, Nov. 24, 1811; graduated at Copenhagen University in theology from its university; b. at New Lisbon, O., March 15, 1848; graduated at Washington and Jefferson College, Washington, Penn., 1869; studied at Princeton Theological Seminary, N.J., 1869–71; was stated supply of the Second Presbyterian Church, Wheeling, Va., 1871–73; pastor of the same, 1873–82; since has been president of Washington and Jefferson College.

MONRAD, Dittev Gothard, Danish Lutheran; b. at Copenhagen, Nov. 24, 1811; graduated in theology from its university; b. at New Lisbon, O., March 15, 1848; graduated at Washington and Jefferson College, Washington, Penn., 1869; studied at Princeton Theological Seminary, N.J., 1869–71; was stated supply of the Second Presbyterian Church, Wheeling, Va., 1871–73; pastor of the same, 1873–82; since has been president of Washington and Jefferson College.
been bishop of Lolland. His writings are numerous, but very many are of political, temporary, or local interest. He is best known by his *World of Prayer*, 1851 (English trans., Edinburgh, 1879). Of his later writings may be mentioned *Laurentius Valla und das Konzil zu Florence*, German trans., Goth., 1882; *Festklange*, Ger. trans., 1888.

**MOORHOUSE, George, D.D.** (Williams College, Williams-town, Mass., 1868), Congregationalist; b. in Andover, Mass., May 29, 1839; graduated at Williams College, Williams-town, Mass., 1851, and at Andover (Mass.) Theological Seminary, 1855; was pastor at Andover, Mass., 1855—61; at Oakland, Cal., 1861—72, and since 1874; professor of systematic theology and church history in the Pacific Theological Seminary, Oakland, since 1870; associate editor of *The Pacific* since 1863. He was one of the commission of twenty-five appointed by the National Council of Congregational Churches to prepare a statement of doctrine and a catechism (1881—84). He is the author of *Historical Manual of the South Church*, Andover, 1859; *Handbook of the Congregational Church of California*, 1863, 4th ed. 1882; *The Religion of Loyalty*, Oakland, 1865; *The Prominent Characteristics of the Congregational Churches*, San Francisco, 1866.

**MOODY, Dwight Lyman, Congregational layman;** b. at Northfield, Feb. 5, 1837; worked on a farm until seventeen years old, then became clerk in a store in Boston; joined a Congregational church; in 1856 went to Chicago; during the Civil War was employed by the Christian Commission, and after by the Young Men's Christian Association of Chicago as lay missionary. A church was the result of his efforts. This was burned in the great Chicago fire in 1871; but a new one, accommodating twenty-five hundred persons, has since been erected. From 1873 to 1875 he and Mr. I. D. Sankey (see title) held revival meetings in Great Britain, and they have since been associated in revival work upon an extensive scale there (again in 1883) and in America. Mr. Moody has published *The Second Coming of the Christ*, Chicago, 1877; *The Way and the Word*, 1877; *Secret Power*; or, *The Secret of Success in Christian Life and Work*, 1881; *The Way to God*, and *how to find it*, 1884. Several collections of his sermons have been published; e.g., *Glad Tidings* (New York, 1876), *Great Joy* (1877), *To all People* (1877); *Best Thoughts and Discourses* (with sketch of life and Sankey's), 1877. *Arrows and Anecdotes* (with sketch of his life and Sankey's), 1876; also *Arrows and Anecdotes* (with sketch of life), 1877.

**MOORE, Dunlop, D.D.** (Washington and Jefferson College, Washington, Penn., 1877), Presbyterian; b. at Lurgan, County Armagh, Ireland, July 25, 1830; studied at Edinburgh and Belfast, graduated 1854; was missionary of the Irish Presbyterian Church to Gujurat, India, 1855—67; to the Jews, Vienna, 1869—74; since 1875 has been pastor of the First Presbyterian Church, New Brighton, Penn. He assisted in translating the Scriptures into the Gujurati language; composed tracts on Mohammedanism and Jainism; and edited a monthly periodical, *The Gyanupidpaka*, in the same tongue; translated with Dr. S. T. Lowrie Nagelsbach's *Isaiah*, in the American Lange series (New York, 1878); and has contributed to various reviews.

**MOORE, George Foot, D.D.** (Marietta College, Marietta, O., 1885), Presbyterian; b. at West Chester, Penn., Oct. 15, 1851; graduated at Yale College, New Haven, Conn., 1872; and at Union (Presbyterian) Theological Seminary, New York City, 1877; became pastor of the Putnam Presbyterian Church, Zanesville, O., 1878; Hitchcock professor of the Hebrew language and literature, Andover (Mass.) Theological Seminary, 1883.

**MOORE, William Eves, D.D.** (Marietta College, Marietta, O., 1873), Presbyterian; b. at Strauburg, Penn., April 21, 1837, and educated at Yale College, New Haven, Conn., 1847; studied theology with Rev. Dr. Lyman H. Atwater at Fairfield, Conn.; became pastor at West Chester, Penn., 1850, and at Columbus, O., 1872. Since 1884 he has been permanent clerk of the General Assembly of the Presbyterian Church. He is the author of the *New Digest of the Acts and Deliverances of the Presbyterian Church* (New School), Philadelphia, 1881; *Presbyterian Digest* (United Church), 1873, new ed. 1886.

**MOORE, William Walter, Presbyterian (Southern Church);** b. at Charlotte, N.C., June 14, 1867; graduated at Davidson College, N.C., 1883, and at Union Theological Seminary, Hampden-Sidney, Va., 1881; became evangelist of Mecklenburg Presbyterian, N.C., 1881; pastor at Millersburg, Ky., 1882; associate professor of Oriental literature in that seminary, 1883.

**MORAN, Most Rev. Patrick Francis, D.D., Roman Catholic;** b. at Leighlinbridge, County Carlow, Ireland, Sept. 10, 1830; was graduated at the Irish College of St. Agatha, Rome, and made vice-president of it, and professor of Hebrew in the College of the Propaganda, 1866; became private secretary to Cardinal Cullen at Dublin, 1869, and bishop of Ossory, 1872. He is the author of *Memoir of the Most Rev. Oliver Plunkett*, Dublin, 1861; *Essays on the Origin . . . of the Early Irish Church*, 1864; *History of the Catholic Archbishops of Dublin*, 1865; *History of the Persecution of William Cavendish and the Puritans*, 1865; *Acta S. Brendani*, 1872; *Monasticon Hibernicum*, 1873; *Spicilegium Ossoriense*, being a Collection of Documents to illustrate the History of the Irish Church from the Reformation to the Year 1800, 1874—75, 2 vols.

**MOREHOUSE, Henry Lyman, D.D.** (University of Rochester, N.Y., 1879), Baptist; b. at Stan-
MORISON. 148

ford, Dutchess County, N.Y., Oct. 2, 1834; graduated at the University of Rochester, N.Y., 1858, and at Rochester (N.Y.) Theological Seminary, 1864; became pastor of the First Baptist Church, East Saginaw, Mich., 1864; of East Avenue Baptist Church, Rochester, N.Y., 1873; corresponding secretary of the American Baptist Home Mission Society, and editor of the Baptist Home Mission Magazine.

MORISON, James, D.D. (Adrian College, Adrian, Mich., 1862; University of Glasgow, 1882), Evangelical Union; b. at Bathgate, Linlithgowshire, Scotland, Feb. 14, 1816; graduated in arts at the University of Edinburgh, and studied theology at the United Presbyterian Halls of Glasgow and Edinburgh; was pastor in Kilmarnock, 1840–51, and in Glasgow, 1851–84. From the first year of his pastorate he had a hard battle to fight for the doctrine of the universality of Christ's atonement. The battle continued for more than twenty years. The ecclesiastical outcome is a group of about six hundred adherents of the theory of 'the three great universalities:' (1) God's love to 'all,' (2) Christ's atonement for 'all,' (3) the Holy Spirit's influence shed forth on 'all.' He is the author of The Extent of the Atonement, London, 1842; Saving Faith, 1842; An Exposition of the Ninth Chapter of the Epistle to the Romans, 1849; Vindication of the University of the Atonement, 1861; A Polity for Evangelical Churches, 1863; A Critical Exposition of the Third Chapter of the Epistle to the Romans, 1866; A Practical Commentary on the Gospel of St. Matthew, 1870, 5th ed. 1883; do. on St. Mark, 1873, 3d ed. 1882 (the last two republished from last edition, Boston, Mark 1882, Matthew 1883).


MORRIS, Edward Daffydd, D.D. (Hamilton College, Clinton, N.Y., 1863), L.L.D. (Maryville College, Maryville, Tenn., 1853), Presbyterian; b. at Utica, N.Y., Oct. 31, 1825; graduated at Yale College, New Haven, Conn., 1849, and at Auburn (N.Y.) Theological Seminary, 1852; was pastor of the Second Presbyterian Church, Auster, N.Y., 1852–55; of the Second Church, Columbus, O., 1855–57; of the church historian of the Lutheran Theological Seminary, Cincinnati, O., 1867–74, and since of theology. He was moderator of the Presbyterian General Assembly at Cleveland, O., in 1875. Besides review articles, he has published Outlines of Christian Doctrine, Cincinnati, 1880 (only for students' use); Ecclesiastical, Treatise on the Church of Christ, Philadelphia, 1886.

MORRIS, John Gottlieb, D.D. (Pennsylvania College, Gettysburg, Penn., 1839), L.L.D. (do. 1875), Lutheran; b. at York, Penn., Nov. 14, 1808; graduated at Dickinson College, Carlisle, Penn., 1823, and at Princeton (N.J.) Theological Seminary, 1826; was pastor of the First English Lutheran Church, Baltimore, Md., 1827–60; librarian of the Peabody Institute in that city, 1860–63; since has been non-resident professor of pupil elecution and relations of science and revelation, in the theological seminary, Gettysburg, Penn.; lecturer on natural history in Pennsylvania College; was president of the Maryland State Bible Society, and vice-president of the Maryland Historical Society; has received diplomas from the Ante-Columbian Society of Northern Antiquaries of Denmark, from the Natur historische Gesellschaft of Nuremberg, and from the Royal Historical Society of London; and is a corresponding and honorary member of ten or twelve scientific and historical societies in the United States. He is the author or translator of Henry and Antonio (translated from Breitschneider), Philadelphia, 1851 (2d ed. under title To Rome and Back again, 1883); Von Leonhard's Geology (translated), New-York, 1840; Life of John Arndt, 1853; Martin Behaim, the German Cosmographer, 1853; Life of Catharine von Bora, 1856; The Blind Girl of Wittenberg, Philadelphia, 1856; Quaint Sayings and Doings concerning Luther, 1859; Catalogue of Lepidoptera of North America, 1890, and Synopsis of the Diurnal Lepidoptera of the United States, Smithsonian Institute (both Washington), 1862; The Lords Baltimore, Baltimore, 1874; Bibliotheca Lutherana, Philadelphia, 1876; Fifty Years in the Lutheran Ministry, 1878; A Day in Capernaum (trans. from Delitzsch), 1879; The Diet of Augsburg, 1879; Augsburg Confession and the Thirty-nine Articles, 1879; Journeys of Luther: their Relation to the Work of the Reformation, 1880; Luther at Wartburg and Coburg, 1882; Life of Luther (trans. from Kostlin), 1882; Lutheran Doctrine of the Lord's Supper, 1883; Memoirs of the Stark Family, 1886, etc.

MORSE, Richard Cary, Presbyterian; b. at Hudson, N.Y., Sept. 19, 1841; graduated at Yale College, 1862; studied at Union Theological Seminary, New-York City, 1865–66, '67 (graduated), and at Princeton Theological Seminary, N.J., 1866–67; was ordained Dec. 21, 1868; was editor in New-York City, 1867–71; has been secretary of the executive committee of the Young Men's Christian Association of the United States and Canada since 1873.

MOULTON, William Feddian, D.D. (Edinburgh, 1874), Wesleyan; b. at Leek, Staffordshire, Eng., March 14, 1833; graduated at London University, 1856, and gained the gold medal for mathematics, and prizes for scriptural examination and bibli- cal criticism. In 1858 he was appointed classical tutor in the Wesleyan Theological College, Richmond; and in 1874 head master of the Leys School, Cambridge, a Wesleyan institution. In 1872 he was elected a member of the Royal Historical Society, made an honorary M.A. by Cambridge, 1877; and was a member of the New-Testament Company of Bible-revisers(1870–81). He translated and edited Winer's Grammar of New-Testament Greek, Edinburgh, 1870, 2d ed. 1876; and wrote History of the English Bible, London, 1875.

MUDGE, John, Christian; b. at Vauxhall, Canada West, April 17, 1834; was principal of Union School, Edwardsville, Mich.; minister at Maple Rapids, Mich., twenty years; county supe-
intended of schools, Clinton County, Mich., six years; in 1882 became president of the Union Christian College, Merom, Ind.

MUELLER, George (originally Georg Friedrich), Plymouth Brother, founder of the Bristol Orphanage; b. at Kroppenstadt, near Halberstadt, Prussia, Sept. 27, 1805. After preliminary training at the Cathedral classical school at Halberstadt, at Heimersleben, under a classical tutor, and at the Nordhausen gymnasium, he entered the University of Halle, 1825. His early life had been careless, even profligate, and his reckless course involved him in pecuniary embarrassments. Once (during the Christmas holidays of 1821) he was imprisoned for debt contracted at a hotel in Wolfenbüttel. He often told deliberate lies. But shortly after entering the university he was converted, and, declining to receive any further support from his father, entered upon that life of faith in the Lord to supply his needs, which has been so remarkable. He determined to become a missionary, and meanwhile manifested his Christian zeal in visiting the sick, distributing tracts, and in conversing upon the subject of religion with his fellow-students. In August, 1826, he began to preach, having obtained license to do so in consequence of the very honorable testimonials he brought with him to the university. For two months he lived in Franke's Orphan House at Halle, in the free lodgings provided for poor divinity students. In March, 1829, having through ill health obtained release from military duty,—an obligation which he had feared would prevent him from accepting the society's appointment received June, 1828,—he went to London to prepare himself for missionary work among the Jews, in the service of the London Society for Promoting Christianity among the Jews. But after some months of the prescribed study of Hebrew, Chaldee, and German Jewish, he left the society, January, 1830; joined the Plymouth Brethren; became minister at Teignmouth; and married Mary Groves, the daughter of Kito's friend. Of his own accord he declined to receive any stated salary, abolished pew-rents, and from October, 1830, lived upon voluntary offerings put in the box provided for them in the chapel. This course often reduced himself and wife to great straits; but by prayer and simple faith their wants were always ultimately relieved. In 1832 he became pastor of Gideon Chapel, Bristol. Impressed by the number of destitute children he found in Bristol, he prayed for divine guidance in doing something for them. Being led thereto, as he believed, he collected the children at 8 A.M., gave them a piece of bread for breakfast, then taught them to read, and read the Bible to them for about an hour and a half. But the plan not working well, he abandoned it, and in 1834 started "The Scriptural Knowledge Institution for Home and Abroad," which was designed to assist day-schools, Sunday schools, and adult-schools; to circulate the Holy Scriptures; to aid missionary work; to board, clothes, and educate scripturally, whole orphan children. The institution, he decided, should have no patron but the Lord, no workers but believers, and no debts. Up to 1884 it had provided for the education of 95,143 children and grown persons in its schools; circulated over 1,000,000 copies or portions of the Bible; spent £108,633.12.s.5d. on missionary work; and trained up 6,892 orphans at a cost of £661,186.9s.2d. It is still flourishing. He then asked the Lord to give him a suitable house for the orphan children, assistants for the work, and a thousand pounds in money. And he was heard. Provided with assistants and money, he hired a house on Wilson Street, Bristol, and opened his orphanage on April 11, 1836. A second house was opened about eight months after the first. By June, 1837, he had received the asked-for thousand pounds. He then opened a third house; a fourth, March, 1844. He then bought a site on Ashley Down, near Bristol, and put up the first building, 1846. There are now there five immense orphan-houses, containing over two thousand inmates. The last one was opened in 1869. In February, 1870, his wife, who had so faithfully joined him in all his enterprises, died. After a time he re-married. Besides managing his orphanages and the institution, and preaching to his congregation, he has also taken missionary tours through the British Isles, the United States (going across the continent), and Canada (1877). In 1881 he visited the East, and in 1882 India. His work has been so successful that it does not in the ordinary way advertise any of his enterprises. But the circulation of his Life of Trust: Narrative of the Lord's Dealings with George Müller, first issued in 1857, and continued in 1841, 1844, and 1856, which has been reprinted in repeated editions in New York, translated into German (Stuttgart, 1844), and into French (Paris, 1848), and other books and pamphlets published under his auspices, secures public attention to them. It remains true, however, that the Orphanage has no endowment, and none of the usual machinery of support. Mr. Müller looks to God to supply all the thousands of children therein gathered, and to pay all the expenses of their care. Results have justified his confidence. Money comes in, sometimes at very critical moments, and the work is sustained. Besides the Narrative above referred to, Mr. Müller has published several addresses, London, 1876; Preaching Tours, 1883, etc. Cf. Mrs. E. R. Pitman, George Müller, London, 1885.
MULFORD. Elisha, LL.D. (Yale College, New Haven, Conn., 1872); Episcopalian; b. at Montrose, Susquehanna County, Penn., Nov. 19, 1833; d. at Cambridge, Mass., Dec. 9, 1885. He graduated from Yale College, New Haven, Conn., 1855; studied theology at Union Theological Seminary, New-York City, at Andover, Mass., and in Halle und der Bussbriillerschafien, Freiburg-im-Br., 1880; professor, 1882; at Halle, 1884; at Giessen, 1886. He is the author of Der Kampf Ludwigs des Baiern mil der rb'mischen Kurie, Tübingen, 1879–80, 2 vols.; Die Anfänge des Minoritenordens und der Bussbrüderschaften, Freiburg-im-Br., 1885; The Nation, the Foundation of Civil Order and Political Life in the United States, New York, 1870, 9th ed. 1884; The Republic of God, an Institute of Theology, 1881, 7th ed. 1884.

The main feature of Dr. Mulford's theology, as presented in his Republic of God, is the union of the utmost liberty of philosophic thought with Christian dogmas. He urges the personality of God as the central principle of the universe, but in a form so comprehensive and elevated as to seem no longer incompatible with that conception of Deity, to which modern thought is approximating, of an infinite energy diffused throughout the universe, from whom all things proceed, and in whom they consist. The nature as well as the possibility of a revelation is based upon the posulate, that humanity is endowed potentially with personality as it exists in God. Revelation is the manifestation of the Divine personality in history, finding its highest and absolute expression in Christ. The organic relation of Christ to humanity involves the principle of the solidarity of the one, and the tendency to abstraction of the other. It was the burden of his teaching and conversation, that revelation was co-efficient with the reason; that it was through experience, but not from experience; that theology was the interpretation of life,—an appeal to life closing every theological argument; that the true centre of theology must be the living, present God, not every theological argument; that the true centre of theology must be the living, present God, not theological principles. Its own. It was meditated and conceived in that style. Among German theologians he was most indebted to Rothe, with whom he asserts the continuity of the Incarnation, the abiding presence of the spiritual or essential Christ as distinguished from the historical Christ. With Hegel he maintains that principle of realism, which was also characteristic of the great theologians of the scholastic age, that the highest and necessary thought of man is identical with reality; as in the case of the latter, the difficulty in understanding him springs mainly from what is distinctive in his theology, rather than from obscurity of style. Among German theologians he was most indebted to Rothe, with whom he asserts the continuity of the Incarnation, the abiding presence of the spiritual or essential Christ as distinguished from the historical Christ. With Hegel he maintains that principle of realism, which was also characteristic of the great theologians of the scholastic age, that the highest and necessary thought of man is identical with reality; as in the case of the latter, the difficulty in understanding him springs mainly from what is distinctive in his theology, rather than from obscurity of style. Among German theologians he was most indebted to Rothe, with whom he asserts the continuity of the Incarnation, the abiding presence of the spiritual or essential Christ as distinguished from the historical Christ. With Hegel he maintains that principle of realism, which was also characteristic of the great theologians of the scholastic age, that the highest and necessary thought of man is identical with reality; as in the case of the latter, the difficulty in understanding him springs mainly from what is distinctive in his theology, rather than from obscurity of style.
<table>
<thead>
<tr>
<th>MUNGER.</th>
<th>MYRBERG.</th>
</tr>
</thead>
<tbody>
<tr>
<td>national principle into theology, expanding the idea of the nation into the Republic of God,—the solidarity of mankind in the incarnate Christ.</td>
<td>MUSTON, Alexis, Lic. Theol., D.D. (both Strassburg, 1834), Reformed Church of France; b. at La Tour (Vallées Vaudoises), Feb. 11, 1810; educated at Lausanne and at Strassburg; ordained at La Tour, 1833; exiled from Piedmont (1835), he went to Nîmes, France, where he was naturalized; since 1836 has lived at Bourdeaux, first as assistant (1836—40), then as pastor. He is the author of <em>Histoire des Vaudois</em>, vol. i. Paris, 1834 (the occasion of his exile, it having been put by the Roman-Catholic hierarchy upon the Index); <em>L'Israel des Alpes</em>, Paris, 1851, 4 vols. (a complete history of the Waldenses, English trans. last ed. London, 1875, 2 vols.; German trans. Duisburg, 1857); articles in the Strassburg <em>Revue de théologie</em>, <em>la Revue du protestantisme</em>, etc. Cf. article Waldenses in <em>Schaff-Herzog Encyclopedia</em>, vol. iii., p. 2476.</td>
</tr>
<tr>
<td>MUNGER, Theodore Thornton, D.D. (Illinois College, Jacksonville, III., 1883), Congregationalist; b. at Bainbridge, Chenango County, N.Y., March 5, 1830; graduated from Yale College, New Haven, Conn., 1851, and the theological seminary there, 1855; was pastor at Dorchester, Mass., 1856—60; Haverhill, 1862—70; Lawrence, 1871—75; lived in San José, Cal., and established a Congregational church, 1875—76; pastor at North Adams, Mass., 1877—85; since, pastor of United Church, New Haven, Conn. He is the author of <em>On the Threshold</em>, Boston, 1881, 30th ed. 1889 (reprinted London, Eng.); <em>The Freedom of Faith</em>, 1883, 16th ed. 1885 (two English reprints); <em>Lamps and Paths</em>, 1885; besides numerous sermons and contributions to literary magazines and religious newspapers.</td>
<td>MYRBERG, Otto Ferdinand, Ph.D. (Upsala, 1849), Lic. Theol. (Upsala, 1851), D.D. (by the King of Sweden, 1885), Lutheran; b. at Gothenburg, Sweden, April 26, 1824; studied theology at Upsala, and received holy orders in 1850; became dean of the Trinity Church of Upsala, and professor of exegetical theology at the University of Upsala, 1866. He is the author of <em>In librum quod Joella inscribitur brevia commentatio academica</em>, Upsala, 1851; <em>De schismate Donatistarum</em>, <em>dissertatio academ.</em>, 1856; <em>Commentarius in epistolam Johanneum</em>, diss. acad., 1859; <em>Om aposteln Petrus och den äldsta kyrkans falska gnosis</em> (&quot;On the Apostle Peter and the False Gnosis of the Early Church&quot;), 1863; <em>Den hel. skrifts lära om försoningen</em> (&quot;The Doctrine of the Holy Scriptures on the Atonement&quot;), 1870; <em>Pauli bref till Romarne i ny översättning med textkritiska noter</em> (&quot;The Epistle to the Romans, a new translation with Textual Critical Notes&quot;), 1871; <em>Salomos ordsprak</em>, <em>Från grundtexten översatt</em> (&quot;The Proverbs, translated from the Hebrew&quot;), 1875; and several pamphlets.</td>
</tr>
<tr>
<td>MURPHY, James Gracey, LL.D., D.D. (both from Trinity College, Dublin, 1842 and 1880 respectively), Presbyterian; b. at Ballyaltikilikan, parish of Comber, County Down, Ireland, Jan. 12, 1808; entered Trinity College, Dublin, as sizar, 1827, became scholar 1830, graduated A.B. 1833; was minister at Ballysharmon, 1836; classical head master at the Royal Belfast Academical Institution, 1841; professor of Hebrew, Presbyterian College, Belfast, 1847. He is the author of <em>A Latin Grammar</em>, London, 1847; <em>A Hebrew Grammar</em>, 1857; <em>Nineteen Impossibilities of Part First of Colenso on the Pentateuch shown to be Possible</em>, Belfast, 1868; <em>The Human Mind</em>, 1873; and of the well-known commentaries upon <em>Genesis</em> (Edinburgh, 1864), <em>Exodus</em> (1866), <em>Leviticus</em> (1873), <em>The Psalms</em> (1875), <em>Revelation</em> (London, 1882), <em>Daniel</em> (1884), all reprinted in United States except <em>Revelation</em>.</td>
<td></td>
</tr>
</tbody>
</table>
NEVIN, Alfred, D.D. (Lafayette College, Easton, Penn.), LL.D. (Western University of Pennsylvania, Pittsburgh, Penn.), Presbyterian; b. at Shippensburg, Penn., March 14, 1816; graduated at Jefferson College, Canonsburg, Penn., 1834; admitted to the bar at Carlisle, Penn., 1837; studied theology at the Western (Presbyterian) Theological Seminary, Allegheny, Penn., 1837–40; was licensed by the presbytery of Carlisle, 1840; became pastor of the Cedar-Grove Church, Lancaster County, Penn., 1840; of the German Reformed Church, Chambersburg, 1845; of the Second Presbyterian Church, Lancaster, Penn., 1852; of the Alexander Church (which he organized), Philadelphia, 1860, resigned 1861; was editor (and proprietor) of The Standard, Philadelphia (now The North-western Presbyterian, Chicago), 1860–63; of The Presbyterian Weekly, Philadelphia (now The Baltimore Observer), 1872–74; and of The Presbyterian Journal, Philadelphia, 1875–80; stated supply of the Union Presbyterian Church, Philadelphia, from September, 1855, to January, 1886. He addressed the alumni of Jefferson College, 1858; was lecturer in the National School of Oratory, Philadelphia, 1878–80; was one of the original members of the Presbyterian Historical Society, Philadelphia (organized 1852, incorporated 1857), and trustee 1858–60; member of the Presbyterian Board of Publication, 1858–61; trustee of Lafayette College, 1858–61, and of the Presbyterian Hospital in Philadelphia, 1871–78; has been a number of times a commissioner to the General Assembly, and by its appointment has represented the Presbyterian Church in the Massachusetts Congregational Association (1855), in the synod of the Reformed Dutch Church (1874), and in the General Assembly of the Presbyterian Church of Canada (1875). He was moderator of the synod of Phila-

NEVILLE, Jules Ernst, Swiss religious philosopher; b. at Chancy, near Geneva, Dec. 13, 1816; studied at the University of Geneva; became licentiate in theology, and was ordained in 1839; was professor of philosophy in the university, 1844; removed (1846) in consequence of the Genevan revolution, and has since held no official position, except during 1860–61 when he was professor of apologetics in the theological faculty; but he lectures in the department of letters, and is an admired preacher. He has written many books (see Lichtenberger, vol. xiii., pp. 140, 147). The following have been translated: Modern Atheism; or, The Heavenly Father, Boston, 1867, 2d ed. 1882; The Problem of Evil, New York, 1871; The Theory and Practice of Representative Elections, London, 1872; The Christ, Edinburgh, 1880; Modern Physics: Studies Historical and Philosophical, 1883.

NEELY, Right Rev. Henry Adams, D.D. (Ilobart College, Geneva, N.Y., 1806; Bishops' College, Quebec, Can., 1875), Episcopalian, bishop of the diocese of Maine; b. at Fayetteville, Oneida County, N.Y., May 14, 1830; graduated at Hobart College, Geneva, N.Y., 1859; was tutor in the college 1850–52, while studying theology under Bishop De Lancey; became rector of Calvary Church, Utica, N.Y., 1852; of Christ Church, Rochester, 1855; chaplain of Ilobart College, 1862; assistant minister of Trinity Church, with charge of Trinity Chapel, New-York City, 1864; consecrated bishop, 1867. He is a "conservative Anglican." He is the author of occasional sermons, review articles, etc.

NEIL, Charles, Church of England; b. in St. John's Wood, London, May 14, 1811; educated at Trinity Hall, Cambridge; graduated B.A. 1832, M.A. 1836; was ordained deacon 1836, priest 1839; became curate of Bradford Abbas, near Sherborne, 1841, 1845; vicar of St. Paul's, Bethnal Green, 1868; incumbent of St. Matthias, Poplar, London, 1875. He was called to the bar (Inner Temple), 1864. He is a liberal Evangelical Churchman. He is joint editor of The Clergyman's Magazine, London, 1870, sqq. He is the author of Eleven Diagrams illustrating the Lord's Prayer, London, 1867; Holy Teaching (key to preceding), 1867; The Expositor's Commentary (vol i. Romans, 1877, 2d ed. 1882); A Classified List of Subjects proposed for Discussion at the Meeting of Rudicopai Chapelfs, 1881; The Christian Visitor's Handbook, 1882; edited John Todd's Index Rerum, London, 1884; with Canon Spence and J. S. Exell, Thirty Thousand Thoughts, 1883, sqq. (to be completed in 6 vols.). Some of his tracts and pamphlets are, Am I answerable for my Belief? 1871; Parochial Reason Why, 1872; Cecilia, or Near the Museum, 1873; The Divine Aspects of Redemption, 1875; The Preaching and Divine Aspects of Redemption, 1875; The Preaching and Divine Aspects of Redemption, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of the illuseum, 1873; The Preaching and Value of the Doctrine of Christ crucified, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of the illuseum, 1873; The Preaching and Value of the Doctrine of Christ crucified, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of the illuseum, 1873; The Preaching and Value of the Doctrine of Christ crucified, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of the illuseum, 1873; The Preaching and Value of the Doctrine of Christ crucified, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of the illuseum, 1873; The Preaching and Value of the Doctrine of Christ crucified, 1875; Open-air Preaching, or a Common Sense Answer to the Common Cry of Chronicles and Kings, historical and geographical card), 1884.

NESTLE, (Christoph) Eberhard, Ph.D. (Tübingen, 1874), Lic. Theol. (hyn., Tübingen, 1883), Evangelical; b. at Stuttgart, Württemberg, May 1, 1851; studied in Stuttgart, at the evangelical theological seminaries at Blaubeuren and Tübingen, and at Leipzig (1874–75), and in England (1875–77); was tutor at the evangelical theological seminary at Tübingen, 1877–80; diaconus at Münzingen, Württemberg, 1880–83; and since has been gymnasia professor at Ulm. He is an adherent of the Vermittlungstheologie. He has published Die israelitischen Eigennamen nach ihren religiösgeschichtlichen Bedeutung (prize essay of the Tyler Society), Haarlem, 1876; Conradi Pellicani de modo legendi atque intelligendi Hebrarum, Tübingen, 1877; Psalterium tetratum (Greece, Syriac, Chaldais, Latin), Tübingen, London, Leiden, Paris, 1879; Tischendorf's Septuaginta, 6th ed. Leipzig, 1889 (with appendix, Veteris Testamenti graeci codices Vaticanus et Sinaiticus cum textu recepto collati); Brevis lingua Syriaca grammatica, litteratura, chresistoma, cum glossario, Carlsruhe and Leipzig, 1881.

NEVIN, Right Rev. Henry Adams, D.D. (Ilobart College, Geneva, N.Y., 1806; Bishops' College, Quebec, Can., 1875), Episcopalian, bishop of the diocese of Maine; b. at Fayetteville, Oneida County, N.Y., May 14, 1830; graduated at Hobart College, Geneva, N.Y., 1859; was tutor in the college 1850–52, while studying theology under Bishop De Lancey; became rector of Calvary Church, Utica, N.Y., 1852; of Christ Church, Rochester, 1855; chaplain of Ilobart College, 1862; assistant minister of Trinity Church, with charge of Trinity Chapel, New-York City, 1864; consecrated bishop, 1867. He is a "conservative Anglican." He is the author of occasional sermons, review articles, etc.

NAVILLE, Jules Ernst, Swiss religious philosopher; b. at Chancy, near Geneva, Dec. 13, 1816; studied at the University of Geneva; became licentiate in theology, and was ordained in 1839; was professor of philosophy in the university, 1844; removed (1846) in consequence of the Genevan revolution, and has since held no official position, except during 1860–61 when he was professor of apologetics in the theological faculty; but he lectures in the department of letters, and is an admired preacher. He has written many books (see Lichtenberger, vol. xiii., pp. 140, 147). The following have been translated: Modern Atheism; or, The Heavenly Father, Boston, 1867, 2d ed. 1882; The Problem of Evil, New York, 1871; The Theory and Practice of Representative Elections, London, 1872; The Christ, Edinburgh, 1880; Modern Physics: Studies Historical and Philosophical, 1883.

NAVILLE, Jules Ernst, Swiss religious philosopher; b. at Chancy, near Geneva, Dec. 13, 1816; studied at the University of Geneva; became licentiate in theology, and was ordained in 1839; was professor of philosophy in the university, 1844; removed (1846) in consequence of the Genevan revolution, and has since held no official position, except during 1860–61 when he was professor of apologetics in the theological faculty; but he lectures in the department of letters, and is an admired preacher. He has written many books (see Lichtenberger, vol. xiii., pp. 140, 147). The following have been translated: Modern Atheism; or, The Heavenly Father, Boston, 1867, 2d ed. 1882; The Problem of Evil, New York, 1871; The Theory and Practice of Representative Elections, London, 1872; The Christ, Edinburgh, 1880; Modern Physics: Studies Historical and Philosophical, 1883.
NEWMAN.


NEVIN, Edwin Henry, D.D. (Franklin College, New Athens, O., 1870), Presbyterian; b. at Shippensburg, Cumberland County, Penn., May 9, 1814; graduated at Jefferson College, Canonsburg, Penn., 1833, and at Princeton Theological Seminary, N.J., 1838; became pastor at Portsmouth, O., 1837; president of Franklin College, New Athens, O., 1841; pastor at Mount Vernon, O., 1845; at Cleveland, O., 1851; Lancaster, Penn., 1853; in Philadelphia (First Reformed), 1870; retired from the pastorate in 1875, and joined the Central Presbyterian Church. He is the author of numerous hymns, which are found in nearly all the evangelical hymn-books in the United States; of several pamphlets; and of "Man of Prayer," a Manual, and, like him, has left the Church of England, in which he was born; but, unlike him, he has thrown away all religious belief. His writings are numerous. Of theological interest are, "History of Hebrew Monarchy," London, 1847: "The Soul, its Sources and Aspirations," 1849; Phases of Faith, Passages from my own Creed, 1850; Catholic Union, Essay toward a Church of the Future, 1854; Theism, Doctrinal and Practical, 1858.

NEWMAN, His Eminence John Henry, cardinal deacon of the Roman-Catholic Church; b. in London, June 27, 1805; educated at Worcester College, Oxford; graduated B.A. (double first-class), 1826; was fellow of Balliol, 1826-30, but resigned because unable conscientiously to subscribe to the Thirty-nine Articles, which was then requisite before obtaining a master's degree. From 1830 to 1831 he lived and travelled in the East; became classical tutor at Bristol College, 1834, and in Manchester New College, 1840; professor of Latin in University College, London, 1846. He resigned in 1863, and has since devoted himself to literature. He is the brother of Cardinal Newman, and, like him, has left the Church of England, in which he was born; but, unlike him, he has thrown away all religious belief. His writings are numerous. Of theological interest are, History of Hebrew Monarchy, London, 1847: The Soul, its Sources and Aspirations, 1849; Phases of Faith, Passages from my own Creed, 1850; Catholic Union, Essay toward a Church of the Future, 1854; Theism, Doctrinal and Practical, 1858.
of his college; in 1828 became incumbent of St. Mary's, Oxford, and chaplain of Littlemore in the neighborhood of Oxford until 1832, but retained his incumbency until 1843, standing in the highest esteem for his noble mental and moral qualities, and wielding a great influence upon the undergraduates. He stood with Pusey as recognized leader of the High Church party. He suggested in the present of the Tracts for the Times, and wrote No. 90 (the last of the series), which appeared March, 1841, in which he endeavored to show how the Thirty-nine Articles may be interpreted in the Roman-Catholic sense.

In 1842 he established at Littlemore a kind of monastery, of which he was head for three years. At length, in 1845, he took the step to which his avowed principles logically led him: seceded to the Church of Rome, and entered her priesthood. He was in 1847 appointed to found the Oratory of St. Philip Neri, in England; in 1854, rector of the newly founded Catholic University at Dublin; resigned in 1858, and returned to Birmingham to take charge of a school for the sons of Roman-Catholic gentry at Edgbaston, near that city. On May 12, 1879, Pope Leo XIII. created him a cardinal deacon of the Holy Roman Church.

In 1870-79, 36 vols.; these include Parochial and Plain Sermons, 8 vols.; and three other volumes of sermons; five volumes of miscellanies; two religious novels, Loss and Gain, or The Story of a Convert, 1848; Calista, a Sketch of the Third Century, 1856; his autobiography, Apologia pro vita sua, 1864; Arias of the Fourth Century, 1885; Lectures on Justification, 1863; Two Essays on Biblical and on Ecclesiastical Miracles, 1845; Essay on the Development of Christian Doctrine, 1845; Difficulties of Anglicans, 1850, 2 vols.; Essay in Aid of the Grammar of Assent, 1870. He wrote "Lead, Kindly Light," and other hymns. Cf. Jennings: Story of Cardinal Newman's Life, London, 1882.

NEWTH, Samuel, D.D. (Rochester Seminary, N.Y., 1884), LL.D. (Wesleyan University, Athens, Tenn., 1882); b. in New York City, Sept. 1, 1829; graduated at Cazenovia Seminary, 1848; entered the ministry of the Methodist Episcopal Church, 1848; was editor of The New-Orleans Advocate, 1850-51; pastor of the Metropolitan Methodist-Episcopal Church, Washington, D.C., 1869-73, 1875-78; and chaplain to the United States Senate, 1869-75. He visited Greenland in 1870. In December, 1873, he was appointed by President Grant inspector of United States consulates, and in this capacity made a tour of the world, 1873-74. From 1882 to 1884 he preached in the Madison-ave. Congregational Church, New York City. He was Gen. Grant's pastor, 1869-85. He is a member of the British Society of Biblical Archæology. He is the author of From Dan to Beersheba, or The Land of Promise as it now appears, New York, 1844; The Thrones and Palaces of Babylon and Nineveh, from the Persian Gulf to the Mediterranean, 1870; Sermons preached in the Metropolitan Church, Washington, D.C., 1876; Christianity Triumphant, New York, 1884.

NEWTH, Samuel, D.D. (Glasgow, 1875), Congregationalist; b. in London, Feb. 15, 1821; graduated at Cazenovia Seminary, 1842; was pastor at Broseley, Salop, 1842; professor of classics and mathematics, Western College, Plymouth, 1845; of mathematics and ecclesiastical history, New College, London, 1854; and since 1872 has been professor of New-Testament exegesis and ecclesiastical history. He was a member of the New-Testament Revision Company, 1870-81; and chairman of the Congregational Union of England and Wales, 1890. He is the author of Elements of Mechanics, London, 1850, 6th ed. 1884; The Book of Natural Philosophy, 1854, 40th thousand 1885; Mathematical Examples, 1850, 3d ed. 1871; Memoir of Rev. Alfred Neve, 1878; Lectures on Bible Revision, 1851.

NEWTON, Richard, D.D. (Kenyon College, Gambier, O., 1845), Episcopal (Low Church); b. in Liverpool, Eng., July 25, 1818; graduated at the University of Pennsylvania, Philadelphia, 1836, and at General Theological Seminary, New York City, 1839; became rector of St. Paul's Church, Philadelphia, 1840; of Church of Epiphany, 1882; of Church of the Covenant, 1882. He has published twenty-three volumes in all; some of these have been translated into more than twenty different languages; they are mostly discourses to children and youth. Of those recently issued may be mentioned, Pearls from the East, Stories and Incidents from Bible History, Philadelphia, 1884; Covenant Names and Privileges, New York, 1882; A Bible Portrait-Gallery, Philadelphia, 1885; Heroes of the Reformation, 1885.

NEWTON, Richard Heber, D.D. (Union College, Schenectady, N.Y., 1881), Episcopal (Broad Churchman); b. in Philadelphia, Oct. 31, 1810; studied in the University of Pennsylvania, Philadelphia, 1826-28, and at General Theological Seminary, New York, 1832-34; A Book of the Beginnings, 1884; l'hislistin of the Hebrew of the Bible, 1885; Problems, 1886.

NEWTON, Richard Heber, D.D. (Union College, Schenectady, N.Y., 1881), Episcopal (Broad Churchman); b. in Philadelphia, Oct. 31, 1810; studied in the University of Pennsylvania, Philadelphia, 1826-28, and at General Theological Seminary, New York, 1832-34; A Book of the Beginnings, 1884; l'hislistin of the Hebrew of the Bible, 1885; Problems, 1886.

NEWMAN, John Philip, D.D. (Rochester Seminary, N.Y., 1884), LL.D. (Wesleyan University, Athens, Tenn., 1882); b. in New York City, Sept. 1, 1829; graduated at Cazenovia Seminary, 1848; entered the ministry of the Methodist Episcopal Church, 1848; was editor of The New-Orleans Advocate, 1850-51; pastor of the Metropolitan Methodist-Episcopal Church, Washington, D.C., 1869-73, 1875-78; and chaplain to the United States Senate, 1869-75. He visited Greenland in 1870. In December, 1873, he was appointed by President Grant inspector of United States consulates, and in this capacity made a tour of the world, 1873-74. From 1882 to 1884 he preached in the Madison-ave. Congregational Church, New York City. He was Gen. Grant's pastor, 1869-85. He is a member of the British Society of Biblical Archæology. He is the author of From Dan to Beersheba, or The Land of Promise as it now appears, New York, 1844; The Thrones and Palaces of Babylon and Nineveh, from the Persian Gulf to the Mediterranean, 1870; Sermons preached in the Metropolitan Church, Washington, D.C., 1876; Christianity Triumphant, New York, 1884.

NEWTON, Richard Heber, D.D. (Union College, Danville, Ky., 1867), LL.D. (Illawarra College, Wollongong, Australia, 1875); b. in Westmoreland County, Penn., Aug. 3, 1838; graduated at Jefferson College, Canonsburg, Penn., 1857, and at Western Theological Seminary, Allegheny, Penn., 1860; became pastor at Chambersburg, Penn., 1860; of the Second Presbyterian Church, St. Louis, Mo., 1864. He was moderator of the General Assembly of 1872, at St. Louis; in 1883 declined election to professorship of pastoral theology in Western Theological Seminary. Besides many published sermons, he has written The Eastern Question in Prophecy, St. Louis, 1875.

NICHOLSON, Right Rev. William Rufus, D.D. (Theological Seminary of the Diocese of Ohio, Gambier, 1857), Reformed Episcopal; b. in Green County, Miss., Jan. 8, 1822; graduated at La Grange College, North Ala., 1840; became pastor of the Poydras-street Methodist-Episcopal Church, New Orleans, La., 1842; entered the Protestant Episcopal Church, 1843; of Grace, 1844, of Grace, 1845; of Trinity Church, Newark, N.J., 1845.
Reformed Episcopal Church, Philadelphia, 1874; was consecrated bishop in February, 1876. He is the author of some pamphlets and essays, of which may be mentioned, James the Lord’s Brother, and Jesus, were equally the Sons of Mary (in Protestant-Episcopal Quarterly Review, New York, 1860); Reasons why I became a Reformed Episcopalian, Philadelphia, 1875; Concerning Sanctionification, 1875; The Priesthood of the Church of God, 1876; The Call to the Ministry, 1877.

NICOLL, William Robertson, Free Church; b. in Free Church manse, Auchindoir, Aberdeen, Oct. 10, 1851; graduated at University of Aberdeen, M.A., 1870; completed curriculum at Free Church College, Aberdeen, and became minister at Mortlach, Banffshire, 1874; at Kelso, 1877. Since 1880 he has edited The Householder Library of Exposition; since January, 1885, The Expositor, in succession to Dr. Cox; and since 1886 three new series,—The Foreign Biblical Library, The Theological Educator, and The Expositor’s Bible. He has published Calls to Christ, London, 1877, 2d ed. 1878; Songs of Praise, New York, 1881; (2d series, 1885); The Incarnate Saviour, A Life of Jesus Christ, Edinburgh, 1881 (reprinted, New York, 1881); The Lamb of God, 1888, 2d ed. London, 1884; English Theology in the Victorian Era, a Biographical and Critical History (announced). Ifiograhicaland CriticalHistory (announced).

NILES, Right Rev. William Woodruff, S.T.D. (Trinity College, Hartford, Conn., 1870; Dartmouth College, Hanover, N.H., 1879), Episcopal, bishop of New Hampshire; b. at Hatley, Province of Lower Canada (now Quebec), May 24, 1832; graduated at Trinity College, Hartford, Conn., 1857; and at the Berkeley Divinity School, Middletown, Conn., 1861; tutor in his alma mater, 1857–8; rector of St. Philip’s, Wiscasset, Me., 1862–64; professor of the Latin language and literature in his alma mater, 1864–70; rector of St. John’s, Warehouse Point, Conn., 1868–70; bishop, 1870. At the time of his consecration he was a British subject, was not naturalized until December, 1873. He edited The Churchman, Hartford, Conn., 1866–67. He is the author of addresses, essays, etc.

NILES, Nikolaus, Roman Catholic; b. at Rupprecht, Luxembourg, Germany, June 21, 1828; studied at the Collegium Germanicum at Rome, 1847–59; became priest there, 1852; pastor at Tübingen, Luxemburg, 1855; Jesuit, 1858; acting professor at Innsbruck, Austria, 1859; ordinary professor of church law there, 1866, and at the same time regens of the theological college; and since 1861 member of the Luxemburg Archaeological Society. Besides numerous popular religious works, he has written, Maria, die mächtige Patronin zur Erde, oder die gründe Kirche und Schule bei Jesu (Innsbruck, Luxemburg, 1857; Commentaria in psalmos divi missali de communicante, and a number of pamphlets and essays, of which may be mentioned, The Christian Faith and Jesus, were equally the Sons of Mary (in Protestant-Episcopal Quarterly Review, New York, 1860); De rationibus festorum mobilium ulteriusque sionis esti s. cordis Jesu et funitis juris canon. erudit, Innsbruck, 1867, 5th ed. 1865; De rationibus festorum mobilibus usus ecclesiae occidentalis atque orientalis commentarys suis clerorum accommodatus, Wien, 1869; Selecta pietatis exercitca erga ss. cor Jeshu et puriss. cor Mariae, Innsbruck, 1889; Kalendarium manuale ususrice ecclesiae orientalis et occidentalis academiae clerorum accommodatum, 1879–85, 2 vols.

NINDE, William Xavier, D.D. (Wesleyan University, Middletown, Conn., 1874), Methodist bishop; b. at Cortland, N.Y., June 21, 1832; graduated at the Wesleyan University, Middletown, Conn., 1855; became pastor, 1856; professor of practical theology, Garrett Biblical Institute, Evanston, III., 1873; president of same, 1879; bishop of the Methodist-Episcopal Church, 1884.

NIPPOLD, Friedrich Wilhelm Franz, Ph.D. (Tübingen, 1869); Added Theod. (Heidelberg, 1869, 1871); added Theod., b. at Emmerich, Sept. 15, 1838; studied at Halle and Bonn; travelled in the East, 1860; became privat-docent at Heidelberg, 1865; professor extraordinary there, 1870; ordinary professor at Bern 1871, and at Jena 1884. He belongs to the school of Rother, and is in friendly relations with the Old Catholics. He is the author of Handbuch der neuesten Kirchengeschichte seit der Restaurierung von 1814, Elberfeld, vol. 1. 1867, 3d ed. 1880, vol. ii. 1883; Welche Wege fühnen nach Rom? Geschichte der römischen Illusionen über die Keife der erlichen und kirchlichen Kirche, 1864; Das Reich Jesu, Berlin, 1874; Kirchengeschichte (edited with original contributions), Berlin, 1884; Zur geschichtlichen Würdigung der Religion Jesu, Vortrage, Predigten, Abhandlungen, 1884; edita the new edition of Hagenbach’s Kirchengeschichte, Leipzig, 1883, sqq.

NITZSCH, Friedrich August Berthold, Lic. Theol. (Berlin, 1858), D.D. (kon., Greifswald, 1869), German theologian; b. at Bonn, Feb. 19, 1832; studied at Berlin, Halle, and Bonn, 1850–55; was collaborator in the gymnasium of the "Grauen Kloster" in Berlin, 1857–58; became privat-docent at Berlin, 1859; ordinary professor of theology at Giesens, 1868; at Kiel, 1872. He is the author of Das System des Boethius und die ihm zugeschriebenen theologischen Schriften, Berlin, 1890; Augustinus Lehre vom Wunder, 1865; Grundriss der christlichen Dogmatik (all published), 1870; Luther und Aristoteles, Kiel, 1883.

NORMAN, Richard Whitmore, D.C.L. (Bishops’ College, Lenoxville, Can., 1878), Episcopal Church of Canada; b. at Southborough, near Bromley, Kent, Eng., April 24, 1829; educated at King’s College, London, and Exeter College,
NORTHRUP.  156  NYSTROM.

Oxford, where he graduated B.A. 1851, M.A. 1854; was ordained deacon 1852, and priest 1853; curate of St. Thomas, Oxford, 1852; fellow of St. Peter's College, Radley, 1853-57; head master of St. Michael's College, Tenbury, 1857-61; warden of St. Peter's College, Radley, 1861-66; assistant minister of St. John the Evangelist, Montreal, Can., 1867-72; of St. James the Apostle, Montreal, 1872-83; rector of St. Matthias, Montreal, since 1883. He has been honorary fellow of St. Michael's College, Tenbury, since 1856; honorary canon of Montreal, and vice-chancellor of Bishops' College, Lennoxville, Can., since 1878; fellow of McGill College, Montreal, since 1884; chairman of Protestant school board since 1850; honorary clerical secretary of the Provincial Synod, 1880; vice-president of the Montreal Philharmonic Society, 1880, and of the Art Association, Montreal, 1884; chairman of Montreal Botanic Garden Association, 1885; member of the executive committee and many other important diocesan committees. He is a moderate but decided Anglican. He is the author of Manual of Prayers for the Use of Schools, Oxford, 1856, 3d ed. 1862; Occasional Sermons, 1860; Sermons preached in Radley College Chapel, 1861; and the following pamphlets, etc.: Ritualism, Montreal, 1867; Thoughts on the Conversion of the Heathen, 1867; St. John Our Example, 1867; Galileo (sermon), 1868; Harvest (two sermons), 1868-69; Anniversary Sermon (Port Hope School, 1869; Dunham Ladies' College, 1884); Confession (three sermons), 1873; Considerations on the Revised New Testament, 1881; Sermon to Young Men, 1882; Sermon to Young Women, 1882; Lecture on Hymnology, 1885.

NORTHRUP, George Washington, D.D. (University of Rochester, N.Y., 1864), LL.D. (Kalamazoo College, Kalamazoo, Mich., 1879), Baptist; b. at Antwerp, Jefferson County, N.Y., Oct. 8, 1842; graduated at University of Upsala, 1866; was teacher of languages in the New Elementary School of Stockholm, 1867; in Greek and Hebrew in the Baptist Seminary there, 1867-72; secretary of the Swedish Evangelical Alliance, 1872-78; missionary to the Jews at Beirut, Syria, 1878-81. In 1871 he was a member of the Evangelical Alliance deputation to the Russian Emperor on account of the persecuted Lutherans in the Baltic provinces; in 1872 travelled in aid of the Baptist building-fund, through Germany, England, and Scotland; in 1884 was deputy of the Swedish Baptist to the Evangelical Alliance Conference in Copenhagen; in 1885 was elected a member of the Swedish Parliament for three years. He is the translator into Swedish of Sophocles' Antigone, I, verses 1-383, with commentary (Ph.D. dissertation), Stockholm, 1866; Nicholl's Help to the Reading of the Bible, 1866; Dr. Rudelbach on Civil Marriage, 1868; Lyon's Homo contra Darwin, 1873; Merle d'Aubigné's History of the Reformation in the Time of Calvin, 1874-77; Sankey's Gospel Hymns, 1876; Spurgeon's John Ploughman's Talks, 1880; Spurgeon's Clue of the Maze, 1884; and of other works; and is the author (in Swedish) of Bible Dictionary, 1868, 2d ed. 1883; Letters on Religious Liberty, 1868; Christian Hymns from Ancient and Modern Times, 1870; Lecture on the "Liberi" (i.e., "reading," a nickname for living Christianity), 1872; Library of Biblical Antiquities, 1874; Letters to Brother Oluf upon the Doctrine of Atonement, 1876; What is wanting in our Church, 1876; Spiritual Songs for Young Men's Christian Associations, Sunday Schools, and Prayer-meetings, 1877; Illustrated Missionary News, 1877.

NYSTROM, Johan Erik, Ph.D. (Upsala, 1866), General Baptist; b. in Stockholm, Sweden, Sept. 8, 1842; graduated at University of Upsala, 1866; teacher of languages in the New Elementary School of Stockholm, 1867; in Greek and Hebrew in the Baptist Seminary there, 1867-72; secretary of the Swedish Evangelical Alliance, 1872-78; missionary to the Jews at Beirut, Syria, 1878-81. In 1871 he was a member of the Evangelical Alliance deputation to the Russian Emperor on account of the persecuted Lutherans in the Baltic provinces; in 1872 travelled in aid of the Baptist building-fund, through Germany, England, and Scotland; in 1884 was deputy of the Swedish Baptist to the Evangelical Alliance Conference in Copenhagen; in 1885 was elected a member of the Swedish Parliament for three years. He is the translator into Swedish of Sophocles' Antigone, I, verses 1-383, with commentary (Ph.D. dissertation), Stockholm, 1866; Nicholl's Help to the Reading of the Bible, 1866; Dr. Rudelbach on Civil Marriage, 1868; Lyon's Homo contra Darwin, 1873; Merle d'Aubigné's History of the Reformation in the Time of Calvin, 1874-77; Sankey's Gospel Hymns, 1876; Spurgeon's John Ploughman's Talks, 1880; Spurgeon's Clue of the Maze, 1884; and of other works; and is the author (in Swedish) of Bible Dictionary, 1868, 2d ed. 1883; Four Letters on Religious Liberty, 1868; Christian Hymns from Ancient and Modern Times, 1870; Lecture on the "Liberi" (i.e., "reading," a nickname for living Christianity), 1872; Library of Biblical Antiquities, 1874; Letters to Brother Oluf upon the Doctrine of Atonement, 1876; What is wanting in our Church, 1876; Spiritual Songs for Young Men's Christian Associations, Sunday Schools, and Prayer-meetings, 1877; Illustrated Missionary News, 1877.
ORMISTON, William, D.D. (University of the City of New York, 1865), LL.D. (University of Victoria College, Cobourg, Can., 1881), Reformed (Dutch); b. in the parish of Symington, Lanarkshire, Scotland, April 23, 1821; went to Canada in 1834; graduated at the University of Victoria College, Cobourg, Can., B.A. 1848, M.A. 1856; was classical tutor in Victoria College, 1845-47, and professor of moral philosophy in the same, 1847-48; pastor of Presbyterian church at Clarke, County of Durham, Can., 1849-53; mathematical master, and lecturer in natural philosophy and chemistry, in the normal school, Toronto, 1858-57; examiner in Toronto University 1854-67; super-
OSBORN, Henry Stafford, LL.D. (Lafayette College, Easton, Penn., 1864; Presbyterian; b. in Philadelphia, Penn., Aug. 17, 1823; graduated at the University of Pennsylvania, Philadelphia, 1841, and at Union Theological Seminary, New York City, 1845; was stated supply at Coventry, R.I., 1845–48; pastor at Hanover Court House, Va., 1846–49; Richmond, Va., 1849–53; Liberty, Va., 1853–58; studied at Harvard at Salem, Va., 1858–59; pastor at Belvidere, N.J., 1859–66; professor in Lafayette College, Easton, Penn., 1864–70, 1873 to date; professor in Miami University, Oxford, O., 1871–73. He is the author of Past and Present, 1858; Little Pilgrim in the Holy Land, 1859; Teachers' Guide to Palestine, 1868; Discoveries, Chicago, 1883. He translated Lange's general and special Introduction to the Prussian Order of the Red Eagle, third class (1873), received the Austrian (1862) and the Grand Duke of Saxony's (1857) gold Verdiens-Medaille für W. u. K. Since 1860 he has been an Austrian Imperial Regierungsrath; since 1876 he has been president of the examining commission for Protestant ministers at Vienna. He is the author of De Justinii Martyrn scriptis et doctrina, Jena, 1841; De Victorino Strigelio liberiori mentis in ecclesia lutherica vindici, 1843; De epistola ad Diognetum S. Justinii philosophi et martyris nomen pro se ferente, 1845, 2d ed. 1847; Des Patriarchen Gennadios von Constantinopel Confession, kritisch untersucht u. herausgegeben, Nebst einem Excerpts aus Arethas' Zeitalter, 1864; De gradibus in theologian, 1874. He edited the posthumous commentaries of Baungarten Coursius upon Matthew (Jena, 1844), Luke and John (Jena, 1845). But his chief work is his edition of the works of the Christian apologists of the second century, Corpus apologistarum Christianorum secundi secoli, Jena, 1842–72, 9 vols. (vols. 1–7, 1842–48, 3d ed. 1876–81; vol. vi., Talain, 1861; vol. vii., Athenaeorum, 1857; vol. viii., Theophilus of Antioch; 1861; vol. ix., Hermias, Quadratus, Aristides, Aristo, Miltiades, Melito, Apollinaris, 1872). He shares in editing Jahrbuch der Gesellschaft für die Geschichte des Protestantismus in Oesterreich, Wien and Leipzig, 1880, sqq.; and contributed to it the article, Die Anfänge der Reformation im Erzherzogthum Oesterreich (1880, 1883). His principal other articles are: Beziehungen auf die Johannesischen und Paulinischen Schriften bei Justinus Martyr und dem Verfasser des Briefes an Diognetus (in Iflon's Ztschr. f. d. hist. Theol., 1841, 1842, 1843, 1844, 1858): Der dem Patriarchen Gennadios von Constantinopel beigegleitete Dialog über die Hauptstücke des christl. Glaubens (in same, 1850, 1864): Justinus der Apologist (in Ersch. u. Gruber sect. ii., Th. 30): De inscriptione et etatate Apologie Athenagoricarum (in Zschr. f. d. hist. Theol., 1856): Florianus, etc. (in Piper's Die Zeugen der Wahrheit); Ueber den apostol. Grus (in Jahrb. f. deutsche Theol., 1887): Haben Barnabas, Justinus und Irenaeus den zweiten Petrusbrief (3, 8) benutzt? (in Zschr. f. wis. Theol., 1877): Ueber das Zeitalter des Erzbischofs Arethas (in same, 1875). OVERBECK, Franz Camillo, Ph.D. (Leipzig, 1860), D.D. (hon., Jena, 1870), Swiss Protestant; b. in St. Petersburg, Nov. 4 (19), 1837; studied at Leipzig and Göttingen, 1856–66; became private-doctor at Jena, 1864; professor of theology at Basel, 1870; ordinary professor, Basel, 1871. He edited the fourth edition of De Wette on Acts (Leipzig, 1870), and has written Questionum

OSWALD, Johann Heinrich, Lic. Theol., D.D. (both Münster, 1843 and 1855), Roman Catholic; b. at Dorsten, Westphalia, Germany, June 3, 1817; studied theology in the seminary at Miinster, and in the University of Bonn; became privatdocent of historical theology and exegesis of the Roman Catholic; b. Oct. 4, 1816; studied philosophy and theology at Jena, 1838–41; became privadocten of historical theology and exegesis of the New Testament at Jena, 1841; professor extraordinary of theology there, 1848; since 1851 has been ordinary professor of church history in the evangelical theological faculty at Vienna. From 1852–61 he was ordinary professor of New Testament exegesis; from 1863–67 was member of the imperial educational council. Since 1841 he has been a member of the Societas Latina Jenensis, since 1848 of the Societas Hagnana, since 1879 of the Society for the History of Protestantism in Austria. He is a knight of the Greek Order of the Saviour (1858), of the Austrian Order of the Iron Crown, third class (1871), of the Grand Duke of Saxony's Order of the White Hawk, first division (1872), of the Prussian Order of the Red Eagle, third class (1873), received the Austrian (1862) and the Grand Duke of Saxony's (1864) gold Verdiens-Medaille für W. u. K. Since 1860 he has been an Austrian Imperial Regierungsrath; since 1876 he has been president of the examining commission for Protestant ministers at Vienna. He is the author of De Justinii Martyrn scriptis et doctrina, Jena, 1841; De Victorino Strigelio liberiori mentis in ecclesia lutherica vindici, 1843; De epistola ad Diognetum S. Justinii philosophi et martyris nomen pro se ferente, 1845, 2d ed. 1847; Des Patriarchen Gennadios von Constantinopel Confession, kritisch untersucht u. herausgegeben, Nebst einem Excerpts aus Arethas' Zeitalter, 1864; De gradibus in theologian, 1874. He edited the posthumous commentaries of Baungarten Coursius upon Matthew (Jena, 1844), Luke and John (Jena, 1845). But his chief work is his edition of the works of the Christian apologists of the second century, Corpus apologistarum Christianorum secundi secoli, Jena, 1842–72, 9 vols. (vols. 1–7, 1842–48, 3d ed. 1876–81; vol. vi., Talain, 1861; vol. vii., Athenaeorum, 1857; vol. viii., Theophilus of Antioch; 1861; vol. ix., Hermias, Quadratus, Aristides, Aristo, Miltiades, Melito, Apollinaris, 1872). He shares in editing Jahrbuch der Gesellschaft für die Geschichte des Protestantismus in Oesterreich, Wien and Leipzig, 1880, sqq.; and contributed to it the article, Die Anfänge der Reformation im Erzherzogthum Oesterreich (1880, 1883). His principal other articles are: Beziehungen auf die Johannesischen und Paulinischen Schriften bei Justinus Martyr und dem Verfasser des Briefes an Diognetus (in Iflon's Ztschr. f. d. hist. Theol., 1841, 1842, 1843, 1844, 1858): Der dem Patriarchen Gennadios von Constantinopel beigegleitete Dialog über die Hauptstücke des christl. Glaubens (in same, 1850, 1864): Justinus der Apologist (in Ersch. u. Gruber sect. ii., Th. 30): De inscriptions et etatate Apologie Athenagoricarum (in Zschr. f. d. hist. Theol., 1856): Florianus, etc. (in Piper's Die Zeugen der Wahrheit); Ueber den apostol. Grus (in Jahrb. f. deutsche Theol., 1887): Haben Barnabas, Justinus und Irenaeus den zweiten Petrusbrief (3, 8) benutzt? (in Zschr. f. wis. Theol., 1877): Ueber das Zeitalter des Erzbischofs Arethas (in same, 1875). OVERBECK, Franz Camillo, Ph.D. (Leipzig, 1860), D.D. (hon., Jena, 1870), Swiss Protestant; b. in St. Petersburg, Nov. 4 (19), 1837; studied at Leipzig and Göttingen, 1856–66; became private-doctor at Jena, 1864; professor of theology at Basel, 1870; ordinary professor, Basel, 1871. He edited the fourth edition of De Wette on Acts (Leipzig, 1870), and has written Questionum
OXENDEN, Right Rev. Ashton, D.D. (by decree of Convocation, 1869), Church of England; b. at Broome, near Canterbury, Sept. 25, 1808; educated at University College, Oxford; graduated B.A. 1833; was ordained deacon 1833, priest 1834; was rector of Pluckley, Kent, 1848-69; lord bishop of Montreal and metropolitan of Canada, 1869-78; rural dean of Canterbury, 1879-84; since 1879, vicar of Hackington (or St. Stephen’s), near Canterbury. He is the author of numerous devotional works, many of which have had large sales on both sides of the Atlantic. The following may be mentioned; Cottage Sermons, 1853; The Earnest Communicant, 1855; The Pathway of Safety, 1856; The Christian Life, new ed. 1870; Our Church and its Services, new ed. 1868; The Parables of our Lord, new ed. 1868; Portraits from the Bible, 1872, 2 vols.; The Earnest Churchman, 1878; Short Comments on the Gospels, for Family Worship, 1885.

OXENHAM, Henry Nutcombe, Roman Catholic; b. at Harrow, Eng., Nov. 15, 1829; educated at Balliol College, Oxford; graduated B.A. (second-class in classics) 1850, M.A. 1854; held curacies from 1854 to 1857; joined the Roman-Catholic Church in 1857, and was successively in the London Oratory (1859-60), professor at St. Edmund’s College, Ware (1860), and master at the Oratory School, Birmingham, 1861; resigned at Christmas of that year. He is the author of numerous review articles, of the English translation of Döllinger’s First Age of the Church (London, 1866, 3d ed. 1877) and Lectures on Re-union of the Churches (1872), and of vol. 2 of Hefele’s History of the Councils of the Church (1876); and of the following original works: Poems, 1854, 3d ed. 1871; Church Parties, 1857; Catholic Doctrine of the Atonement, 1865, 3d ed. 1881; Recollections of Oberammergau, 1872, 2d ed. 1880; Catholic Eschatology and Universalism, 1876, 2d ed. 1878; Short Studies in Ecclesiastical History and Biography, 1884; Short Studies, Ethical and Religious, 1885.
PACKARD, Joseph, D.D. (Kenyon College, Gambier, O., 1847), Episcopal; b. at Wiscasset, Me., Dec. 29, 1812; graduated at Bowdoin College, Brunswick, Me., 1831, and studied (1833) in Andover (Mass.) Theological Seminary; since 1836 has been professor of biblical learning in the Protestant-Episcopal Seminary of Virginia, near Alexandria, and is now dean. He contributed the commentary on Malachi to the American edition of Lange, and was one of the American revisers of the Old Testament (1870-85).

PADDOCK, Right Rev. Benjamin Henry, S.T.D. (Trinity College, Hartford, Conn., 1867), Episcopal, bishop of Massachusetts; b. at Norwich, Conn., Feb. 29, 1828; graduated at Trinity College, Hartford, Conn., 1848, and at the General Theological Seminary, New York City, 1852; was assistant teacher in the Episcopal Academy of Connecticut, Cheshire, 1848-49; assistant minister at the Church of the Epiphany, New York City, while deacon, 1852-53; rector of St. Luke's, Portland, Me., 1853, but withdrew after three months on account of climate; was rector of Trinity, Norwich, Conn., 1853-80; of Christ Church, Detroit, Mich., 1860-69; of Grace Church, Brooklyn Heights, Long Island, N.Y., 1869-73; consecrated bishop, 1873. He is the author of sundry articles in reviews and periodicals, canonical digest, sermons, charges (1870, 1879, 1880), etc.: among which may be mentioned, Ten Years in the Episcopal Church, 1883; The First Century of the Diocese of Massachusetts, 1885; The Pastoral Relation, etc.

PADDOCK, Right Rev. John Adams, S.T.D. (Trinity College, Hartford, Conn., 1870), Episcopal, missionary bishop of Washington Territory; b. at Norwich, Conn., Jan. 19, 1829; graduated at Trinity College, Hartford, Conn., 1845, and at the General Theological Seminary, New York City, 1849; was rector of Christ Church, Stratford, Conn., 1849-55; of St. Peter's, Brooklyn, N.Y., 1855-60; consecrated bishop, 1860. Since his work began, the number of churches in his diocese has doubled; a Church hospital has been erected; and two Church schools built, costing about sixty thousand dollars, and endowed with one hundred thousand dollars. He is the author of History of Christ Church, Stratford, Conn., 1858; occasional sermons and addresses.

PAINE, Levi Leonard, D.D. (Yale College, New Haven, Conn., 1875), Congregationalist; b. at Holbrook (formerly East Randolph), Mass., Oct. 10, 1832; graduated at Yale College, New Haven, Conn., 1856; was tutor there, 1859-61; pastor at Farmington, Conn., 1861-70; and since 1871 has been professor of ecclesiastical history in Bangor (Me.) Theological Seminary; has published some addresses and sermons.

PAINE, Timothy Otis, LL.D. (Colby University, Waterville, Me., 1875), New-Jerusalem Church (Swedenborgian); b. at Winslow, Kennebec County, Me., Oct. 13, 1824; graduated at Waterville College (now Colby University), Me., 1847. Since 1866 he has been pastor of the Swedenborgian Church at Elmwood, Plymouth County, Mass.; since July 3, 1886 (the date of its organization), teacher of Hebrew in the theological school of the General Convention of the New Jerusalem Church in the United States, now located at Boston, Mass. "In all these thirty years he can hardly be said to have taken vacations, or made exchanges with ministers; working through summer, autumn, winter, and spring, again and again, with only one end never for a day out of view, trying to answer the one question: How did the holy forms described in the Scriptures look? He began his study before 1847, but received the first leading thought on the sabbath afternoon of Dec. 26, 1852." He is the author of Solomon's Temple, or the Tabernacle; The First Temple; House of the King, or House of the Forest of Lebanon; Idolatrous High Places; The City on the Mountain (Rev. xxi.); The Oblation of the Holy Portion; and The Last Temple (with 21 plates of 61 figures, accurately copied by the lithographer from careful drawings made by the author), Boston, 1861; Solomon's Temple and Capitol, Ark of the Flood and Tabernacle, or The Holy Houses of the Hebrew, Chaldee, Syriac, Samaritan, Septuagint, Coptic, and Itala Scriptures (with 42 full plates and 120 text-cuts, being photographic reproductions of the original drawings made by the author), Boston and New York, 1885.

PALMER, Benjamin Morgan, D.D. (Oglethorpe University, Milledgeville, Ga., 1852), LL.D. (Westminster College, Fulton, Mo., 1870), Presbyterian (Southern Church); b. in Charleston, S.C., Jan. 25, 1818; graduated at the University of Georgia, 1838, and at the Theological Seminary, Columbia, S.C., 1841; became pastor of the First Presbyterian Church, Savannah, Ga., 1841; of the First Presbyterian Church, Columbia, S.C., 1843; of the First Presbyterian Church, New Orleans, La., December, 1856. His church seats fourteen hundred persons, and numbered in 1886 six hundred communicants. He was professor of church history and polity in the Columbia (S.C.) Theological Seminary, 1853-56; was moderator of the First Southern Assembly, Augusta, Ga., 1861. He has declined elections to professorships in three theological seminaries; viz., of Hebrew at Danville, Ky. (1853), of pastoral theology at Princeton, N.J. (1860), of the same at Columbia, S.C. (1881); also the chancellorship of the South-Western Presbyterian University, Clarksville, Tenn. (1874); and calls at different times to churches in Macon (Ga.), Charleston (S.C.), Philadelphia, Baltimore, and New York. He was a director of the Columbia Theological Seminary, S.C., 1842-56; and has been a director in the South-Western Presbyterian University, Clarksville, Tenn., since 1873, and in Tulane University, New Orleans, La., since its organization in 1882. He has been commissioner to ten General Assemblies (three of them before the Civil War); since 1847 one of the editors and contributors of The Southern Presbyterian Review, Columbia, S.C., of which he was one of
PALMER, Ray, O.O. (Union College, Schenectady, N.Y., 1852); Congregationalist; b. at Little Compton, R.I., Nov. 12, 1808; fitted for college at Phillips Academy, Andover, Mass.; graduated at Yale College, New Haven, Conn., 1830; taught the higher classes in a private seminary for young ladies in New-York City, 1830—31; was associated with Rev. F. E. Andrews in the New Haven (Conn.) Young Ladies' Institute (which was one of the earliest attempts in this country to furnish young ladies advantages as nearly as possible equal to those of the other sex), 1831; licensed to preach by the New Haven West Association, 1832; was pastor of the Central Congregational Church, Bath, Me., 1835—50; during this period was on the board of overseers of Bowdoin College, Brunswick, Me., and took an active interest in education and literature; in 1847 he made a tour through Europe, notes of which were published in The Christian Mirror of Portland, Me.; was pastor of the Central Congregational Church, Albany, N.Y., 1850—66; secretary of the American Congregational Union at New York, 1866—78, during which time more than six hundred church edifices were erected by the aid of the society. He was on the board of visitors of the Andover (Mass.) Theological Seminary, 1865—75, and regularly attended its examinations and business meetings. He has of late years lived in literary retirement at Newark, N.J. His printed discourses and other publications in pamphlet form are quite numerous. He has often written for the higher periodicals articles critical, philosophical, and miscellaneous, and very widely for the leading religious papers. His hymns are familiar to the whole English-speaking world, and some of them have been translated into many languages; his best known hymn, "My faith looks up to Thee," into twenty or more. Not to mention some smaller early volumes, he has written: Spiritual Grotto, and to Groote's Grotto, Philadelphia, 1839, republished and entitled Closet Hours, Albany, 1851; Remember Me, or The Holy Communion, Boston, 1855, new ed. New York, 1873; Hints on the Formation of Religious Opinions, New York, 1880, new ed. 1877, republished in London and Edinburgh; Hymns and Sacred Pieces, New York, 1865; Hymns of my Holy Hours, 1868; Home, or the Unlost Paradise, 1868; Earnest Words on True Success in Life, 1873; Complete Poetical Works, 1878; Voices of Hope and Gladness, New York and London, 1880.

PARET, Right Rev. William, D.D. (Hobart College, Geneva, N.Y., 1867), Episcopalian, bishop of Maryland; b. in New-York City, Sept. 23, 1838; graduated at Hobart College, Geneva, N.Y., 1849; studied theology under Bishop De Lancey; became successively rector of St. John's Church, Clyde, N.Y., 1852; of Zion Church, Pierrepont Manor, N.Y., 1854; of St. Paul's, East Saginaw, Mich., 1864; of Trinity Church, Elmira, N.Y., 1868; of Christ Church, Williamsport, Penn., 1868; of Church of the Epiphany, Washington, D.C., 1875; bishop of Maryland, 1885.

PARK, Edwards Amasa, D.D. (Harvard University, Cambridge, Mass., 1844); b. at Providence, R.I., Dec. 29, 1808; graduated at Brown University, Providence, R.I., 1826; at Andover (Mass.) Theological Seminary, 1831; was pastor at Braintree, Mass., 1831—36; professor of mental and moral philosophy at Amherst College, Mass., 1835—36; professor of sacred rhetoric at Andover (Mass.) Theological Seminary, 1836—47; professor of Christian theology at Andover, 1847—81. He held a professorship at Andover forty-five years. In theology he has adopted the tenets set forth in the creed of Andover Theological Seminary (see article "Andover Theological Seminary," Nauck-Herzog Encyclopedia, vol. i., pp. 81, 82). These articles are often called "New-England Theology" (see Encyclopedia, vol. ii., pp. 1634—1638). In 1842—43 he spent sixteen months in Switzerland and Germany. In 1862—63 he spent the larger part of sixteen months in Great Britain. In 1866—70 he spent about sixteen months in Italy, Egypt, Palestine, and Greece. He began to write for the religious periodicals in 1828. Since that time he has written for The American Quarterly Register, The Spirit of the Pilgrims, American Quarterly Observer, American Biblical Repository, The Congregational Quarterly, and the Philadelphia Presbyterian. He is the author of the following books: Smith's Dictionary of the Bible (American edition), McClintock and Strong's Cyclopedia, Schaaf-Herzog Encyclopedia. In 1844 Professor B. B. Edwards and Professor Park founded the Bibliotheca Sacra: Professor Edwards was editor-in-chief from 1844 to 1851; Professor Park was editor-in-chief from 1851 till 1884. Thus he was an editor of the work for forty years, and was concerned in the publication of forty volumes. He has published sixteen pamphlets. Among these are: a Memoir of Rev. Charles B. Storrs, D.D., president of Western Reserve College (Boston, 1833); of Professor Moses Stuart (Andover, 1852); Professor B. B. Edwards (Andover, 1852); Rev. Joseph S. Clark, D.D. (Boston, 1861); Rev. Richard S. Storrs, D.D., pastor at Braintree, Mass. (Boston, 1874); Rev. Samuel C. Jackson, D.D. (Andover, 1878); Rev. Leonard Woods, D.D., LL.D., president of Bowdoin College (Andover, 1880). His last pamphlet was Heroes of Philadelphia, Andover Theological Seminary (Boston, 1888, pp. 98). He was one of the editors and translators of Selections from German Literature, Andover, 1889; edited The Writings of Rev. William Bradford
PARKER, Hugh Sinclair, D.D. (Glasgow, 1862), Presbyterian; b. at Cambelltown, Argyllshire, Feb. 26, 1832; educated at the University of Glasgow; entered the ministry of the Free Church, 1854; became minister of Free St. Mark's, Glasgow, 1854; removed to London in 1872 as minister of Belgrave Presbyterian Church; in 1880 came to his present charge, Trinity Presbyterian Church, Notting Hill, London. He has edited Dickinson's Quarterly (1878–81); since January, 1880, The British and Foreign Evangelical Review (quarterly); and since Nov. 3, 1881, Word and Work (weekly). He is the author of Studies in Ethics and its Functions, and Health Studies (all in 1880, several thousands sold, republished in 1 vol., Life, Function, and Health, 1884); "In defence: "The Earlier Scriptures, 1883; The Fourfold Life, 1884; Crosses and Crowns, 1884; Christ and Criticism, 1884; Faith and Unfaith, their Claims and Conflicts, 1885.

Homer, 1842, 2d ed. with an introductory essay of forty-nine pages, 1849; The Preacher and Pastor (to which he wrote an introduction of thirty-six pages), 1853; The Works of Professor D. D. Edwards (to which he prefixed a memoir of 370 pages), Boston, 1853; published a Memoir of the Life and Character of Samuel Hopkins, D.D., 1852, 2d ed. 1854 (which was also prefixed to the works of Dr. Hopkins). In connection with Professor Austin Phelps, D.D., and Dr. Lowell Mason, he compiled and edited The Student's Hymn-Book, New York, 1858 (between the years 1858 and 1896, with the appendages of tunes for congregational worship, it reached a circulation of about 120,000) in connection with the Hymn Book he, with Drs. Austin Phelps and Daniel L. Furber, published a volume entitled Hymns and Chants, Andover, 1860 (of this work, an essay of sixty-one pages on The Text of Hymns was written by Professor Park). He edited The Ateneum, Discourses and Treatises by Edwards, Smalley, Marcy, Emmons, Griffin, Burge, and Weeks, With an Introductory Essay [of eighty pages], Boston, 1860; wrote a Memoir of Nathanael Emmons, 1861 (which was prefixed to the theological works of Dr. Emmons in 6 vols. 8vo.). His last publication is a volume of fourteen Discourses on some Theological Doctrines as related to the Religious Character, Andover, 1885.

PARKER, Edwin Pond, S.T.D. (Yale College, New Haven, Conn., 1872), Congregationalist; b. at Castine, Me., Jan. 13, 1838; graduated at Bowdoin College, Brunswick, Me., 1860, and at Bangor Theological Seminary, Me., 1856; since Jan. 11, 1860, has been pastor of the Second Church in Hartford, Conn.

PARKER, Joseph, D.D., Congregationalist; b. at Hexham, Northumberland, Eng., April 9, 1860; educated at University College, London, and privately; entered the Congregational ministry, and became successively pastor at Banbury (Oxfordshire), 1858; Manchester (Cavendish Chapel), 1858; and of the City Temple, London, 1869. In 1894 he was chairman of the Congregational Union. His church seats more than two thousand persons, and is largely attended. His sermons are taken down in shorthand. He has published Emmanuel, Lond., 1859; Hidden Springs, 1864; Wednesday Evenings at Cavendish Chapel, Homiletic Hints, 1865; Ecce Deus, Essays on the Life and Doctrine of Jesus Christ, 1868, 5th ed. 1875; Springdale Abbey, Extracts from the Letters and Diaries of an English Preacher, 1869; The Paraclete, 1874, new ed. 1876; The Gospel by Homer (homiletic analysis), 1869; Ad Clerum, 1870; Pulpit Notes, with Introductory Essay on the Preaching of Jesus Christ, 1873; The Priesthood of Matthew (homiletic analysis), 1869; Ad Clerum, 1870; Pulpit Notes, with Introductory Essay on the Preaching of Jesus Christ, 1873; The Priesthood

PARKER, Joseph, D.D., Congregationalist; b. at Hexham, Northumberland, Eng., April 9, 1860; educated at University College, London, and privately; entered the Congregational ministry, and became successively pastor at Banbury (Oxfordshire), 1858; Manchester (Cavendish Chapel), 1858; and of the City Temple, London, 1869. In 1894 he was chairman of the Congregational Union. His church seats more than two thousand persons, and is largely attended. His sermons are taken down in shorthand. He has published Emmanuel, Lond., 1859; Hidden Springs, 1864; Wednesday Evenings at Cavendish Chapel, Homiletic Hints, 1865; Ecce Deus, Essays on the Life and Doctrine of Jesus Christ, 1868, 5th ed. 1875; Springdale Abbey, Extracts from the Letters and Diaries of an English Preacher, 1869; The Paraclete, 1874, new ed. 1876; The Gospel by Homer (homiletic analysis), 1869; Ad Clerum, 1870; Pulpit Notes, with Introductory Essay on the Preaching of Jesus Christ, 1873; The Priesthood of Matthew (homiletic analysis), 1869; Ad Clerum, 1870; Pulpit Notes, with Introductory Essay on the Preaching of Jesus Christ, 1873; The Priesthood

PARKHURST, Charles Henry, D.D. (Amherst College, Mass., 1880), Presbyterian; b. at Framingham, Mass., April 17, 1842; graduated at Amherst College, Mass., 1866; studied theology in Halle (1869) and Leipzig (1872–73); was principal of high school, Amherst, 1867; professor in Williston Seminary, Easthampton, Mass., 1870–71; pastor (Congregational) at Lenox, Mass., 1874–80; and since 1880 has been pastor of the Madison-square Presbyterian Church, New-York City. He is the author of articles in different periodicals; and Forms of the Latin Verb illustrated by the Sanscrit, Boston, 1870; The Blind Man's Creed, and other Sermons, New York, 1883; Pattern in the Mount, and other Sermons, 1886.

PARRY, Right Rev. Edward, D.D. (Oxford, 1870), bishop suffragan of Dover (suffragan to the archbishop of Canterbury), Church of England; b. at Government House, Sydney, New South Wales, in the year 1830; entered Balliol College, Oxford, 1849; graduated B.A. (first-class classics) 1852; M.A. 1853; ordained deacon 1854, priest 1855; was tutor of the University of Durham, 1853–56; curate of Sonning, Berkshire, 1856; domestic chaplain to the bishop of London, 1857–59; rector of Acton, Middlesex, and rural dean, 1856–69; bishop suffragan, 1870 (one of the first two bishops suffragan of the diocese of London). In 1871 a volume entitled Ilymm and Choirs, Andover, 1860 (of this work, an essay of sixty-one pages on The Text of Hymns was written by Professor Park). He edited The Ateneum, Discourses and Treatises by Edwards, Smalley, Marcy, Emmons, Griffin, Burge, and Weeks, With an Introductory Essay [of eighty pages], Boston, 1860; wrote a Memoir of Nathanael Emmons, 1861 (which was prefixed to the theological works of Dr. Emmons in 6 vols. 8vo.). His last publication is a volume of fourteen Discourses on some Theological Doctrines as related to the Religious Character, Andover, 1885.

PASSAQILIA, the Abbé Carlo, D.D., Roman Catholic; b. at Prive de San Paolo, near Lucca, Italy, in the year 1814; educated at Rome; became a Jesuit, and professor of theology in the Roman University. He edited the dogmatic theology of Petavius; wrote A Commentary on the Prerogatives of St. Peter, Ratisbon, 1850; On the Eternity of Future Punishment; in defence of the immaculate conception; but particularly a Latin pamphlet urging the Pope to renounce the temporal power of Acton, Middlesex, and rural dean, 1856–69; bishop suffragan, 1870 (one of the first two bishops suffragan of the diocese of London). In 1871 a volume entitled Ilymm and Choirs, Andover, 1860 (of this work, an essay of sixty-one pages on The Text of Hymns was written by Professor Park). He edited The Ateneum, Discourses and Treatises by Edwards, Smalley, Marcy, Emmons, Griffin, Burge, and Weeks, With an Introductory Essay [of eighty pages], Boston, 1860; wrote a Memoir of Nathanael Emmons, 1861 (which was prefixed to the theological works of Dr. Emmons in 6 vols. 8vo.). His last publication is a volume of fourteen Discourses on some Theological Doctrines as related to the Religious Character, Andover, 1885.

PATTERSON, Hugh Sinclair, D.D. (Glasgow, 1862), Presbyterian; b. at Cambelltown, Argyllshire, Feb. 26, 1832; educated at the University of Glasgow; entered the ministry of the Free Church, 1854; became minister of Free St. Mark's, Glasgow, 1854; removed to London in 1872 as minister of Belgrave Presbyterian Church; in 1880 came to his present charge, Trinity Presbyterian Church, Notting Hill, London. He has edited Dickinson's Quarterly (1878–81); since January, 1880, The British and Foreign Evangelical Review (quarterly); and since Nov. 3, 1881, Word and Work (weekly). He is the author of Studies in Ethics and its Functions, and Health Studies (all in 1880, several thousands sold, republished in 1 vol., Life, Function, and Health, 1884); "In defence: "The Earlier Scriptures, 1883; The Fourfold Life, 1884; Crosses and Crowns, 1884; Christ and Criticism, 1884; Faith and Unfaith, their Claims and Conflicts, 1885.
PAXTON, John Brown, D.D. (University of Glasgow, 1882), Congregationalist; b. in London Parish, Ayrshire, Scotland, Dec. 17, 1830; educated at Springhill Theological College, affiliated with London University, where he graduated B.A. 1849 (Old Testament honors examination, 1850); won Dr. Williams divinity scholarship, 1851; graduated M.A. (both in classics and philosophy), and gold medal in philosophy, 1853; became pastor of Congregational Church at Sheffield, 1854; principal of the Congregational Institute, Nottingham, 1863. He was editor of The Eclectic Review, 1859-62; and consulting editor of Contemporaneous Review since 1882. In theology, especially in apologetic tendencies, he is allied to Dorrer; in his doctrine of the Church, an Independent. He is the author of Evangelization of Town and Country, London, 1861; "Inspiration," Criticism of Theories of J. D. Morell and Professor F. Newm, 1862; A Review of the "Vie de Jesus:" containing Discussions on the Doctrine of Miracle, the Mythical Theory, and the Authenticity of the Gospels, 1864; The Origin of the Priesthood in the Church, 1875; Supernatural Religion: a Criticism, 1876; The Inner Mission of Germany, and its Lessons to us, 1883; The Inner Motion of the Church (in connexion with Women's Work in the Church and The Present State of Europe in Relation to the Spread of the Gospel), 1885; The Twofold Alternative (containing Religion or Atheism and A Priesthood or a Brotherhood), 1885; Evening Schools under Healthy Conditions, 1886; Contemporary Controversies on the Doctrine of the Church and the Relations of Church and State, 1886.

PATTERSON, Robert Mayne, D.D. (College of New Jersey, Princeton, 1880), Presbyterian; b. in Philadelphia, Penn., July 17, 1822; graduated from the Philadelphia High School, 1840, and (after five years' reporting in United-States Senate, and special study) from Princeton (N.J.) Theological Seminary, 1859; pastor at Great Valley, Penn., 1850; South Church, Philadelphia, 1867; editor of Philadelphia Pan-Presbyterian Council in 1880; member of the Philadelphia and Belfast Councils; editor of Presbyterian Journal, 1881; author of several pamphlets and review articles, and of several addresses read to Philadelphia and Belfast pulpits. He is the author of Religious Republics, London, 1869; published Present-Day Lectures, 1872; and is the American correspondent of The Freeman, a London Baptist journal.

PAXTON, Alfred Spencer, D.D. (Madison University, Hamilton, N.Y., 1880), Baptist; b. at Launceston, Cornwall, Eng., Dec. 14, 1838; graduated at Regent's Park Baptist College, London, 1862; pastor at Newcastle-on-Tyne and Rochdale, Eng., 1855; New Haven, Conn., 1875; Albany, N.Y., 1879; professor of homiletics and pastoral theology in Rochester (N.Y.) Theological Seminary, 1891. He contributed to Religious Republics, London, 1869; published Present-Day Lectures, 1872; and is the American correspondent of The Freeman, a London Baptist journal.

PAXTON, Alfred Spencer, D.D. (Madison University, Hamilton, N.Y., 1863), Baptist; b. in Suffolk, Eng., Dec. 12, 1822; came to America when a child; graduated at Columbia University, Washington, D.C., 1848; became pastor at West Chester, Pa., 1848; Haddonfield, N.J., 1850; Hoboken, N.J., 1853; New York, N.Y., 1858; retired from pastorate, 1872, and has ever since been editor and proprietor of The Baptist Weekly, New-York City. In 1862 and 1863 he was chaplain of the Massachusetts Senate.

PAXTON, Francis Landey, D.D. (Hanover College, Ind., 1873), LL.D. (Wooster University, O., 1878), Presbyterian; b. at Warwick, Island of Bermuda, Jan. 22, 1843; graduated at Princeton (N.J.) Theological Seminary, 1863; pastor Eighty-fourth-Street Church, New-York City, 1865; at Nyack, 1867; pastor Soh Church, Brooklyn, 1871; professor of theology in the Presbyterian Theological Seminary, Chicago, Ill., 1871; and of relations of philosophy and science to religion, Theological Seminary, Princeton, 1881. He is also professor of ethics in the College of New Jersey, Princeton. He was pastor elect of the Jefferson-Park Church, Chicago, 1874, and pastor 1879-81; editor of The Interior, 1873-86; and moderator of the General Assembly at Pittsburgh, Penn., in 1878. Besides numerous articles in periodicals, he has published Inspiration of the Scriptures, Philadelphia, 1889; Summary of Christian Doctrine; and is one of the editors of The Presbyterian Review.

PAXTON, William Weston, D.D. (Indiana Asbury University, Greenscastle, Ind., 1863), L.L.D. (University of the City of New York, 1882), Congregationalist; b. in New-York City, Oct. 19, 1821; graduated at the University of the City of New York, 1849, and at Union Theological Seminary, New-York City, 1842; became pastor of Phillips Congregational Church, Boston, Mass., 1843; of the Fourth Church, Hartford, Conn., 1846; of the First Church, Chicago, Ill., 1857; was editor of The Advance, Chicago, Ill., 1867-72; lecturer on modern scepticism at Oberlin (O.) and Chicago (II.) Congregational theological seminaries, 1874-77; since 1877, president of Howard University, Washington, D.C., and in its theological department professor of natural theology and evidences of Christianity. He took an earnest part in the anti-slavery movement; was chairman of the committee which presented to President Lincoln, Sept. 13, 1862, the famous memorial from Chicago asking for a proclamation of emancipation; was vice-president of the North-Western Sanitary Commission during the Civil War, and as such made repeated visitations of the Eastern and Western armies, and published various papers on the condition of Great Britain and the Continent on behalf of the freed men in 1866. He is the author of The Young Man, Hartford, Conn., 1847 (republished as The Young Man's Friend, Auburn, N.Y., 1850); Conscience and Law, New York, 1850; Slavery and Infidelity, Cincinnati, 1856; Spiritual Victory, Boston, 1874; Prayer and its Remarkable Answers, Chicago, 1875, 20th ed. New York, 1885; and numerous articles in the various theological magazines.

PAXTON, John R., D.D. (Union College, Schenectady, N.Y., 1882), Presbyterian; b. at Canonsburg, Penn., Sept. 18, 1843; graduated at Washington and Jefferson College, Washington, Penn., 1869, and at Western Theological Seminary, Allegheny, Penn., 1869; became pastor at Churchville, Md., 1871; of Pine-street Church, Harrisburg, Penn., 1874; of New-York-avenue Church, Washington, D.C., 1878; of West Church, New-York City, 1892.

PAXTON, William Miller, D.D. (Jefferson College, Canonsburg, Penn., 1860), L.L.D. (Washington and Jefferson College, Washington, Penn., 1883), Presbyterian; b. in Adams County, Penn., July 7, 1824; graduated at Pennsylvania College,
PAYNE, Charles Henry, D.D. (Dickinson College, Carlisle, Penn., 1870). L.L.D. (Ohio State University, Athens, Ohio, 1879). Methodist; b. at Taunton, Mass., Oct. 24, 1830; graduated at Wesleyan University, Middletown, Conn., 1856; studied theology in the Biblical Institute, Concord, N.H. (now the Boston School of Theology); was pastor from 1857 until 1876, when he became president of Ohio Wesleyan University, Delaware, Ohio. He was a member of the committee to revise the hymn-book of the Methodistic Episcopal Church, 1876; of the Ecumenical Methodist Conference, London, September, 1881; and of the General Conference of the Methodist Episcopal Church, 1890 and 1894. He is the author of Guides and Guards in Character Building, New York, 1883, 6th ed. 1886, republished London, 1884; and of the pamphlets, The Social Glass and Christian Obligation, 1868; Shall our American Sabbath be a Holiday, or a Holy-day? Philadelphia, 1872; Daniel, the Uncompromising Prophet, New York, 1872.

PAYNE-SMITH, Very Rev. Robert, Dean of Canterbury, Church of England; b. in Cheshire, in November, 1818; educated at Pembroke College, Oxford; graduated B.A. (second-class in classics) 1841, M.A. 1843; Boden Sanscrit scholar, 1840; Pusey and Ellerton Hebrew scholar, 1843; was pleased with himself 1843, passed down successively head master of the Kensington proprietary school (1853), sub-librarian of the Bodleian Library, Oxford (1857), canon of Christ Church, Oxford, and regius professor of divinity, and rector of Ewelme (1865), and dean of Canterbury (1871). He was bishop in 1859, and an Old-Testament reviser (1870-84). He is the author, translator, and editor of S. Cyrillic Alex. comment. in Luca evangel. quae supersunt Syriac, Oxford, 1858; St. Cyril's Commentary on St. Luke's Gospel, in English, 1859, 2 vols.; Ecclesiastical History of John, Bishop of Jerusalem (translated), 1887; The Authenticity and Messianic Interpretation of the Prophecies of Isaiah vindicated, 1862; Catalogus codicum Syriacorum et Carshunicorum in bibliotheca Bodleiana, 1864; Thesaurus Syriacus, 1868 sqq.; Prophecy a Preparation for Christ (Bampton Lecture), 1868; commentary on Jeremiah, in Bible (Speaker's) Commentary, 1871; on Genesis, in Bishop Elliott's Commentary.

PAYNE-SMITH, Very Rev. Robert, Dean of Canterbury, Church of England; b. in Cheshire, in November, 1818; educated at Pembroke College, Oxford; graduated B.A. (second-class in classics) 1841, M.A. 1843; Boden Sanscrit scholar, 1840; Pusey and Ellerton Hebrew scholar, 1843; was pleased with himself 1843, passed down successively head master of the Kensington proprietary school (1853), sub-librarian of the Bodleian Library, Oxford (1857), canon of Christ Church, Oxford, and regius professor of divinity, and rector of Ewelme (1865), and dean of Canterbury (1871). He was bishop in 1859, and an Old-Testament reviser (1870-84). He is the author, translator, and editor of S. Cyrillic Alex. comment. in Luca evangel. quae supersunt Syriac, Oxford, 1858; St. Cyril's Commentary on St. Luke's Gospel, in English, 1859, 2 vols.; Ecclesiastical History of John, Bishop of Jerusalem (translated), 1887; The Authenticity and Messianic Interpretation of the Prophecies of Isaiah vindicated, 1862; Catalogus codicum Syriacorum et Carshunicorum in bibliotheca Bodleiana, 1864; Thesaurus Syriacus, 1868 sqq.; Prophecy a Preparation for Christ (Bampton Lecture), 1868; commentary on Jeremiah, in Bible (Speaker's) Commentary, 1871; on Genesis, in Bishop Elliott's Commentary.

PEACOXY, Andrew Preston, D.D. (Harvard College, Cambridge, Mass., 1852). L.L.D. (University of Rochester, N.Y., 1863). Unitarian; b. at Beverly, Mass., March 19, 1811; graduated at Harvard College, Cambridge, Mass., 1829, and at the theological seminary in connection with it, 1832; was pastor at Portsmouth, N.H., 1833-60; professor of Christian morals, and preacher to Harvard University, 1860-81. He edited The North-American Review, 1852-61; and has published, besides the above, Addresses and Sermons (1860); Sermons, Boston, 1854, 3d ed. 1857; Christian Consolations, Boston, 1844, 3d ed. 1857; Christian Consolations, 1846, 6th ed. 1872; Conversation, its Faults and Graces, 1856, 3d ed. 1882; Christianity the Religion of Nature (Lowell Lectures), 1884; Sermons for Children, 1860, 2d ed. 1887; Reminiscences of American Travel, New York, 1866; Manual of Moral Philosophy, 1873; Christianity and Science (Union Seminary Lectures), 1874; Christian Belief and Life, Boston, 1875; Baccalaureate Sermons, 1885; and translations of Cicero's De officiis (1883) and De senectute (1884); De Amicitia and Scipio's Dream, 1884; Plutarch on the Delay of the Divine Justice, 1885; A translation of Cicero's Tactician Disputations (On the contemplation of death, On bearing pain, etc.), 1886.

PECK, Thomas Ephraim, D.D. (Hampden-Sidney College, Prince-Edward County, Va., 1867). LL.D. (Washington and Lee University, Lexington, Va., 1889). Presbyterian; b. at Royalton, Windsor County, Vt., Feb. 3, 1819; graduated at Wesleyan University, Middletown, Conn., 1841; received into New-England Conference, Methodist-Episcopal Church, 1849; was editor Sunday-school Messenger and Sunday-school Teacher, Boston, 1844-45; agent of American Sunday-School Union, 1854-56; senator from Norfolk County in Massachusetts Legislature, 1856-68; superintendent and chaplain of State Institutions, 1868-69; president of the Ely Training School, 1862; chaplain of House of Refuge, New York City, 1863-72; and since has been editor of Zion's Herald, Boston. He is a trustee of Boston University (since 1874), of Wellesley College (since 1870), and of Cushings Academy, Ashburnham, Mass. (since 1877), and was of Wesleyan University, Middletown, Conn., from 1870 to 1881. He is the author of Temptation, Boston, 1840, 2d ed. New York, 1844; One Talent improved, New York, 1845; The Eminent Dead, Boston, 1846 (second and subsequent editions at Nashville, Tenn.); Bible Scholar's Manual, New York, 1847; Notes on the Acts, 1848; Questions upon Acts, Genesis, and Exodus, 1848; The Token of Friendship, Boston, 1850; a series of reports upon Juvenile Reform and Industrial School, Lancaster, Mass., 1856-61; edited, by order of Legislature of Massachusetts, in 1856, a new edition, with additional notes and newspaper articles; published at the time, of the debates and proceedings of the convention of the Commonwealth of Massachusetts, held in the year 1788, which ratified the Constitution of the United States, octavo, printed by the State; a series of chaplain's reports of House of Refuge, 1862-72; Life in Woods, or Adventures of Audubon, N.Y.
PELHAM, Hon. and Right Rev. John Thomas, D.D. (per Literas Regian, 1857), lord bishop of Norwich; b. in London, June 21, 1811; educated at Christ Church, Oxford; graduated B.A. 1832, M.A. 1835; ordained deacon 1834, priest 1835; was rector of Berg Apton, Norfolk, 1837-52; perpetual curate of Christ Church, Hampstead, 1852-53; rector of Bishopstone, London, 1855-57; consecrated bishop, 1857.

PELHAM. 165

PEROWNE.

1863; collection of hymns and ritual for House of Refuge, New York, 1864; Trials of an Inventor: Life and Discoveries of Charles Goodyear, 1866; Stories from Life which the Chaplain Told, Boston, 1866; Sequel to Stories from Life, 1867; The Word of God Opened, New York, 1868, 2d ed. 1874; A Half-Century with Juvenile Offenders, New York, 1869; The Sheltaner and His Home: Biographical Sketch of Thomas Edmontson, New York, 1870; The Chaplain with the Children, 1870; Hymns of the Higher Life, 1871; various articles.

PELHAM, Hon. and Right Rev. John Thomas, D.D. (per Literas Regian, 1857), lord bishop of Norwich; b. in London, June 21, 1811; educated at Christ Church, Oxford; graduated B.A. 1832, M.A. 1835; ordained deacon 1834, priest 1835; was rector of Berg Apton, Norfolk, 1837-52; perpetual curate of Christ Church, Hampstead, 1852-53; rector of Bishopstone, London, 1855-57; consecrated bishop, 1857.

PELHAM, Francis Nathan, D.D. (University of East Tennessee, Knoxville, Tenn., 1884), Congregationalist; b. in New-York City, Dec. 2, 1831; graduated at Williams College, Williamstown, Mass., 1858, and from the theological seminary, Bangor, Me., 1857; was pastor of Congregational church at Lanesville (1857-60), Oakham (1861-66), Attiebore' (1866-71), and Natick (1871-83), all in Massachusetts. He is the author (with Mrs. Mary A. Peloubet) of Select Notes on the International Sunday-school Lessons, Boston, 1875 sqq. (13 vols. to 1896 inclusive, circulation over 230,000 vols.); International Question Book, 1874 sqq. (two grades, senior and intermediate, 20 vols.); Sunday-school Quarterly, 1880 sqq.; Intermediate Quarterly, 1881 sqq. (circulation of question-books and quarterlies over 1,370,000); Smith-Peloubet Bible Dictionary (a revision, with additions to date, of Smith's Condensed Bible Dictionary), Philadelphia, 1884; Select Songs for the Sunday School and Social Meetings, New York, 1884; occasional discourses, and temperance lesson-leafs.

PENDLETON, James Madison, D.D. (Denison University, Granville, O., 1865), Baptist; b. in St. Louis, Mo., 1831; was pastor at Bowling Green, Ky., 1837-57; professor of theology, Union University, Murfreesboro', Tenn., 1857-61; pastor at Hamilton, O., 1862-63, and at Upland, Tenn., 1863-65. He has never had a collegiate education, but received an honorary A.M. from Georgetown College, Ky., 1841. He is the author of Three Reasons why I am a Baptist, Cincinnati, O., 1853, last ed. St. Louis, Mo., 1884; Sermons, Nashville, Tenn., 1859; Church Manual, Philadelphia, 1868 (40 editions of 500 copies each); Christain Doctrines, 1878, 13th ed. 1885 (each edition 500 copies); Distinctive Principles of Baptists, 1881, 3d ed. 1885 (each edition 500 copies); with Rev. Dr. G. W. Clark, Brief Notes on the New Testament, 1884; The Atonement of Christ, 1885. His Three Reasons was translated into Welsh.

PENTEOOST, George Frederick, D.D. (Lafayette College, Easton, Penn., 1884), Congregationalist; b. at Albion, Ill., Sept. 23, 1842; apprenticed to a printer at fifteen; went to Kansas Territory at seventeen, was there as printer for a year; then became private secretary to Govs. Denver and Walsh, then clerk in United-States District Court and in Supreme Court of the Territory; studied law; entered Georgetown College, Ky., but left it in 1862, and joined the Eighth Kentucky Union Cavalry under Col. Haller (subsequently general, and secretary of the treasury under President Grant). He left the service in 1864, with the rank of captain. Since 1864 he has held the following pastorates: First Baptist Church, Greencastle, Ind., 1864-66; First Baptist Church, Evansville, Ind., 1866-69; First Baptist Church, Covington, Ky., 1869-80; Hanson-place Baptist Church, Brooklyn, N.Y., 1880-82; Warren-avenue Baptist Church, Boston, Mass., 1872-77; evangelist, 1877-81; since 1881 has been pastor of Tompkins-avenue Congregational Church, Brooklyn, N.Y. He has been three times abroad, always on invitation to preach and do evangelistic work, twice with Mr. Moody. He is the author of Angel in Marble, Boston, 1876, 3d ed. 1884, London 1884; In the Volume of the Book, New York, 1879, 3d ed. 1880, London, 1884; Out of Egypt, London, 1884, New York, 1885 (the last two books have had a joint circulation of 40,000 copies); many tracts and pamphlets; since 1885, editor of Words and Weapons for Christian Workers (monthly), New York, 1885 sqq.


PELPHES, Austin, D.D. (Amherst College, Mass., 1856), Congregationalist; b. in West Brookfield, Mass., Jan. 7, 1820; graduated at the University of Pennsylvania, Philadelphia, 1837; was pastor of Pine-street Church, Boston, Mass., 1842—46; and professor of sacred rhetoric in Andover (Mass.) Theological Seminary, 1848—79. He has published The Still Hour, Boston, 1858; Hymns and Choirs, Andover, 1890; The New Birth, Boston, 1867; Sabbath Hours, 1870; Studies of the Old Testament, 1879; The Theory of Preaching, 1881; Men and Books, 1882; My Portfolio, 1882; English Style, 1883; My Study, 1885; and numerous articles.

PELPHES, Sylvanus Dryden, D.D. (Madison University, Hamilton, N.Y., 1864), Baptist; b. at Suffield, Conn., May 15, 1816; graduated at Brown University, Providence, R.I., 1844; at Yale Divinity School, New Haven, Conn., 1847; was pastor of First Baptist Church, New Haven, Conn., 1846—74; of Jefferson-street Church, Providence, R.I., 1874—76; and since has been proprietor and editor of The Christian Secretary, Hartford, Conn. He has published Eloquence of Nature, and other Poems, Hartford, 1842; Sunlight and Heartlight (poems), New York, 1859; Holy Land: a Year's Tour, 1863, republished under title, Bible Lands, Chicago, 1869, 11th ed. 1877; The Poet's Song for the Heart and the Home, 1867; Rest Days in a Journey to Bible Lands: Sermons preached in the Four Quarters of the Globe, 1886.

PELPHES, Philip, Methodist layman; b. in Chautauqua County, N.Y., Aug. 18, 1834; brought up on the farm of a neighbor; early attracted attention by his singing, received educational training at the country singing-school, and later from Dr. Lowell Mason; began his first singing-school at Alleghany, N.Y., in 1833; conducted such schools subsequently in adjacent towns and cities. His parents were Baptists, and he was one himself from 1852 to 1860; but in 1860 he and his wife (whom he had married that year) joined the Methodist Church at Marion, O., and have ever since been in that denomination. He brought out his first musical publication, Early Blossoms, in 1880, and sold twenty thousand copies of it. In 1861 he moved to Cincinnati and opened a music-store. In 1869 his music-store in Cincinnati, 1862, sold to the extent of seven hundred thousand copies. During the war he entered vigorously into the work of the Christian Commission, and raised much money for it by his Home Songs, and his personally conducted "services of song" in different parts of the country. In 1877 he was appointed Missionary of the American Baptist Home Mission Society, and issued The Singing Pilgrim, and since other books. In 1866 his music-store in Cincinnati was burned, and he moved his business to New York. In 1868 he first visited England, and successfully held ser-
PHILPOTT.

168

Pierce.

Pierce, Right Rev. Henry Niles, D.D. (University of Alabama, Tuscaloosa, 1862), LL.D. (William and Mary College, Williamsburg, Va., 1869), Episcopal, bishop of Arkansas; b. at Pawtucket, R.I., Oct. 19, 1820; graduated at Brown University, Providence, R. I., 1842; was rector of St. John's, Mobile, Ala., 1857-88; of St. Paul's, Springfielxl, III., 1868-70; consecrated bishop, 1870. Besides occasional sermons, essays, addresses, etc., he has written The Agnostic, and other Poems, New York, 1864.

PIERSON, Arthur Tappan, D.D. (Knox College, Galesburg, Ill., 1874), Presbyterian; b. in New York City, March 6, 1837; graduated at Hamilton College, Clinton, N. Y., 1857, and at Union Theological Seminary, New-York City, 1860; pastor at Binghamton, N. Y., 1860; Waterford, N. Y., 1863; Detroit, Mich., 1869; Indianapolis, 1882; and Philadelphia (Bethany Church), 1883. He is a frequent contributor to periodicals.

PIQUO, Francis, D.D. (Trinity College, Dublin, 1873), Church of England; b. at Baden-Baden, Germany, Jan. 8, 1832; educated at Trinity College, Dublin, 1859; graduated B. A. 1858, divinity master at the Queen's College, 1857-89; was ordained deacon 1855, priest 1856; curate of Stoke Talmage, Oxfordshire, 1855-56; chaplain to Bishop Spencer at Marborough Chapel, Paris, 1856-58; curate of St. Philip, Regent Street, and of St. Mary, Kensington, London, 1858-60; perpetual curate of St. Philip, Regent Street, London, 1860-69; vicar of Doncaster, 1869-75; rural dean of Doncaster, 1870-75; honorary chaplain in ordinary to the Queen, 1871-74; became chaplain in ordinary, 1874; vicar and rural dean of Halifax, 1875; canon of Ripon Cathedral, 1885. He has held "missions" in England and America (1885), and many "retreats." He is the author of Faith and Practice (sermons), London, 1895; Early Communion, 1877; Addresses to District Visitors and Sunday-school Teachers, 1890; Addresses delivered on Various Occasions, 1883.

PIPER, Karl Wilhelm Ferdinand, German Protestant; b. at Stralsund, May 7, 1811; studied at Berlin and Halle, 1829-35; professor of the Old Testament, Göttingen, 1833; pribr-dozent at Berlin, 1840; professor extraordinary, 1842; and since 1849 director of the Christian Archaeological Museum, which he had himself founded. From 1850 to 1870 he edited the Evangelischer Kalender (Berlin); and has written much upon Christian archeology, of which may be mentioned, Geschichte des Ostertestes, Berlin, 1845; Mythologie der christlichen Kirche, Weimar, 1847-51, 2 vols.; Einleitung in die monumentale Theologie, Gottha, 1867; Evangelischer Kalender, Berlin, 1875.

PIRIE, Very Rev. William Robinson, D.D. (King's College and University of Aberdeen, 1848), principal of Aberdeen University, Church of Scotland; b. in the manse of Slains, Aberdeenshire, July 26, 1804; d. at Chanonry, Old Aberdeen, Nov. 3, 1885. He matriculated at King's College and University of Aberdeen, 1818, and attended all the classes, but did not graduate, it being unusual at that time to do so; became minister of Dyce, Aberdeenshire, 1830; professor of divinity at Marischal College and University of Aberdeen, 1843; professor of divinity and church history in Aberdeen University, 1860; principal of the university, 1877.
He was moderator of the General Assembly of the Church of Scotland, 1864; author of the Patronage Abolition Act in Church of Scotland; first chairman of school board of Aberdeen under Education Act of 1872. He was a conservative in politics. He was the author of Inquiry into the Constitution of the Human Mind, Aberdeen, 1856; Natural Theology, Edinburgh, 1868; Philosophy of Christianity, 1872; pamphlets upon Position, Principles, and Prospects of the Church of Scotland (Edinburgh, 1864), and upon other church questions, which went through many editions.

PITCHER, James, Lutheran; b. at Knox, Albany County, N.Y., Oct. 11, 1845; graduated at Hartwick Seminary, N.Y., 1869, and since 1872 has been president.

PITZER, Alexander White, D.D. (Arkansas College, Ark., 1876), Presbyterian (Southern Church); b. at Fowlerville, Livingston Co., N.Y., July 14, 1850; studied at Virginia Collegiate Institute (now Roanoke College), 1868–71; graduated at Hampden-Sidney College, Prince Edward County, Va., 1874; studied at Union Theological Seminary, Prince Edward County, Va., 1874–55, and at Dauphin Theological Seminary, Ky., 1855–57, and graduated 1857; was pastor at Leavenworth, Kan., 1857–61; Sparta, Ga., 1862–63; Liberty, Va., 1866–67; organized Central Presbyterian Church, Washington, D.C., in 1868, and has since been its pastor; since 1875 has been professor of biblical history and literature in Howard University in the same city. Since 1865 he has been a trustee of Hampden-Sidney College; since 1872, stated clerk of presbytery of Chesapeake; since 1873, president of the Washington-City Bible Society by annual unanimous re-election (was chairman of special committee of the society to report on the Canterbury revision, and reported favorably; under his presidency it had been (1870) 2,967, in 1872 3,552); and since 1874, secretary of the Washington-City branch of the Evangelical Alliance. He was a member of the Prophetic Conference in New York, 1878, and suggested and aided in preparing the Doctrinal Basis, which was unanimously adopted. He introduced in the Southern General Assembly held at Atlanta, Ga., in 1882, resolutions to establish fraternity with the Northern Assembly, and aided in passage of the same. He favors the union of American Presbyterians on the basis of consensus of Presbyterian creeds. He is the author of Ecce Deus Homo (published anonymously), Philadelphia, 1867; Christ, Teacher of Men, 1871; The New Life Not the Higher Life, 1878; contributions to reviews (North-American, Presbyterian, Southern Presbyterian, Southern Homiletic), magazines (Catholic Presbyterian, Pulpit Treasury), and newspapers (New-York Observer, Christian Observer, Presbyterian, New-York Evangelist); Journal, Philadelphia.

PLATH, Karl Heinrich Christian, Lic. Theol. (Berlin, 1869), Lutheran; b. at Bromberg, Sept. 8, 1829; educated at Halle (1849–52), Bonn (1852–53), and at Wittenberg Theological Seminary (1854–58); was preacher at Halle, and gymnasium teacher, 1856–63; third secretary of the Berlin Mission, 1863–71; first secretary of Gossner's Mission, Berlin, since 1871; privat-docent in University, 1869; titular professor, 1883. He visited India in winter of 1877–78 on behalf of Gossner's Mission.

He is author of Leben des Freiherrn von Canstein, Halle, 1881; Sieben Zeugen des Herren aus allerer Volk, Berlin, 1867; Die Erzählung der Völker im Lichte der Missionsgeschichte, 1867; Drei Neue Missionserfahren, 1868; Die Missionsgeheimnisse des Freiherrn von Leibnitz, 1869; Missions-Studien, 1870; Die Bedeutung der Atlantik-Pacific Eisenbahnen für das Reich Gottes, 1871; Die Kulturhistorische Bedeutung der Kolonisation in Ostindien, 1876; Gossner's Mission unter Hindus und Kolhs um Neujahr 1878, 1879; Nordindische Missionseindrücke, 1879, 2d ed. 1881; Eine Reise nach Indien für kleine und grosse Leute beschrieben, 1890; Welche Stellung haben die Glieder der christlichen Kirche dem modernen Judenthum gegenüber einzunehmen? 1881; Was machen wir Christen mit unseren Juden? Nördlingen, 1881; Shakespeare's Kaufmann von Venedig. Ein Beitrag zum Verständniss der Judenfrage, Greifswald, 1883.

PLUM, Albert Hale, D.D. (Brown University, Providence, R.I., 1889), Congregationalist; b. at Gowanda, Erie County, N.Y., Aug. 23, 1829; graduated at Brown University, Providence, R.I., 1855, and at Andover Theological Seminary, Mass., 1858; became pastor of First Church, Chelsea, Mass., 1858; and of Walnut-avenue Church, Boston Highlands, Mass., 1872.

PLUMMER, Alfred D.D. (Durham, 1883), Church of England; b. at Heworth parsonage, on the Tyne, Feb. 17, 1841; was Gifford exhibitor of Exeter College, Oxford; first-class in moderations in 1861; graduated B.A. (second-class classics) 1863, M.A. (of Trinity College) 1869; ordained deacon 1869; Hilary lecturer of Oxford University, 1864–74; and ordained priest, 1867–74; master of the schools, 1868; pro-proctor, 1873; master of University College, Durham, 1874; senior proctor, 1877. In June, 1871, he bore the degree of D.D. by diploma sent by the University of Oxford to Dr. von Dollinger, one of whose last students he had been (1870–72). He met at the Bonn re-union conferences of 1874 and 1875. Dr. Plummer translated Dollinger's Fables respecting the Popes, London, 1871; Prophecies and
the Prophetic Spirit, 1873; and Hippolytus and Callistus, Edinburgh, 1876 (with additional original matter); and has also published Intemperate Criticism, Durham, 1876; and written on SS. Peter and Jude, in Ellicott's Commentary, London, 1879; on St. John's Gospel (1880, 2d ed. 1884) and Epistles (1883), in The Cambridge Bible; on St. John's Gospel, in Cambridge Greek Testament, 1882; and the Historical Introduction in The Pulpit Commentary, 1883.

PLUMPTRE, Very Rev. Edward Hayes, D.D. (Glasgow, 1873). Church of England; b. in London, Aug. 6, 1821; was scholar of University College, Oxford; graduated B.A. (double first-class) 1841, M.A. 1847. He was a fellow of Brasenose College, Oxford, 1844-47; assistant preacher at Lincoln's Inn, 1851-53; select preacher at Oxford, 1851-53, 1864-66, 1872-73; chaplain of King's College, London, 1847-68; professor of pastoral theology there, 1853-63; dean of Queen's College, London, 1853-75; prebendary of Portpool, in St. Paul's Cathedral, 1863-81; professor of exegesis in King's College, London, 1863-81; examining chaplain in the archbishop of Canterbury, 1870-81. On Dec. 21, 1881, he was installed dean of Wells. He was a member of the Old Testament company of revisers, 1870-74. He has been a frequent contributor to theological and literary journals. In Smith's Dictionary he wrote many articles; for The Bible (Speaker's) Commentary he wrote the comments on The Book of Proverbs (1873); for Bishop Ellicott's New Testament Commentary for English Readers, those on the first three gospels, the Acts, and Second Corinthians (1877); for the same's Old Testament Commentary, those on Isaiah, Jeremiah, and Lamentations (1883-84); for The Cambridge Bible, those on Ecclesiastes, James, Peter, and Jude, and for Dr. Schaff's Popular Commentary on the New Testament, those on First and Second Timothy (1883). He edited The Bible Educator, 1875. He has likewise published The Calling of a Medical Student (4 sermons), 1849; The Study of Theology and the Ministry of Souls (5 sermons), 1851; King's College Sermons, 1854-56; Spirits of Prayer, and other Sermons on Life after Death, 1881, 3d thousand 1885; Life and Letters of Thomas Ken, Bishop of Bath and Wells, 1888, 2 vols.

PLUNKET, Right Hon. and Most Rev. William Plunket, D.D. (College of New Jersey, Princeton, 1837), Presbyterian; b. at Tilloolly, Ceylon, Aug. 21, 1815; graduated at Amherst (Mass.) College, 1837; studied the next two years in Andover (Mass.) Theological Seminary; was pastor (Congregational) at Fairhaven, Mass., 1843-49; Newark, N.J. (Presbyterian), 1849-69; and at Oakland, Calif., 1869-71; professor of church history in the San Francisco (Cal.) Theological Seminary, 1871-76; and since has been corresponding secretary of the Presbyterian Board of Education, Philadelphia. He translated and edited, in connection with Dr. Wing, King's commentary on Corinthians in the American edition of Lange, New York, 1868.

POPE, William Burt, D.D. (Edinburgh, 1879). Methodist; b. at llorton, N.S., Feb. 19, 1822; studied theology at Richmond College, Eng.; from 1841 to 1867 was a Methodist pastor; and since 1867 has been professor of theology in Didsbury College, Manchester. In 1877 he was president of the British Wesleyan Conference. He is the author of a translation of Stier's Words of the Lord Jesus, and of the Seven Signs, Edinburgh, 1876; 4 vols.; also of Discourses on the Kingdom and Reign of Christ, London, 1869; Person of Christ (Fernley Lecture), 1st and 2d ed. 1875; A Compendium of Christian Theology, 1875-76, 3 vols.; The Prayers of St. Paul, 1876; Discourses, chiefly on Lordship and the Incarnate Redeemer, 1st to 3d ed. 1880; Sermons, Addresses, and Charges of a Year, 1878; A Higher Catechism of Theology, 1883, 2d ed. 1884.

PORTER, Josias Leslie, D.D. (Edinburgh, 1864), L.L.D. (Glasgow, 1884), D.Litt. (Queen's University, Ireland, 1881), Presbyterian; b. at Burt, County Donegal, Ireland, Oct. 4, 1823; graduated at Glasgow University, 1843; studied theology at the Free Church College and University, both Edinburgh, 1843-45; in the Presbyterian Church of England, pastor at Newcastle-on-Tyne, 1846-49; missionary of the Presbyterian Church of Ireland in Damascus, 1849-50; professor of bibliical criticism in the Assembly's College, Belfast, Ireland, 1860-77; appointed by the British Parliament commissioner of education in Ireland, 1878; and by the Queen, president of Queen's College, Belfast, and senator of the Queen's University, 1879; and in 1880 senator of the Royal University of Ireland. He was moderator of the Irish General Assembly, 1875; was largely engaged in preparing the great scheme of intermediate education in Ireland, 1878-79, and in framing the constitution and the educational courses of the Royal University, 1881-84. He has travelled very extensively in Palestine, Syria, Arabia, Asia Minor, Turkey, Egypt, North Africa, Europe, and America. He is a member of the British, American, and Foreign Historical Societies; has published Five Years in Damascus, with Travels and Researches in Lebanon, Palmyra, and Hauran, London, 1855, 2 vols., 2d ed. 1870; Hand-book for Syria and Palestine (Murray's), 1858, 2 vols., 3d ed. 1873; The Pentateuch and the Gospels, Edinburgh, 1864; The Giant Cities of Bashan, and Holy Places of...
PORTER, Noah, D.D. (University of New-York City 1858, Edinb. 1880), LL.D. (Western Reserve College, Ohio, 1870; Trinity College, Hartford, Conn., 1883), LL.D. (Union College, Schenectady, N.Y., 1865; Trinity College, Hartford, Conn., 1881), Congregationalist; b. in Farmington, Conn., Dec. 14, 1811; graduated at Yale College, New Haven, Conn., 1831-33; tutor at Yale, 1833-35; pastor at New Milford, Conn., 1836-43; at Springfield, Mass., 1843-46; Clark professor of metaphysics and mathematics at Yale College, 1846-71; president of Yale College, 1871-86. He is the author of Historical Discourse at Farmington, Nov. 4, 1840 (commemorating two-hundredth anniversary of its settlement), Hartford, 1841; The Educational Systems of the Puritans and Jesuits compared, New York, 1851; The Human Inte1lect, 1869, 3d ed. 1876; Books and Reading, 1876, 3d ed. 1877; American Colleges and the American Public, 1870, 2d ed. 1878; Elements of Intellectual Science, 1871, 2d ed. 1876; Sciences of Nature versus the Science of Man, 1871; Evangelion: the Place, the Story, and the Poem, 1882; Science and Sentiment, 1892; The Elements of Moral Science, Theoretical and Practical, 1886; Bishop Berkeley, 1885; Kant's Ethics, a Critical Exposition, Chicago, 1886. He was the principal editor of the revised editions of Webster's Unabridged Dictionary, Springfield, Mass., 1884 and 1886.

PORTER, Right Rev. Henry Codman, D.D. (Union College, Schenectady, N.Y., 1865; Trinity College, Hartford, Conn., 1883), L.L.D. (Union College, Schenectady, N.Y., 1881), Episcopalian, assistant bishop of New York; b. at Schenectady, N.Y., May 25, 1835; graduated from the Protestant-Episcopal Theological Seminary of Virginia, 1858; at Grace Church, Greenburgh, N.Y., 1857; St. John's Church, Troy, N.Y., 1859; assistant minister of Trinity Church, Boston, 1866; rector of Grace Church, New York City, 1886; assistant bishop of New York (with the right of succession), October, 1883. He has published Simplicities and Deaconsesses at Home and Abroad, New York, 1871; Gates of the East, A Winter in Egypt and Syria, 1876; Sermons of the City, 1881.
work, in Union Theological Seminary, New-York City; and this position he now occupies. Besides numerous sermons, addresses, and articles in periodicals, he has published A Memoir of Seerenty S. Prentiss (his brother), New York, 1865, 2 vols., new ed. 1879; A Discourse in Memory of Thomas Harvey Skinner, D.D., LL.D., 1871; The Life and Letters of Elizabeth Prentiss (his wife), 1882.

PRESSENSÉ, Edmond (Dechaillot) de, D.D. (hon., Breslau 1869, Montauban 1879, Edinburgh 1884). French Protestant; b. in Paris, Jan. 24, 1824; studied arts at the University of Paris; theology under Vinet at Lausanne (1842-45), and under Tholuck and Neander at Halle and Berlin (1846-47); was pastor of the Free Evangelical Congregation of the Taiffbout at Paris, 1847-70; deputy to the National Assembly from the Department of the Seine, 1871-79; elected a life senator of France, 1883. He is president of the Synodical Commission of the Free Church of France, in whose organization he took a prominent part, and active in the Evangelical Alliance and in the evangelization of France. He is a chevalier of the Legion of Honor. Since 1854 he has edited the Reue chrétienne, Paris, which he founded. Of his numerous publications may be mentioned, Conférences sur le christianisme dans son application aux questions sociales, Paris, 1849; Du catholicisme en France, 1851; Le Redempteur, 1854, 2d ed. 186- (English trans., The Redeemer, Discourses, Edinburgh, 1884, Boston, 1867; German trans., Der Erlöser, Gotha, 1883; also in Swedish and Dutch); La Famille chrétienne, 1856, 2d ed. 1880 (German trans., Leipzig, 1864); Histoire des trois premieres siècles de l'Eglise chrétienne, 1858-77, 4 vols. (German trans. by Ed. Fabarius, Leipzig, 1862-78, 6 parts); Discours religieux, 1859; L'Ecole critique et Jésus Christ, 1863; Le pays de l'Evangile, 1864, 3d ed. 187- (English trans., The Land of the Gospel, Notes of a Journey in the East, London, 1863); L'Eglise et la Révolution française, 1864, 2d ed. 1867 (English trans., Religion and the Reign of Terror: or, The Church during the French Revolution, trans. by J. P. Lacroux, New York, 1866); Le Christ et son temps, sa vie, son œuvre, 1866, 7th ed. 1884 (English trans. by Annie Harwood, London, 1868, 4th ed. 1871; German trans. by Ed. Fabarius, Halle, 1866); Études évangélistes, 1867-68, 2 series (English trans. by Annie Harwood, Mystery of Suffering, and other Discourses, London, 1868; German trans., Evangelische Studien, Halle, 1869, 2d ed. 1884); La vraie Liberté (four discourses), 1869; Rome and Italy at the Opening of the Ecumenical Council (trans. from the French), New York, 1870; Le Concile du Vatican, son histoire et ses conséquences politiques et religieuses, 1872 (German trans. by Ed. Fabarius, Das Vatikanische Concil, Niödingen, 1872); La liberté religieuse en Europe depuis 1870, 1874; Le devoir, 1875; La question ecclésiastique en 1877, 1878; L'apostolat missionnaire, 1879; Études contemporaines, 1880 (English trans. by A. H. Holmden, Contemporary Portraits, New York, 1880); Les origines, 1882 (English trans., Study of Origins); L'histoire de Dieu: Doctrine, Duties, 1879; German trans. by Ed. Fabarius, Die Ursprüngte, Halle, 1884.

PRESTON, Thomas Scott, Roman Catholic; b. at Hartford, Conn., July 23, 1824; graduated at Trinity College, Hartford, Conn., 1843; entered the Protestant-Episcopal ministry, 1846; became a Roman Catholic, 1849, and priest 1850; domestic prelate of his Holiness, 1881; and is now vicar-general and chancellor of the diocese of New York, and parish priest of St. Ann's. He is the author of Ark of the Covenant, Discourses upon the Joys, Sorrows, and Glories of the Mother of God, New York, 1860; Life of Mary Magdalen, 1861; Sermons for the Seasons, 1884; Lectures on Christian Unity, 1868; Purgatorial Manual, 1867; Reason and Revelation, 1868; Christ and the Church, 1870; Lectures upon the Devotion to the Sacred Heart of Jesus Christ, 1872; The Vicar of Christ, 1872; The Divine Sanctuary: Series of Meditations upon the Most Sacred Heart of Jesus, 1878; Divine Paraclete, 1880; Protestantism and the Bible, 1880; Protestantism and the Church, 1882; God and Reason, 1884; Watch on Calvary, 1885.

PRIME, Edward Dorr Griffin, D.D. (Jefferson College, Canonsburg, Penn., 1857), Presbyterian; b. at Cambridge, N.Y., Nov. 2, 1814; graduated at Union College, Schenectady, N.Y., 1832, and at Princeton (N.J.) Theological Seminary, 1838; was pastor at Oxford, N.Y., 1839-41; at Saratoga Springs, N.Y., 1842-43; in Rome, 1844-45; at Saratoga Springs, N.Y., 1846-51; American chaplain at Rome, winter of 1854-55; since 1853 has been co-editor of The New York Observer. He has published Around the World, New York, 1872 (several editions); Forty Years in the Turkish Empire (memoirs of Dr. William Goodell), 1875, 6th ed. 1883.

PRIME, Samuel Irenæus, D.D. (Hampden Sidney College, Va., 1854) Presbyterian; b. at Ballston, Saratoga County, N.Y., Nov. 4, 1812; d. while on a vacation trip, at Manchester, Vt., Saturday, July 18, 1885. He was educated in the academy at Cambridge, N.Y., and at Williams College, Williamstown, Mass.; graduated from the latter, 1839; and at Union Theology at Princeton (N.J.) Theological Seminary, 1832-33. He ever afterwards remained a firm friend and active supporter of his literary and of his theological alma mater. He was pastor at Ballston Spa 1833-35, and at Matteawan, N.J., 1837-40. He became editor of The New-York Observer in 1840, and continued to fill this office until his death. He held the position of the chief proprietor of this old and influential family paper, which is read in all parts of the United States, as well as in many reading-rooms of Europe. He was for some time corresponding secretary and one of the directors of the American Bible Society, corresponding secretary of the Evangelical Alliance, president of Wells College, and a trustee of Williams College. He took an active and leading part in all the affairs of the Presbyterian Church, and in the Christian and philanthropic enterprises of the age. He repeatedly visited Europe. He wrote a number of books which had an extraordinary circulation at home and abroad (see list below). Among these we mention Travels in Europe and the East; The Bible in the Levant; The Alhambra and the Kremlin; Life of Samuel F. B. Morse; the Irenæus Letters (from The New-York Observer); and especially the Fower Keys of Prayer and Duty, 1839, and its Answer (1882). The Irenæus Letters are unique, and show an extraordinary faculty of clothing every-day topics and experiences with a fresh interest, and extracting from them lessons of pro-
PUENJER.

PUENJER, (Georg Christian) Bernhard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), was educated at Jena, Erlangen, Freiburg, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc. PRUENJER, (Christian) Bernard, Ph.D. (Jena, 1874), D.D. (hons., Heidelberg, 1883), Protestant theologian; b. at Friedrichsagaboeckog, Schleswig-Holstein, June 7, 1850; d. at Jena, May 13, 1885. He was educated at Jena, Erlangen, Zürich, and Berlin. He was a voluminous author. Among his works may be mentioned, "Anatomie des papismus, Paris, 1845; Histoire de la Réformation française, 1857-58;" etc.
PULLMAN, James Minton, D.D. (St. Lawrence University, Canton, N.Y., 1879), Universalist; b. at Portland, Chautauqua County, N.Y., Aug. 21, 1836; graduated at St. Lawrence Divinity School, Canton, N.Y., 1860; was pastor First Universalist Church, Troy, N.Y., 1861-68; of Sixth Universalist Church (Our Saviour), New-York City, 1868-85; since 1885 of First Universalist Church, Lynn, Mass. He organized and was first president of the Young Men's Universalist Association of New-York City, 1869; was secretary of the Universalist General Convention, 1868-77, and chairman of the publication board of the New-York State Convention, 1869-74; trustee of St. Lawrence University, Canton, N.Y., 1870-85; since 1885 of First Universalist Church, Lynn, Mass. Under him the new Church of Our Saviour, New-York City (dedicated 1874), was built. His theological standpoint is "the ethical interpretation of Christianity, as opposed to the magical interpretation; belief in the perfectibility of man (no evil is remediless); the inexorableness of the Divine love; the complete success of Jesus Christ (here and elsewhere), and the final moral harmony of the universe (evil completely eradicated and overcome)." His publications are sermons, lectures, pamphlets, and review articles.

QUINTARD, Right Rev. Charles Todd, M.D. (University of the City of New York, 1849), S.T.D. (Columbia College, New-York City, 1866), LL.D. (Cambridge, Eng., 1887), Episcopalian, bishop of Tennessee; b. at Stamford, Conn., Dec. 22, 1824; appointed physician in New-York Dispensary, 1847; professor of physiology and pathological anatomy in the Medical College, Memphis, Tenn., 1851; ordained deacon 1854, priest 1855; became rector of the Church of the Advent, Nashville, Tenn., 1858; was chaplain in the Confederate army during the civil war; consecrated bishop, 1865; was vice-chancellor of the University of the South, 1866-72. He is the author of occasional sermons, charges, tracts, and letters, and of Preparation for Confirmation, New York, 187--.
RAINE, Robert, D.D. (Glasgow, 18—, Edin-
burgh, 1843; and studied theology at New College, Edin-
burgh, completing the course in 1848; became minister of the Free Church at Huntly, 1851; of the Free High Church, Edinburgh, 1854; pro-
fessor of church history in New College, Edinburgh, 1862; principal, 1874. He is the author of Three Lectures on the Church of Scotland, Edin-
burgh, 1872, 5th ed. 1884; The Delivery and De-
fessor of church history in New College, Edin-
burgh, 1874; The Bible and Criticism, London, 1878; various pamphlets, and occasional publica-
tions may be mentioned, Ethice librorum apo-
cyphorum V. T., Breslau, 1838; Kritische Unter-
suchungen über den Inhalt der korinther Briefe, 1847; De christologia Paulina contra Baurium com-
mentatio, 1852; Theologica oder Encyclopaedie der
Theologie, Leipzig, 1880 (English trans., Ency-
clopaedia of Theology, Edinburgh, 1885, 2 vols.).

RAEBIGER, Julius Ferdinand, German Prot-
estant; b. at Losa, April 20, 1811; studied at Leipzig and Breslau, 1829—34; became privat-
docent at Breslau, 1838; professor extraordinary, 1847; ordinary professor, 1859. Among his pub-
lications may be mentioned, Elhice librorum apo-
cyphorum V. T., Breslau, 1838; Kritische Unter-
suchungen aber den Inhalt der korinther Briefe,
1847; De christologia Paulina contra Baurium com-
mentatio, 1852; Theologica oder Encyclopaedie der
Theologie, Leipzig, 1880 (English trans., Ency-
clopaedia of Theology, Edinburgh, 1885, 2 vols.).

RAENNE, Ernst, D.D. (hon., Marburg, 1850), Ph.D.
(1848), Evangelical German theologian; b. at Wiehe, Thuringia, Sept. 10, 1814; studied at Leipzig (1834), Berlin (1835–39), and Bonn (1836–37); was private tutor in his brother's family, 1837–
39; pastor at Buchau, 1840–50; and professor of
theology at Marburg, 1850 to date. He is a Lu-
theran, but favors the union of the Lutheran and
Reformed churches. He is consistorialrath. He is
the author of Das kirchliche Perikopensystem aus
den ältesten Urkunden der römischen Liturgie, Ber-
lin, 1847; Das Buch Tobias metrisch übersetzt, Bay-
reuth, 1847; Kritische Zusammenstellung der...

RANKE, Ernst, D.D. (hon., Marburg, 1850), Ph.D.
(1848), Evangelical German theologian; b. at Wiehe, Thuringia, Sept. 10, 1814; studied at Leipzig (1834), Berlin (1835–39), and Bonn (1836–37); was private tutor in his brother's family, 1837–
39; pastor at Buchau, 1840–50; and professor of
theology at Marburg, 1850 to date. He is a Lu-
theran, but favors the union of the Lutheran and
Reformed churches. He is consistorialrath. He is
the author of Das kirchliche Perikopensystem aus
den ältesten Urkunden der römischen Liturgie, Ber-
lin, 1847; Das Buch Tobias metrisch übersetzt, Bay-
reuth, 1847; Kritische Zusammenstellung der...

RANDON, William Wilberforce, D.D. (University
of the City of New York, 1883; Reformer (Dutch);
B. at Gorham, Me., Dec. 8, 1816; graduated at Bowdoin College, Brunswick, Me., 1837, and at
bangor Theological Seminary, Me., 1840; licensed
by Waldo Congregational Association, Me., 1840;
pastor of the Reformed Dutch Church of Canasa-
tota, N.Y., 1841–44; editor of the American Tract
Society, New-York City, 1848–72; publishing secre-
tary of the same since 1872. He is the author of
Songs of Zion, New York, 1851 (88,000 copies
printed), revised and enlarged, 1885 (86,000 copies
printed); Dictionary of the Bible for General Use,
1890 (206,000 copies have been printed), en-
larged and largely re-written, 1886; other smaller
books.

RANDOLPH, Right Rev. Alfred Magill, D.D.
(William and Mary College, Williamsburg, Va.,
1875), Episcopalian, assistant bishop of Virginia;
b. at Winchester, Frederick County, Va., Aug. 31,
1836; graduated at William and Mary College,
Williamsburg, Va., 1855, and at the Theological
Seminary of Virginia, 1858; became rector of St.
George's, Fredericksburg, Va., 1860; of Emman-
uel Church, Baltimore, Md., 1867; bishop, 1875.

RANKE, Ernst, D.D. (hon., Marburg, 1850), Ph.D.
(1848), Evangelical German theologian; b. at Wiehe, Thuringia, Sept. 10, 1814; studied at Leipzig (1834), Berlin (1835–39), and Bonn (1836–37); was private tutor in his brother's family, 1837–
39; pastor at Buchau, 1840–50; and professor of
theology at Marburg, 1850 to date. He is a Lu-
theran, but favors the union of the Lutheran and
Reformed churches. He is consistorialrath. He is
the author of Das kirchliche Perikopensystem aus
den ältesten Urkunden der römischen Liturgie, Ber-
lin, 1847; Das Buch Tobias metrisch übersetzt, Bay-
reuth, 1847; Kritische Zusammenstellung der...

RALSTON, Thomas Neely, D.D. (Wesleyan
University, Florence, Ala., 1857), Methodist
Church South; b. in Bourbon County, Ky., March
21, 1806; studied at the Baptist College of George-
town, Ky., but did not graduate; was received into
the Kentucky Conference in 1827; was a member of the General Conference of the Meth-
odist-Episcopal Church at Baltimore in 1840, before the division; member of the Convention
at Louisville, Ky., in 1845, which organized the Methodist-Episcopal Church South, and of the
general conferences of that church at Petersburg,
Va., in 1846 (was secretary), at St. Louis, Mo., in 1850, and at Columbus, Ga., in 1854. He was
chairman of the committee to revise the Discipline
of the Methodist-Episcopal Church South; was principal of the Methodist Female Collegiate
High School at Lexington, Ky., 1843–47. He edited
The Methodist Monthly (Lexington, Ky.), for 1851. He is the author of Elements of Divinity, Louis-
ville, Ky., 1847, several later editions, republished,
revised and enlarged by addition of Evidences,
Moralis, and Institutions of Christianity (also pub-
lished separately, 18—), Nashville, Tenn., 1871,
3d ed. 1875 (the book in its first form was trans-
lated into Norwegian, 1858, in its enlarged form
into Chinese, 1888); (under pseudonym, "Eu-
reka") Ecce Unitas; or, A Plea for Christian Unity, Cincinnati, O., 1873; Bible Truths, Nash-
ville, Tenn., 1884.

RAND, William Wilberforce, D.D. (University
of the City of New York, 1883; Reformer (Dutch);
b. at Gorham, Me., Dec. 8, 1816; graduated at Bowdoin College, Brunswick, Me., 1837, and at
bangor Theological Seminary, Me., 1840; licensed
by Waldo Congregational Association, Me., 1840;
pastor of the Reformed Dutch Church of Canasa-
tota, N.Y., 1841–44; editor of the American Tract
Society, New-York City, 1848–72; publishing secre-
tary of the same since 1872. He is the author of
Songs of Zion, New York, 1851 (88,000 copies
printed), revised and enlarged, 1885 (86,000 copies
printed); Dictionary of the Bible for General Use,
1890 (206,000 copies have been printed), en-
larged and largely re-written, 1886; other smaller
books.
Wald, Marburg, 1876; Rhythmica, Vienna, 1881; De Laude Nivis (a Latin poem), Marburg, 1886.

RANKE, Leopold von, b. at Wiehe, Thuringia, Dec. 21, 1795; d. at Oxford, May 23, 1866; studied at Leipzig; was appointed head teacher in the Frankfort (on the Oder) gymnasi- num in 1818; and since 1825 has been professor of history at the University of Berlin. In 1827 he was sent by the Prussian government to Vienna, Venice, and Rome, to conduct historical researches. In 1841 he was appointed historiographer of the National Assembly; and in 1866, ennobled. He was an historian of the first rank, and continued his labors till his ninety-first year. Of those more immediately relating to theological study, which have been translated, may be mentioned, The History of the Roman and Germanic Peoples, from 1494 to 1555; The Popes of Rome, their Church and State, especially of the Conflict with Protestantism in the Sixteenth and Seventeenth Century, 3 vols.; German History in the Times of the Reformation; A History of England, principally in the times of the Roman and Germanic Peoples, from 1494 to 1585; The Old Testament, London, 1877; he Origin of Nations, 1878; A History of Herodatus, a new English version with copious notes (in conjunction with Sir Henry Rawlinson and Sir Gardner Wilkinson), London, 1855-60, 4 vols., 5th ed. 1881; The Historical Evidences of the Truth of the Scripture Records (Bampton lectures), 1859, 2d ed. 1860; The Contrasts of Christianity with Heathen and Jewish Systems (in nine sermons), 1861; The Five Great Monarchies of the Ancient World, 1862-67, 4 vols., 2d ed. 1870; A Manual of Ancient History, Oxford, 1870, 2d ed. 1880; Historical Illustrations of the Old Testament, London, 1871; The Sixth Great Oriental Monarchy (Parthia), 1873; The Seventh (the Sassanians), 1876; St. Paul in Damaucus and Arabia, 1877; The Origin of Nations, 1878; A History of Egypt, 1881, 2 vols.; The Religions of the Ancient World, 1882; Egypt and Babylon from Scripture and Profane Sources, 1884.

RAWLINSON, George, Church of England; b. at Chaddington, Essex, Nov. 23, 1816; entered Trinity College, Oxford; wrote the Denyer theological prize essay in 1842 and 1843; graduated B. (Great Classics) 1838, M. A. (Exeter College) 1841; ordained deacon 1841, priest 1842; was fellow of Exeter College, 1840-46; tutor, 1842-46; sub-rector, 1844-45; curate of Merton, Oxfordshire, 1846-47; classical modern at Oxford, 1855-57, 1868-79, 1875-79; Bampton lecturer, 1859. Since 1861 he has been Camden professor of ancient history to the university; since 1872, a canon of Canterbury; since 1873, proctor in convocation. Canon Rawlinson is a moderate High Churchman, but anxious in no way to narrow the liberty of opinion which has historically been claimed and allowed within the Anglican communion. In politics he is a moderate (or Conservative) Liberal. He supported Mr. Gladstone in all his Oxford contests, and received his canonicry from the Crown on the recommendation of Mr. Gladstone as prime minister. In the elections of 1885, however, he found himself unable to support the (advanced) Liberal candidates. He is well known as a speaker in the Convocation of Canterbury, at church congresses, and elsewhere. Besides numerous articles in reviews and magazines (Contemporary, Prince- ton, etc.), in Smith's Dictionary of the Bible, Cassell's Bible Dictionary; Unin in Encyclopedia Britannica, commentaries on Kings, Ezra, Nehemiah, and Esther in The Bible (Speaker's Commentary) (1872-73), on Exodus in Bishop Elliott's Commentary (1882), and on Exodus, Ezra, Nehemiah, and Esther in The Pulpit Commentary (1880-82), he is the author of The History of the Roman and Germanic Peoples, from 1494 to 1555; The Popes of Rome, their Church and State, especially of the Conflict with Protestantism in the Sixteenth and Seventeenth Century, 3 vols.; German History in the Times of the Reformation; A History of England, principally in the times of the Roman and Germanic Peoples, from 1494 to 1585; The Old Testament, London, 1877; he Origin of Nations, 1878; A History of Herodatus, a new English version with copious notes (in conjunction with Sir Henry Rawlinson and Sir Gardner Wilkinson), London, 1855-60, 4 vols., 5th ed. 1881; The Historical Evidences of the Truth of the Scripture Records (Bampton lectures), 1859, 2d ed. 1860; The Contrasts of Christianity with Heathen and Jewish Systems (in nine sermons), 1861; The Five Great Monarchies of the Ancient World, 1862-67, 4 vols., 2d ed. 1870; A Manual of Ancient History, Oxford, 1870, 2d ed. 1880; Historical Illustrations of the Old Testament, London, 1871; The Sixth Great Oriental Monarchy (Parthia), 1873; The Seventh (the Sassanians), 1876; St. Paul in Damaucus and Arabia, 1877; The Origin of Nations, 1878; A History of Egypt, 1881, 2 vols.; The Religions of the Ancient World, 1882; Egypt and Babylon from Scripture and Profane Sources, 1884.

RANKE, Leopold von, b. at Wiehe, Thuringia, Dec. 21, 1795; d. at Oxford, May 23, 1866; studied at Leipzig; was appointed head teacher in the Frankfort (on the Oder) gymnasium in 1818; and since 1825 has been professor of history at the University of Berlin. In 1827 he was sent by the Prussian government to Vienna, Venice, and Rome, to conduct historical researches. In 1841 he was appointed historiographer of the National Assembly; and in 1866, ennobled. He was an historian of the first rank, and continued his labors till his ninety-first year. Of those more immediately relating to theological study, which have been translated, may be mentioned, The History of the Roman and Germanic Peoples, from 1494 to 1555; The Popes of Rome, their Church and State, especially of the Conflict with Protestantism in the Sixteenth and Seventeenth Century, 3 vols.; German History in the Times of the Reformation; A History of England, principally in the times of the Roman and Germanic Peoples, from 1494 to 1585; The Old Testament, London, 1877; he Origin of Nations, 1878; A History of Herodatus, a new English version with copious notes (in conjunction with Sir Henry Rawlinson and Sir Gardner Wilkinson), London, 1855-60, 4 vols., 5th ed. 1881; The Historical Evidences of the Truth of the Scripture Records (Bampton lectures), 1859, 2d ed. 1860; The Contrasts of Christianity with Heathen and Jewish Systems (in nine sermons), 1861; The Five Great Monarchies of the Ancient World, 1862-67, 4 vols., 2d ed. 1870; A Manual of Ancient History, Oxford, 1870, 2d ed. 1880; Historical Illustrations of the Old Testament, London, 1871; The Sixth Great Oriental Monarchy (Parthia), 1873; The Seventh (the Sassanians), 1876; St. Paul in Damaucus and Arabia, 1877; The Origin of Nations, 1878; A History of Egypt, 1881, 2 vols.; The Religions of the Ancient World, 1882; Egypt and Babylon from Scripture and Profane Sources, 1884.
since 1873 he has been professor of systematic theology and apologetics in New College, London. He is the author of *Sermons, London, 1869; The Christian's Plea against Modern Unbelief, a Handbook of Christian Evidence, 1881, 2d ed. 1882; Prophecy, its Nature and Evidence, 1882; The Author of Scripture, Metaphysical Studies in the Book of Genesis, 1883; Jonah, 1883; Primer of Christian Evidence, 1884; Four Centuries of Silence, or from Malachi to Christ, 1885;* has contributed to commentaries upon *Genesis, Leviticus, Nehemiah, and Acts, in Pulpit Commentary,* 1881 sqq.

REED, Villeroy Dibble, D.D. (Union College, Schenectady, N.Y., 1858), Presbyterian; b. at Granville, Washington County, N.Y., April 27, 1815; graduated at Union College, Schenectady, N.Y., 1835; studied at Auburn (N.Y.) and Princeton (N.J.) Theological Seminaries, 1835–36; was pastor at Stillwater, N.Y., 1839–44; Lansingburgh, N.Y., 1844–58; president of Alexander College, Dubuque, Ia., 1858; stated supply at Buffalo, N.Y., 1858–60; Cohoes, N.Y., 1860–61; pastor at Camden, N.J., 1861–84. He was appointed in 1866 one of the Old School Assembly's Committee of fifteen on Re-union, and was its secretary. He has been president of the Presbyterian Board of Ministerial Relief from its organization in 1876. He is the author of *Lectures on the Revelation,* Pittsburg, Penn., 1878; *United Presbyterianism,* 1881, 2d ed. 1883; various sermons and pamphlets.

REIMENNSYNDER, Junius Benjamin, D.D. (Newberry College, Newberry, S.C., 1880), Lutheran (General Synod); b. at Staunton, Va., Feb. 24, 1842; graduated at Pennsylvania College, Gettysburg, Penn., 1861, and at the Gettysburg Theological Seminary, 1865; became pastor at Lewistown, Penn., 1865; Philadelphia (St. Luke's), 1867; Savannah, Ga. (Ascension), 1874; New-York City (St. James), 1881. He was delegate to General Council of the Lutheran Church, Jamestown, N.Y., 1874; to General Synod (South), Staunton, Va., 1876, and Newberry, S.C., 1878; to General Council (North) from General Synod (South), bearing fraternal greetings, Bethlehem, Penn., 1876; to General Synod (North), Springfield, O., 1883, and Harrisburg, Penn. 1885. He is the author of *Heavenward, or the Race for the Crown of Life,* Philadelphia, 1874, 4th ed. 1877; *Christian Unity* (sermon), Savannah, Ga., 1875; *Dwelling* (sermon), 1878; *Doom Eternal, the Bible and Church Doctrine of Everlasting Punishment,* Philadelphia, 1880; *Spiritualism* (sermon), New York, 1882; *Lutheran Literature, Distinctive Traits and Excellencies,* 1883; *Luther, Work and Personality of, Biographical Sketch,* 1883; *Usefulness after Death* (sermon), New York, 1885; *Six Days of Creation, Lectures on the Mosaic Account of the Creation, Fall, and Deluge,* Philadelphia, 1886.

REINCKENS, Joseph Hubert, D.D. (Munich, 1850), Old-Catholic bishop; b. at Burtscheid, near Aachen, Prussia, March 1, 1821; became priest, 1848; privat-docent at Breslau, 1850; professor extraordinary, 1853; ordinary professor, 1867. He joined Dollinger in the Nuremberg declaration (Aug. 26, 1870) against the infallibility dogma; and on Aug. 11, 1873, was ordained an Old-Catholic bishop, with his residence at Bonn. He is the author of *De Clemente presbytero Alexandrino,* Breslau, 1851; *Hilarius von Poitiers, Schaffhausen, 1861; Martin von Tours, 1866; Die Geschichtsphilosophie des h. Augustinus, 1866; Papst und Papstthum, Munster, 1870; Die päpstlichen Dekrete vom 18. Juli, 1870, 1871; Revolution und Kirche, Bonn, 1876 (3 editions); *Ueber Einheit der katholischen Kirche,* Würzburg, 1877; *Melchior von Diessenbrock,* Leipzig, 1881; *Lessing über Toleranz,* 1883.

REICHEL, Right Rev. Charles Parsons, D.D. (Trinity College, Dublin, 1858), lord bishop of Meath, Church of Ireland; b. at Fulneck, near Leeds, Yorkshire, Eng., in the year 1816; was scholar of Trinity College, Dublin, Ireland, 1841; graduated B.A. (senior moderator classis) 1843, divinity testimonium (first-class) 1844, M.A. 1847, B.D. 1853; was ordained deacon and priest, 1846; was professor of Latin, Queen's College, Belfast, 1850–56; Donellan lecturer at Trinity College, Dublin, 1851; vicar of Mullingar, 1854–73; rector of Trim, and archdeacon of Meath, 1873–85; select preacher at Cambridge, Eng., 1876 and 1888, and at Oxford 1880–82; professor of ecclesiastical history, Trinity College, Dublin, 1875; prebendary of Tipper, and canon of St. Patrick's Cathedral, Dublin; dean of Clonmacnois, 1882–85; consecrated bishop, 1885; member of the Irish Senate of Trinity College, Dublin. He is the author of *The Nature and Offices of the Church* (Donellan Lectures), London, 1856; *Sermons on the Lord's Prayer; Lectures on the Prayer-book; Sermons on Modern Infidelity,* London, 1864; *The Resurrection, God or Baal* (two sermons), 1876; *Origins of Christianity, etc., Sermons before the Universities of Oxford and Dublin,* 1882; *Short Treatises on the Ordinal;* and a number of occasional discourses.

REID, John Morrison, D.D. (University of the City of New York, 1858), LL.D. (Syracuse University, N.Y., 1859); b. in New York City, May 30, 1820; graduated at the University of the City of New York, 1839; became principal of Mechanics Institute School of the city, 1839–44; Methodist pastor, 1844; president of Geneseo College, Lima, N.Y., 1858; editor of *Western Christian Advocate,* Cincinnati, O., 1864; of *Northwestern Christian Advocate,* 1864; of the Presbyterian Board of Ministerial Relief, 1876; was its corresponding secretary of the Missionary Society of the Methodist-Episcopal Church, New York, since 1873 he has been professor of systematic theology and apologetics in New College, London. He is the author of *Sermons, London, 1869; The Christian's Plea against Modern Unbelief, a Handbook of Christian Evidence, 1881, 2d ed. 1882; Prophecy, its Nature and Evidence, 1882; The Author of Scripture, Metaphysical Studies in the Book of Genesis, 1883; Jonah, 1883; Primer of Christian Evidence, 1884; Four Centuries of Silence, or from Malachi to Christ, 1885;* has contributed to commentaries upon *Genesis, Leviticus, Nehemiah, and Acts, in Pulpit Commentary,* 1881 sqq.

REID, William James, D.D. (Monmouth College, Ill., 1874), United Presbyterian; b. at South Argyile, Washington County, N.Y., Aug. 17, 1834; graduated at Princeton College, Schenectady, N.Y., 1855, and at Allegheny (U.P.) Theological Seminary, Penn., 1862; has been pastor of the First United Presbyterian Church, Pittsburg, Penn., since 1862; principal clerk of the General Assembly of the United Presbyterian Church since 1875; was corresponding secretary of the United Presbyterian Board of Home Missions, 1889–72. He is the author of *Lectures on the Revelation,* Pittsburg, Penn., 1878; *United Presbyterianism,* 1881, 2d ed. 1883; various sermons and pamphlets.

REISENBERG, Max Wilhelm Theodor, German Protestant; b. in Vienna, June 18, 1859; educated at the theological seminary at Tübingen, 1870–80, and at Berlin and Göttingen, 1882–83; was vicar at Gmünd, 1881–82; rector at Tübingen since 1883. He belongs to the school of Ritschl.

REISCHLE, Max Wilhelm Theodor, German Protestant; b. in Vienna, June 18, 1859; educated at the theological seminary at Tübingen, 1870–80, and at Berlin and Göttingen, 1882–83; was vicar at Gmünd, 1881–82; rector at Tübingen since 1883. He belongs to the school of Ritschl.
REUSS, Eduard (Wilhelm Eugen), Lic. Theol. 

(Strassburg, 1829), D.D. (kon., Jena, 1843), Ph.D. (kon., Halle, 1875), LL.D. (Georgetown College, Georgetown, Ky.), Protestant theologian; b. at Strasbourg, July 16, 1804 (29 Messidor XII.); studied at Strasbourg, first philology 1819-22, then theology there and at Gottingen and Halle 1822-26, and Oriental literature at Paris under De Sacy 1827-28; became privat-docent in the theological faculty at Strasbourg, 1828; professor extraordinary, 1834; ordinary professor, 1836, and so remains. Of his numerous works may be mentioned, De statu literarum theologicae per secula VII. et VIII., Strassburg, 1825; De libris Veteris Testamenti apocryphis pleni non negandis, 1829; Ideen zur Einleitung in das Evangelium Johannis, 1840; Geschichte der heiligen Schriften, Neues Testament, Halle, 1842, 5th ed. Braunschweig, 1874 (Eng. trans. by Edward L. Hough, Boston, 1884, 2 vols.); Altes Testament, 3 vols. (Eng. trans., London, 1883). Reuss' work on the historical development of the Old Testament, and his various contributions to the understanding of ancient Near Eastern languages and literature, were influential in the field of Biblical studies. His lifelong commitment to the study of ancient texts and his distinctive approach to the interpretation of religious texts have left a lasting impact on the field of theology and biblical scholarship.
REUTER. Hermann Ferdinand, Lic. Theol. (Berlin, 1843), Ph.D. (bon., Greifswald, 1865), Lutheran; b. at Hildesheim, Aug. 30, 1817; studied at Göttingen and Berlin; became privat-dozent at Berlin. 1843; professor extraordinary of church history at Breslau, 1852; D.D. from Kiel, 1853; ordinary professor at Greifswald, 1855; professor at Breslau 1866, and at Göttingen 1870. In 1869 he became a royal consistorial councillor, and in 1881 abbot of Bursfeld. He is the author of Johannes von Salisbury, Berlin, 1842; Abhandlungen zur systematischen Theologie, 1855; Geschichte Alexanders III. und der Kirche seiner Zeit, 1848, 1 vol., 2d ed. 1859-64, 3 vols.; Geschichte der Religionsauflösung im Mittelalter, 1875-77, 2 vols.

REVÉL, Albert, Waldensian; b. at Torre Pellice, Waldensian Valley, Italy, Jan. 2, 1837; educated in the Waldensian college of his native place, in the Waldensian theological school at Florence, and in the New College (Free Church), Edinburgh; was ordained in 1861; became professor of Latin and Greek literature in the Waldensian college at Torre Pellice, 1881, and professor of biblical literature and exegesis to the Waldensian Church, Florence, 1870. Since 1880 he has been a member of the Oriental Academy of the Royal Institute of Florence. He is the author of L'Epistola di San Clemente Romano e Corinzi, 1869; Anichita biblica, 1872; Teoria del culto, 1875; Le origini del Papato, 1875; Cento lezioni sulla vita di Gesù, 1875; Storia letteraria dell'antico Testamento, Poggibonsi, 1879; Manuale par lo studio della lingua ebraica, Florence, 1879; I Salmi; versione e commento sopra i Salmi i—xix, 1880; Il Nuovo Testamento, tradotto sul testo originale, 1881.

REVÉLLE, Albert D.D. (Leyden, 1862), French Protestant; b. at Dieppe, Seine-Inférieure, Nov. 4, 1826; studied at Dieppe, Geneva, and Strassburg, and in 1848 became a bachelor in theology; was pastor of the Walloon Church at Rotterdam, 1851-72, and then resided near Dieppe, engaged in philosophical studies, until, in 1880, he was called to the chair of the history of religions in the College of France, Paris. He is the author of Manuel d'histoire comparée de la philosophie et de la religion (after Scholten), 1859 (English trans., Manual of Religious Instruction, London, 1864); De la rédemption, Paris, 1860; Essais de critique religieuse, 1869; Études critiques sur l'Evangile selon Saint Matthieu, 1862; Théodore Parker, sa vie et ses œuvres, 1869; Manuel d'instruction religieuse, 1863, 2d ed. 1866; Apollosion, English trans., London, 1866; Histoire du dogme de la divinité de Jésus Christ, 1869, 2d ed. 1872 (English trans., History of the Doctrine of the Deity of Christ, London, 1870); The Devil, his origin, greatness, and decadence, English trans., 1871, 2d ed. 1877; The Song of Songs, English trans., 1873; Prolégômenes de l'Histoire des religions, 1881 (English trans., 1884); The Native Religions of Mexico and Peru, English trans., 1884 (Hibbert lectures for 1884).

REYNOLDS, Henry Robert, D.D. (Edinburgh University, 1869), Congregationalist; b. at Romsey, Hampshire, Eng., Feb. 26, 1825; educated at Coward College and University College; graduated at London University B.A. 1843; became pastor at Shrewsbury, 1844; at Shengham, 1845-52; in 1853-60; president of Countess of Huntingdon's College, Cheshunt, Herts, 1860. He is the author of Beginnings of the Divine Life, London, 1858, 3d ed. 1860; Notes of the Christian Life, 1865; John the Baptist (Congregational Union lecture for 1874), 1874, 2d ed. 1876; Philosophy of Prayer, and other Essays, 1882; joint author of Yes and No, Glimpses of the Great Conflict, 1880, and of commentary on Hosea and Amos in Bishop Eliot's Old-Testament Commentary, 1884; author of commentary on the Pastoral Epistles in Expositor (first series), and of exposition, commentary, and introduction to the Gospel of John in the Pulpit Commentary; joint editor and compiler of Psalms, Hymns, and Passages of Scripture for Christian Worship, 1853; editor of Ecclesia, Church Problems considered in a Series of Essays, 1870, 2d ed. 1871 (contributed essay on "The Forgiveness and Absolution of Sins"); second series, 1871 (essay, The Holy Catholic Church); for eight years (1866-74) edited with Rev. Dr. Allon, The British Quarterly Review; for five years, The Evangelical Magazine. Besides his contributions to periodicals, he has written for Kitch's Cyclopaedia and Smith and Wace's Dictionary of Christian Biography.

RICE, Edwin Wilbur, D.D. (Union College, Schenectady, N.Y., 1884), Congregationalist; b. at Kingsborough, N.Y., July 24, 1851; graduated at Union College, Schenectady, N.Y., 1874; and studied in Union Theological Seminary, New York City, 1874-75; taught, 1857-58; was missionary of American Sunday-school Union, 1850-64; ordained in 1860; superintendent of its missions, 1864-70; assistant secretary of missions, and assistant editor of periodicals, Philadelphia, 1871-78; editor, 1878, and of periodicals and publications since 1879. He planned and prepared the lesson papers of the American Sunday-school Union, 1872 sqq.; the Scholar's Handbook on the International Lessons, 1874 sqq.; wrote the geographical and topographical articles in Schaff's Bible Dictionary, Philadelphia, 1880, 3d ed. 1883; edited Paxton Hood's Great Revival of the Eighteenth Century, 1882; Kennedy's Four Gospels, 1881, and has independently produced, Pictorial Commentary on St. Mark, 1881, 2d ed. 1882; Historical Sketch of Sunday Schools, 1886.

RICHARDSON, Ernest Cushing, Congregationalist; b. at Woburn, Mass., Feb. 8, 1860; graduated at Amherst College, Mass., 1880, and at the Hartford Theological Seminary, Conn., 1883; was assistant librarian of Amherst College, 1879-80; assistant librarian of Hartford Theological Seminary, 1882-84; since 1884 librarian, and since 1885 assistant secretary, of the American Library Association. He is the author of several papers in the Proceedings of the American Library Association (1886 and 1888), one in the Journal of the Society of Biblical Exegesis (1888), and various notes, articles, or reviews in the Library Journal, New York, and Bibliotheca Sacra, Oberlin, O.

RIDDLE, Matthew Brown, D.D. (Franklin and Marshall College, Lancaster, P. I., 1870), Congregationalist; b. in Pittsburg, Penn., Oct. 17, 1836; graduated at Jefferson College, Canonsburg, Penn., 1852, and from New Brunswick (N. J.) Theological Seminary, 1859; was chaplain Second New-Jersey Regiment, 1861; Reformed (Dutch) pastor at Hoboken, N.J., 1862-68; at Newark, 1865-66; at Burlington, N.J., 1866-70; has been professor of New-Testament exegesis in Hartford (Conn.) Theological Seminary. He was

RIDGEWAY, Henry Bascom, D.D. (Dickinson College, Carlisle, Penn., 1869), Methodist; b. in Talbot County, Maryland, Sept. 7, 1830; graduated at Dickinson College, Carlisle, Penn., 1849; was successively pastor in Virginia, Baltimore (Md.), Portland (Me.), New York City, and Cincinnati (O.); professor of historical theology in Garrett Biblical Institute, Evanston, Ill., 1882–84, and since of practical theology. He was fraternal delegate to the Methodist-Episcopal Church South, 1882; and one of the regular speakers in the Methodist Centennial Conference at Baltimore, 1888. He is the author of The Life of Alfred Cookman, New York, 1871; The Lord's Land, a Narrative of Travels in Sinai and Palestine (1873, 1874), 1876; The Life of Bishop Edward S. Janes, 1882; Bishop Beverly Waugh, 1883; Bishop Matthew Simpson, 1885.

RIEMH, Eduard (Carl August), Lic. Theol. (Heidelberg, 1853), D.D. (hon., Halle, 1864), German Protestant theologian; b. at Diersburg, in Baden, Dec. 20, 1830; studied at Heidelberg and Halle; became city curate at Durlach, 1853; garrison preacher at Mannheim, 1854; priral-doent of the Lutheran Church at Mannheim, 1854; priral-doent of the Luther Bible Revision Company. He was successively pastor in Vir inia, Baltimore (Md.), Portland (Me.), New York City, and Cincinnati (O.); professor of historical theology in Garrett Biblical Institute, Evanston, Ill., 1882–84, and since of practical theology. He was fraternal delegate to the Methodist-Episcopal Church South, 1882; and one of the regular speakers in the Methodist Centennial Conference at Baltimore, 1888. He is the author of The Life of Alfred Cookman, New York, 1871; The Lord's Land, a Narrative of Travels in Sinai and Palestine (1873, 1874), 1876; The Life of Bishop Edward S. Janes, 1882; Bishop Beverly Waugh, 1883; Bishop Matthew Simpson, 1885. 

RIGGENBACH, Bernhard Emil, Ph.D. (Tübingen, 1874), Lic. Theol. (Basel, 1878), Swiss Reformed; b. at Karlsruhe, Oct. 25, 1848; studied at Basel and Tübingen, 1867–71; was ordained 1871; pastor at Arisdorf, Baselland, 1872–81; in the penitentiary, Basel, since 1885; priral-doent of New Testament and practical theology at Basel since 1882. His theological standpoint is positive biblical. He is the author of Johann Eberlin von Gunzburg and sein Reformprogramm. Ein Beitrag zur Geschichte des xvi. Jahrhunderts, Tübingen, 1874; Taschenbuch für die schweizerischen reformierten Geistlichen, Basel, 1876 sqq. (xi. Jahrgang, 1886); Das Chronikon des Konrad Pelikan, zur vierten Säkularfeier der Universität Tübingen herausgegeben, 1877; Das Armenwesen der Reformation, 1882; Frauengestalten aus der Geschichte des Reiches Gottes, 1st and 2d ed. 1884 (Danish trans., 1885); numerous articles in Herzog and the Allg.-Deutsche Biographien.
H. B. Weakley (of the Church Missionary Society),"A Vocabulary, Andover, Mass., 1832 (revised edition, 1839), Elias Riggs, D.D. (of the American Bible Society, formerly of the A. B. C. F. M.), and Robert H. Weakley (of the Church Missionary Society), as a result of whose labors, and those of native Turkish scholars, the entire Bible was published in both Arabic and Armenian characters in 1873. Experience having shown the need of retouching this version in a way to render it more intelligible to common readers, the same Bible societies, in 1883, consented to the organization of a larger committee (comprising so far as practicable the members of the former committee), and placed this work in their hands. The revised Turkish version, the work of this large committee, was issued 1886. Dr. Riggs is the author of aManual of the Chaldee Language, containing a Grammar (chiefly translation of Winer), Christomathy, and a Vocabulary, Andover, Mass., 1832 (revised edition, New York, 1856, and since several editions; The Young Forester, a Brief Memoir of the Early Life of Dr. Samuel H. Bross, (Massachusetts Sabbath-school Society); Grammatical Notes on the Bulgarian Language, Smyrna, 1844; Grammar of the Modern Armenian Language, with a Vocabulary, Smyrna, 1847, second edition, Constantinople, 1856; Grammar of the Turkish Language as written in the Armenian Character, Constantinople, 1856; Translation of the Scriptures into the Modern Armenian Language, completed with the aid of native scholars, Smyrna, 1853 (reprinted in many editions in Constantinople and New York); Translation of the Scriptures into the Bulgarian Language, completed with the aid of native scholars throughout, and on the New Testament of the Rev. Dr. Albert L. Long (now professor in Robert College), Constantinople, 1871 (several editions, Constantinople and Vienna); A Harmony of the Gospels (in Bulgarian), Constantinople, 1880; A Bible Dictionary (in Bulgarian), 1884; minor publications, such as tracts, hymns, and collections of hymns, in Greek, Armenian, and Bulgarian.

RITSOHL, Otto, Lic. Theol. (Halle, 1885), German Protestant theologian, son of the preceding; b. at Bonn, June 20, 1860; studied at Bonn, Göttingen, and Giessen, 1878-84; became privatdocent of theology at Halle, 1885. He is the author of De epistula Cyriaciani, dissertatio inaugu- ralis, Halle, 1885; Cyprian von Karthago und die Verfassung der Kirche, eine kirchengeschichtliche und kirchenrechtliche Untersuchung, Göttingen, 1885.

ROBERTS, William, D.D. (University of the city of New York, 1863), Welsh Calvinistic Methodist; b. at Llanerchymedd, Wales, Sept. 25, 1809; after education at Presbyterian College, graduated at the College of New Jersey, Princeton, 1874; studied at Leipzig, 1875; graduated at Auburn Theological Seminary, N.Y., 1880; became pastor at Fulton, N.Y., 1880; adjunct professor of biblical Greek in Auburn Theological Seminary, 1884.

ROBERTS, William Charles, D.D. (Union College, Schenectady, N.Y., 1872), Presbyterian; b. at Alltimu, near Aberystwith, Wales, Sept. 23, 1832; graduated at the College of New Jersey, Princeton, 1855, and at Princeton Theological Seminary 1858; became pastor of First Church, Wilmington, Del., 1858; First Church, Columbia, O., 1862; Second Church, Elizabeth, N.J., 1864; Westminster Church, Elizabeth, N.J., 1866; elected corresponding secretary of the Board of Home Missions, New-York City, 1881. He was chairman of the committee which laid the foundations of the Wooster University, O.; declined the presidency of Rutgers College, New Brunswick, N.J., 1882; declined a professorship in Western Theological Seminary, Allegheny, Penn., and accepted the presidency of Lake Forest University, Ill., 1886; was moderator of synods of Ohio (1864) and New Jersey (1870); member of the first (Edinburgh, 1877) and third (Belfast, 1884) councils of the Reformed Churches, and read paper on American colleges; was trustee of Lafayette College, Easton, Penn., from 1859 to 1863, and has been trustee of College of New Jersey, Princeton, since 1866. He is the author of a series of letters on the great preachers of Wales, translation of the Shorter Catechism into Welsh, and a number of occasional sermons.

ROBERTS, Henry Ephraim, D.D. (University of Rochester, N.Y., 1868), Baptist; b. at Hartford, Conn., Sept. 30, 1827; graduated at Newton (Mass.) Theological Institution, 1861; pastor at Newport, R.I., 1862-67; Rochester, N.Y., 1867-73; president of Colby University, Waterville, Me., 1873-82; since 1883 has been professor of Christian ethics in Rochester (N.Y.) Theological Seminary.

ROBINSON, Henry Ephraim, D.D. (University of Rochester, N.Y., 1868), Baptist; b. at Attleborough, Mass., March 31, 1829; graduated at Williams College, Williamstown, Mass., 1849; studied at Union (New-York City) and Princeton (N.J.) Theological Seminaries; was pastor in Troy and Brooklyn, N.Y.; Paris, France; and since 1870 of Memorial Church, New-York City. He has published Songs of the Church, New York, 1882; Songs for the Sanctuary, 1885; Songs for Christian Worship, 1886; Short Studies for Sunday-School Teachers, 1886; Chapel Songs, 1872; Psalms, Hymns, and Spiritual Songs, 1874; Christian Work (sermons), Bethel and Peniel (do., both 1874); Spiritual Songs, 1878; Spiritual Songs for Social Worship, 1880; Studies in the New Testament, 1880; Spiritual Songs for Sunday School, 1881; Studies of Neglected Psalms, 1883; Laudes Domini (in manuscript), 1884; Simon Peter: Early Life and Times, 1887; Sermons in Songs, 1885. His hymn and tune books sell between seventy-five and eighty thousand a year. His sermons have passed through several editions.

ROBINSON, Ezekiel Gilman, D.D., LL.D. (both Brown, R.I., 1853 and 1872), Baptist; b. at Attleborough, Mass., March 23, 1815; graduated at Brown University, Providence, R.I., 1838, and at Newton (Mass.) Theological Institution, 1842; pastor at Norfolk, Va., 1842-45; professor of Hebrew in Covington (Ky.) Theological Seminary, 1846-49; pastor in Cincinnati, O., 1849-52; professor of theology in Rochester (N.Y.) Theological Seminary, 1852-72; president, 1873-76; in 1882 he was president of Brown University. He edited Christian Review, 1859-61; revised Neander's Planting and Training of the Christian Church, 1861; published Yale Lectures, 1863.

ROBINSON, Thomas Hastings, D.D. (Hamilton College, Clinton, N.Y., 1885), Presbyterian; b. at North-East, Erie County, Penn., Jan. 30, 1828; graduated at Oberlin College, O., 1850, and at Western Theological Seminary, Allegheny, Penn., 1854; pastor in Harrisburg, Penn., 1854-94; and since has been professor of sacred rhetoric, church government, and pastoral theology in the Western Theological Seminary, Allegheny, Penn.
ROHLING, Johann Francis Bernard Augustin, Lic. Theol. (Münster, 1865), Ph.D. (Jena, 1867), D.D. (Münster, 1871), Roman Catholic; b. at Neuenkirchen, near Münster, Westphalia, Germany, Feb. 15, 1839; studied theology in the University of Münster, was instituteur du comte de Merode en Belgique et en France, 1863–64; chaplain and rector at Rheinberg, near Wesel, 1865; repeti of dogmatics and ethics at Münster; vicar of St. Martin's Church, and privi-docent of biblical literature, 1866–70; professor extraordinarily of exegesis of the Old and New Testament, 1870–74; professor of theology at St. Francis' Seminary, near Milwaukee, Wis., U.S.A., 1874–75; since April, 1876, ordinary professor of biblical studies and exegesis at the University of Prague, Bohemia. In 1883 he was prohibited by the Austrian Government from writing against the Jews, on account of the so-called "excited times." He is the author of the German translation of Lamy's book against Renan, Minister, 1864; of the Excursion to the valley of the Jordan, 1873; of the "Judaism, St. Louis, 1875; of the Theologian and Moralist, Tübingen, 1863; Der Jehova-Augel, 1865; Hosea's Elie, Tiibingen, 1865; Der Jerusalem, Münster, 1871, 6th ed. 1876; Louise Lateau, Paderborn, 1873, 9 editions; Der Anti-christ, St. Louis, 1875; Medula theologica moralis, 1875; Keyez of the 19. Jahrhundert für Juden, Protestanten und Katholiken, Mainz, 1878; Fünf Briefe über den Talmudismus und das Blutritual der Juden, Paderborn, 1st to 5th thousand 1883.

ROLLER, Théophile, French Protestant; b. at Aubusson (Creuse), April 5, 1850; educated at Paris and Montauban; Reformed pastor at Bolbec (Seine-Infrérieure), 1883–87; at Naples, Italy, 1857–63; in different parts of France and Italy, 1864–66; at Rome, 1867–73; in 1874 he retired, because of his health, to Tocqueville (Seine-Infrérieure), and devoted himself entirely to the composition of his great work, Les catacombes de Rome: histoire de l'art et des croyances religieuses pendant les premiers siecles du christianisme, Paris, 1879–80, 2 vols. folio, with a hundred plates.

ROMESTIN, Augustus Henry Eugene de, Church of England; b. in Paris, France, May 9, 1830; scholar of Winchester College, Eng. 1845–48, of St. John's College, Oxford; graduated B.A. 1862, M.A. 1854; was ordained deacon 1852, priest 1854; was curate of Mells, Somerset, 1853; of St. Thomas Martyr, Oxford, 1853–54; English chaplain at Freiburg-im-Breisgau 1863–65, and at Baden-Baden 1865–69; chaplain of Woolland, Dorset, 1868–69; perpetual curate of Freeland, Oxford, 1871–83; rural dean of Woodstock, 1870–85; vicar of Stony Stratford, Buckinghamshire, 1855; warden of House of Mercy, Great Maplestead, Essex, since 1885. His theological standpoint is that of the school of Dr. Pusey. He is the author of Sketch of Primary Education in Germany, London, 1886; Last Hours of Jesus, 1888; Teaching of the Twelve Apostles, 1883; of Institutions of the Unlearned, Concerning Faith of Things not seen, On the Advantages of Believing, The En-chirdion to Laurenius, and Concerning Faith, Hope, and Charity, Latin and English, 1883; articles in newspapers, magazines, etc., on various subjects, 1856–86.

ROPES, Charles Joseph Hardy, Congregationalist; b. in St. Petersburg, Russia, Dec. 7, 1851; graduated at Yale College, New Haven, Conn., 1872, and at Andover Theological Seminary, Mass., 1875; pastor at Ellsworth, Me., 1877–81; and since 1881 professor of New-Testament language and literature in Bangor Theological Seminary, Me. He translated and edited (with Professor Dr. E. C. Smyth) Uhhorn's Conflict of Chris-tiinity with Heathenism, New York, 1879.

ROPES, William Ladd, Congregationalist; b. at Newton, Mass., July 19, 1825; graduated at Harvard College, Cambridge, Mass., 1846, and at Andover Theological Seminary, Mass., 1852; was pastor at Wrentham, Mass., 1853–62; acting pastor of Crombie-street Church, Salem (residence at Cam-bridge, Mass.), 1862–65; acting pastor at South Hadley, Mass., and Windsor Locks, Conn., 1865–66; since 1866 has been librarian of Andover Theological Seminary.

ROSSI, Giovanni Battista de', Italian archaeologist, Roman Catholic; b. in Rome, Feb. 23, 1822; educated at the Collegium Romanum; under the Jesuit Marchi's impulse devoted himself to archaeology, particularly to the Catacombs, and in this department is the universally acknowledged chief. In 1886 the emperor of Germany conferred upon him the cross of the Order of Merit. His two monumental works are Inscriptiones christianae urbis Romanae, Rome, 1871–81; La Rota soterranea christiana, 1869–77, 3 vols. Since 1863 he has issued Bulletino di archeologia christiana.

ROPES, Charles Joseph Hardy, Congregationalist; b. in St. Petersburg, Russia, Dec. 7, 1851; graduated at Yale College, New Haven, Conn., 1872, and at Andover Theological Seminary, Mass., 1875; pastor at Ellsworth, Me., 1877–81; and since 1881 professor of New-Testament language and literature in Bangor Theological Seminary, Me. He translated and edited (with Professor Dr. E. C. Smyth) Uhhorn's Conflict of Chris-tiinity with Heathenism, New York, 1879.

ROPES, William Ladd, Congregationalist; b. at Newton, Mass., July 19, 1825; graduated at Harvard College, Cambridge, Mass., 1846, and at Andover Theological Seminary, Mass., 1852; was pastor at Wrentham, Mass., 1853–62; acting pastor of Crombie-street Church, Salem (residence at Cam-bridge, Mass.), 1862–65; acting pastor at South Hadley, Mass., and Windsor Locks, Conn., 1865–66; since 1866 has been librarian of Andover Theological Seminary.

ROSSI, Giovanni Battista de', Italian archaeologist, Roman Catholic; b. in Rome, Feb. 23, 1822; educated at the Collegium Romanum; un-der the Jesuit Marchi's impulse devoted himself to archaeology, particularly to the Catacombs, and in this department is the universally acknowledged chief. In 1886 the emperor of Germany conferred upon him the cross of the Order of Merit. His two monumental works are Inscriptiones christianae urbis Romanae, Rome, 1871–81; La Rota soterranea christiana, 1869–77, 3 vols. Since 1863 he has issued Bulletino di archeologia christiana.

RUDIN (Eric Georg) Waldemar (Napoleo), Ph.D. (Upsala, 1857), D.D. (by the king's appointment, 1877, in consequence of a theological examination before the faculty of Upsala), Swedish Lutheran theologian; b. at O. Ryd, Ostrogothia, Sweden, July 20, 1833; studied at the University of Upsala; ended the course in philosophy 1857, in theology 1859; was sec'y of the National Evangelical Society at Stockholm, 1859–62; director of the Foreign Missionary Institute there, 1862–69; vice-chaplain of the parish of St. Clara, Stockholm, 1869–72; privat-docent in the University of Upsala, 1872 (appointed 1871–75; adjunct in theology, 1875–77; professor extraordinary of exegetical theology, 1877 to date. He was appointed a court preacher 1873. Since 1884 he has been a member of the committee for the revision of the Swedish translation of the Old Testament. He is a moderate Lutheran, friendly to the biblical theology of Beck, and to the mystics. He is the author in Swedish of "Intimations of Eternity" (sermons on the texts of the Church Year), Stockholm, 1872–73, 2d ed. 1878; "Biblical Psychology," Upsala, 1st part 1875; "Soren Kierkegaard," 1880; "Synopsis of the Gospels," 1881; "Gospel of Mark," translated, with notes, 1883; "Introduction to Old-Testament Prophecy," 1884; "Commentary on the Minor Prophets," 1884 sqq.; "Discussions on Theological and Ecclesiastical Subjects (1. Is it worth while to Instruct our Children in the Old Testament? 2. On the Influence of Personality in Preaching?)," 1885–86; several sermons, addresses, tracts, etc.

RÜETSCHI, Albert Rodolph, D.D. (kor., Zürich,
RYE, Right Rev. John Charles, D.D. (by diploma, 1868), LL.D. (London, 1868), Bern, Dec. 18, 1859; studied philosophy at the University of Lund, 1848–52; was literary editor of Göteborgs Handelsblad ("The Gothenburg Daily Commercial"), 1855–56; lay representative at the Church Congress of the Swedish State Church, 1868; member of the lower house of the Swedish Parliament; rector of St. Paul's Church, Gothenburg, 1870–72; has been professor at the high school of Stockholm since 1884. He was elected as member of the Swedish Academy in 1877; made knight of the Order of the North Star in 1879. Nominally a Lutheran, he is in reality Unitarian. He is the author (in Swedish) of "Romans"; Gothenburg, 1856, 2d ed. 1859; "The Freebooter on the Baltic," Gothenburg, 1857, 2d ed. Gefle, 1866; "Magic of the Middle Ages," Stockholm, 1865 (English trans., New York, 1867); "On the Pre-existence of Man," Stockholm, 1868; "The Jehovah Worship among the Hebrews before the Babylonian Captivity," Gothenburg, 1869, 2d ed. Gefle, 1870; "The Last Star in 1879."

RYEN, Most Rev. Patrick John, LL.D. (University of the State of New York, through Manhattanville College of Christian Brothers, 1880), Roman Catholic, archbishop of Philadelphia; b. at Thurlow, Ireland, Feb. 20, 1831; completed the ecclesiastical course at Carlow College, Ireland, 1852; was professor in Theological Seminary, St. Louis, Mo., 1852–64; rector of the Cathedral in that city, 1855–60; pastor of the Church of the Annunciation, 1860–68, and of St. John's, 1868; vicar-general of the diocese, 1868–84; coadjutor bishop of St. Louis, 1872; archbishop of Philadelphia, Penn., 1884. He preached the English Lenten course in Rome (1868), the dedication sermon of the Cathedral, New-York City (1879), and lectured before the Legislature and University of Missouri. He is the author of published lectures on What Catholics do not believe, St. Louis, 1877; Some of the Causes of Modern Religious Scepticism, 1883; and of occasional sermons.

RYDER, Abraham Viktor, D.D. (Upsala, 1870); b. at Jönköping, Province of Småland, Sweden, Dec. 18, 1859; studied philosophy at the University of Lund, 1848–52; was literary editor of Göteborgs Handelsblad ("The Gothenburg Daily Commercial"), 1855–56; was representative of the city of Gothenburg, 1870–72; has been professor at the high school of Stockholm since 1884. He was elected as member of the Swedish Academy in 1877; made knight of the Order of the North Star in 1879. Nominally a Lutheran, he is in reality Unitarian. He is the author (in Swedish) of "Romans," Gothenburg, 1856, 2d ed. Gefle, 1866; "The Freebooter on the Baltic," Gothenburg, 1857, 2d ed. Gefle, 1866; "The Last Star in 1879.")

RYLANCE, Joseph Hine, D.D. (Western Reserve College, Hudson, O., 1867), Episcopalian; b. near Manchester, Eng., June 16, 1826; educated at King's College, London University; graduated, 1841; curate in London, 1841–63; rector in Cleveland, O., 1863–67; Chicago, Ill., 1867–71; and since 1871 has been rector of St. Mark's, New-York City. His theological standpoint is that of Christian rationalism. He is the author of Preachers and Preaching, London, 1882; Social Questions, New York, 1880.

RYLE, Right Rev. John Charles, D.D. (by diploma, 1868), LL.D. (London, 1869), F.R.I., archbishop of Liverpool, Church of England; b. at Macclesfield, May 10, 1816; entered Christ Church, Oxford; took Craven University scholarship in 1836; graduated B.A. (first-class
in classics) 1837, M.A. 1871; became successively curate of Exbury, Hants, 1841; rector of St. Thomas, Winchester, 1843; of Helmingham, Suffolk, 1844; vicar of Stradbroke, Suffolk, 1861 (rural dean, 1870; honorary canon of Norwich Cathedral, 1872; select preacher at Cambridge 1873–74, at Oxford 1874–76); dean designate of Salisbury, 1880 (never took possession, because within a short time after nomination he became bishop of Liverpool, upon the formation of the diocese, 1880). He has written about one hundred theological tracts on doctrinal and practical subjects, of which more than two millions have been circulated, and many have been translated into foreign languages (they are now published in six volumes); Coming Events and Present Duties, 1867, 2d ed. 1879; Bishops and Clergy of Other Days, London, 1868; The Christian Leaders of the Last Century (in England), 1869; Expository Thoughts on the Gospels, 1866–69, 7 vols., 11th ed. 1873–79.
SABINE, William Tufnell, Reformed Episcopal; b. in New-York City, Oct. 16, 1838; graduated at Columbia College 1859, and at the General Theological Seminary 1862, both in New-York City; became rector in Philadelphia, Penn., 1863; in New-York City, 1866; pastor of the First Reformed Episcopal Church, New-York City, 1874. He has published various pamphlets.

SAGE, Adoniram Judson, D.D. (Rochester University, N.Y., 1872), Baptist; b. at Massillon, O., March 29, 1839; graduated at the University of Rochester, N.Y., 1860, and at Rochester Theological Seminary, 1863; became pastor at Shuburne Falls, Mass., 1863-67; in Philadelphia, Penn., 1868-69; Hartford, Conn., 1872-81; professor of Latin, University of Rochester, N.Y., 1870-71; since 1864 has been professor of homiletics in the Baptist Union Theological Seminary, Morgan Park, near Chicago, Ill.

SALMON, George, D.D. (Dublin, 1859; Edinburgh, 1884), D.C.L. (Oxford, 1868), LL.D. (Cambridge, 1874), Church of Ireland; b. in Dublin, Sept. 25, 1819; educated at Trinity College, Dublin; graduated B.A. (senior moderator in mathematics, 1839, M.A. 1843); was Fellow from 1841 to 1866; and has been regius professor of divinity since 1866. He was ordained deacon in 1844, priest in 1845. He is fellow of the Royal Societies of London and Edinburgh, corresponding member of the Institute of France, and honorary member of the Royal Academies of Berlin, Gottingen, and Copenhagen. Besides mathematical works, he has issued College Sermons, 1st series, London, 1861; 2d series (Reign of Law), 1873; 3d series (Non-miraculous Christianity), 1881; Introduction to the New Testament, 1885; 2d ed. 1886.

SALMOND, Stewart Dingwall Fordyce, D.D. (Aberdeen, 1843; Lampeter, 1848), D.D. (Aberdeen, 1877), Baptist; b. at Aberdeen, June 22, 1838; educated at King's College and University, Aberdeen; graduated, 1868; was assistant professor, 1861-64; classical examiner, 1864-67; minister at Barry, Forfarshire, 1855-76; since 1876 professor of systematic theology and New-Testament exegesis in the Free Church College, Aberdeen. He translated with notes the works of Hippolytus (except the "Refutation of the Heresies") in the Ante-Nicene Library, vols. v. and ix., Edinburgh, 1868-69; Julius Africanus, etc., in vol. ix.; Theognostus, etc. (fragments), vol. xiv., 1869; Gregory Thaumaturgus, etc., vol. xx., 1871; Augustine's Har-mony, etc., in vols. viii. and ix. Augustine's works, 1873; wrote the notes on Epistles of Peter in Schaff's Popular Commentary on the New Testament, vol. iv., 1883; The Life of the Apostle Peter, 1884; edited Bible-class Primers, 1881 sqq., and Commentary on the Epistle of Jude, London (in press). He has besides written numerous articles in periodicals.

SAMSON, George Whitefield, D.D. (Columbia University, Washington, D.C., 1858), Baptist; b. at Harvard, Mass., Sept. 29, 1819; graduated at Brown University, 1839, and at Newton Theological Institution, Newton Centre, Mass., 1843; was pastor E-street Church, Washington, D.C., 1843-50; Jamaica Plain, Boston, Mass., 1850-52; E-street, Washington, D.C., 1853-56; president of Columbian College, Washington, D.C., 1858-71; of Rutgers Female Seminary, New-York City, 1871-75; pastor of First (Mount Morris) Church, Harlem, New-York City, 1873-81; since 1883 has been secretary in charge of Liberia College; since 1884 has conducted private collegiate instruction; since 1886 has been acting president of Rutgers Female College, New-York City. He is the author of To daimonion, or the Spiritual Medium, Boston, 1852, 2d ed. (under title Spiritualism Tested) 1860; Thanksgiving Discourse, 1852; Memoir of M. J. Graham (prefaced to ed. of Graham's Test of Truth), 1859; Outlines of the History of Ethics, 1860; Elements of Art Criticism, Philadelphia, 1867. Abridged ed. 1869; Physical Media in Spiritual Manifestations, illustrated from Ancient and Modern Testimony, 1869; The Atone ment, viewed as Assumed Divine Responsibility, 1878; Divine Law as to Wines, established by the Testimony of Sages, Physicians, and Legislators against the Use of Fermented and Intoxicating Wines, confirmed by Egyptian, Greek, and Roman Methods of preparing Unfermented Wines for Festal, Medicinal, and Sacramental Uses, New York, 1880, 2d ed. 1885; English Revisers' Greek Text shown to be Unauthorized except by Egyptian Copies discovered by the Greeks, 1882; Guide to Self Education, 1886.

SANDAY, William, D.D. (Durham, 1862; Edinburgh, 1877), Church of England; b. at Holme Pierpoint, Nottingham, Aug. 1, 1843; educated at Corpus Christi College, Oxford; graduated B.A. (first-class in classics) 1865, M.A. (Trinity College) 1869; was fellow of Trinity College. Oxford, 1866-69; professor of divinity in New York, 1867-73, New York Theological Seminary, 1874-75; pastor of First (Mount Morris) Church, Harlem, New-York City, 1876-77; principal of Bishop Hatfield's Hall, Durham, 1876-83; examining chap lain to the bishop of Durham, 1879-81; select preacher at Cambridge, 1880; became Dean Ireland's professor of exegesis of Holy Scripture. Oxford, 1882; and tutorial fellow of Exeter College, Oxford, 1883. He is the author of Authorship and Historical Character of the Fourth Gospel, London, 1869; The Gospels in the Second Century, 1876; commentary on Romans and Galatians in Bishop Ellicott's Commentary, 1878; (joint editor of) Variorum Bible, 1880; Inaugural Lecture, Oxford, 1883.

SANDERSON, Joseph, D.D. (University of Kintzaming, Penn., 1869), Presbyterian; b. at Bal biey, County Monaghan, Ireland, May 23, 1823; graduated at the Royal College, Belfast, 1845; went to America, 1846; was classical teacher in the Washington Institute, New-York City, 1847-49; studied theology under care of the Associate Presbytery of New York, by which licensed, 1849;
began pastor of Associate Presbyterian Church, Providence, R.I., 1849, and of Stanton-street Presbyterian Church, New York City, 1853; removed with his congregation to their new church, Lexington Avenue and Forty-sixth Street, 1866; resigned, 1889; was prevented from preaching by partial aphasis until 1871; was acting pastor of Saugatuck Congregational Church, Conn., 1872—75; assistant editor of the Homiletic Monthly, New York, 1881—83; editor of the Pulpit Treasury, New York, since 1893. He is the author of Jesus on the Holy Mount, New York, 1869, last ed. 1884; The Christ and the Scriptures, London, 1864, 8th thousand, 1884; The Religions of the World, 2d ed., 1874; The Religion of Evolution, 1876; The Christ and the Church, Lectures on the Apostolic Commission, 1874; 2d ed. 1884; Expository Lectures on the Epistle to the Hebrews, 1875—76. 2 vols., several later editions; The Hidden Life, Thoughts on Communion with God, 1877, later editions; Our Life-Day, Thoughts on John xix., 4, 1878, reprinted, New York, 1879; The Compassion of Jesus, 1890, 2d ed. 1882 (trans. into German); Martin Luther, a Witness for Christ and the Scriptures, 1884, 3d ed.; translation of A. B. Daniel and Sayce, The Book of Revelation, Edinburgh, 1856; German tracts for the Jews (Der Weihnachtsbaum, Wer ist der Jude? Wer ist der Apostat?), which have passed through many editions since 1854, and been translated into Italian and into Jewish German. Who

is the Apostate? into English (1878) and Dutch; All Israel shall be saved, 1885—88, 3d thousand, 1885 (translated into German, Leipzig, 1884, 2d ed. 1885, and Dutch); The Everlasting Nation, 3d ed. 1889; eight tracts for children, Christian Perfection, 1885; many other expository and devotional pamphlets.

SAUSSAYE, Pierre Daniel Chantepie de la, D.D. (Utrecht, 1871), Dutch Protestant; b. at Leuwarden, April 9, 1848; educated at Leiden and Rotterdam. Since 1873 he has been professor of the history of religions at the University of Amsterdam. From 1874 to 1882 he was, with Drs. J. J. P. Valeton, jun., and Is Van Dyk, editor of Studies, a theological review, and wrote many papers, mostly in the field of bibliological theology and history of religion. He has since contributed to other periodicals. His separate publications are: Methodologische hybride tot het onderzoek naar den oorsprong van den godsdienst (his D.D. dissertation), Utrecht, 1871; Vier Schetsen uit de Godsdienstgeschiedenis, 1883 (German trans. preparing); expects to issue in 1888, at Freiburg-im-Br., in German, a compendious history of religions for the Theologische Vortrager series.

SAYCE, George Slocum Folger, D.D. (Iowa College, Grinnell, Io., 1870), Congregationalist; b. at Upper Middletown (now Cromwell), Conn., June 29, 1817; graduated at Yale College, New Haven, Conn., 1844; studied at Andover (Mass.) Theological Seminary 1844—45; and at Yale Theological Seminary 1845—47; graduated B. D. and B. Th. at the University of Glasgow, 1854; became missionary to the Jews in Hamburg, Germany, 1854; German preacher in Glasgow, 1855; minister of English Presbyterian Church, South Shields, 1856; Greenwich, London, 1861; Notting Hill, London, 1872; of Belgrave Presbyterian Church, London, 1881. He was the first convert of the Scotch Jewish mission at Pest; was baptized in 1843, with father, mother, brother, and three sisters; has devoted himself to promoting interest in Jewish missions by addresses, pamphlets, and in other ways. He holds to the Old Reformation theology, but gives prominence to the historical and prophetical elements of Scripture. He is the author of Diaries of Philipp Saphir, by his brother, Edinburgh, 1852; Conviction, 1861, 10th ed. (under title Found by the Good Shepherd) London [1880]; Christ and the Scriptures, London, 1884, 25th thousand, 1884 (trans. into Dutch, German, 3d ed. Leipzig, 1882; prefaces by Kogel and Deltitzsch; Italian, Hungarian, Swedish, Norse, Hindi, Slavonian); Lectures on the Lord's Prayer, 1869, 9th ed. 1884; Christ Crucified (lectures on 1 Cor. ii.), 1872, 4th ed. 1872—80;—Christ and the Church, Lectures on the Apostolic Commission, 1874, 2d ed. 1884; Expository Lectures on Ephesians to the Hebrews, 1875—76. 2 vols., several later editions; The Hidden Life, Thoughts on Communion with God, 1877, later editions; Our Life-Day, Thoughts on John xix., 4, 1878, reprinted, New York, 1879; The Compassion of Jesus, 1890, 2d ed. 1882 (trans. into German); Martin Luther, a Witness for Christ and the Scriptures, 1884, 3d ed.; translation of A. B. Daniel and Sayce, The Book of Revelation, Edinburgh, 1856; German tracts for the Jews (Der Weihnachtsbaum, Wer ist der Jude? Wer ist der Apostat?), which have passed through many editions since 1854, and been translated into Italian and into Jewish German. Who
graduated B.A. (first-class in classics) 1869, M.A. 1872; ordained deacon 1870, priest 1871; became fellow of his college 1869, tutor 1870, and later senior tutor, deputy professor of comparative philology 1876, and was public examiner 1877-79. In 1874 he joined the Old-Testament Revision Company. He is an honorary member of the Royal Academy of Spain, the Asiatic Society of Bengal, and the Anthropological Society of Washington. He edited George Smith's History of Babylonia, London, 1877, 2d ed. 1884; Sennacherib, 1878; and Chaldean Genesis, 1880; and has written, Assyrian Grammar for Comparative Purposes, 1872; Principles of Comparative Philology, 1873, 3d ed. 1884 (French trans. 1884); Astronomy and Astrology of the Babylonians, 1874; Elementary Assyrian Grammar, 1875, 2d ed. 1877; Lectures on the Assyrian Syllogism and Grammar, 1877; Babylonian Literature, 1877; Introduction to the Science of Language, 1890, 2d ed. 1883; The Monuments of the Hittites, 1881; The Cuneiform Inscriptions of Western Asia, 2d ed. 1882; The Three Books of Herodatus, edited with Notes and Appendices, 1883; The Ancient Empires of the East, 1884; Fresh Light from the Monuments, 1884; Introduction to the Books of Ezra, Nehemiah, and Esther, 1885.

SCARBOROUGH, Right Rev. John, D.D. (Trinity College, Hartford, Conn., 1872), Episcopalian, bishop of New Jersey; b. in Castle Welling, Ireland, April 25, 1831; graduated at Trinity College, Hartford, Conn., 1854, and at the General Theological Seminary, New-York City, 1857; became assistant minister of St. Paul's Church, Troy, N.Y., 1857, rector of the Church of the Holy Comforter, Poughkeepsie, N.Y., 1860, and of Trinity Church, Pittsburgh, Penn., 1867; bishop, 1875.

SCAEFFER, Alois, D.D. (Würzburg, 1879), Roman Catholic; b. at Dingelsdorf, Saxony, May 2, 1833; studied theology and philosophy at Prague and Würzburg, 1873-79; became chaplain in the Court Church at Göttingen, 1879; professor in the royal lyceum at Dillingen, Bavaria, 1881; professor-extraordinary of New-Testament exegesis at Munster, 1885. He is the author of Die biblische Chronologie vom A uszug aus Ägypten bis zum Beginn des babylonischen Exils, mit Berücksichtigung der Resultate der Ägyptologie und Assyriologie (prize essay at Würzburg), Münster, 1879; essays on biblico-mariology in the Theol. prakt. Quartalschrift, Linz, 1885 sqq.

SCAEFFER, Charles William, D.D. (University of Pennsylvania, Philadelphia, 1879), Lutheran (General Council); b. at Hagerstown, Md., May 6, 1813; graduated at University of Pennsylvania, Philadelphia, 1832; was pastor in Montgomery County, Penn., 1835-41; at Harrisburg, Penn., 1841-49; at Germantown, Penn., 1849-75; has been professor in the theological seminary of the Lutheran Church, Philadelphia, since 1864; and a member of the Board of Trustees in the University of Pennsylvania since 1857. He is the author of Early History of the Lutheran Church in America, Philadelphia, 1857, 2d ed. 1864; Bogatsky's Golden Treasury, translated 1858, several later editions; Family Prayer, a Book of Devotions, 1859, 5th ed. 1865; Halle Reports, translated from the German, with extensive historical, critical, and literary annotations, vol. i., 1860; Wackenroder's Life of Luther, translated 1883; Hans Sachs's Wittenberg Nightingale, translated 1883; numerous articles for reviews, etc.

SCAEFFER, Hermann Moritz, Baptist; b. at Lage, Lippe-Detmold, Germany, Aug. 22, 1839; emigrated in 1854; studied in the German department of Rochester (N.Y.) Theological Seminary, 1851-54; graduated from the English department, 1857; became pastor of the First German Baptist Church, New York City, 1867; professor of biblical and literary language in the German department, Rochester Baptist Seminary, 1872.

SCAFF, David Schley, Presbyterian; b. at Mercersburg, Penn., Octob. 17, 1852; graduated at Yale College, New Haven, Conn., 1873, and at Union Theol. Seminary, N. Y. City, 1876; pastor at Hastings, Neb., 1877-81; associate editor of Schaff-Herzog Encyclopedia, N. Y. City, 1881-83; pastor of First Presbyterian Church, Kansas City, Mo., 1883 to date. He contributed to Schaff's (his father's) Bible Dictionary, Phila., 1886; edited, abridged, and adapted to the Revised Version, Howson and Spence's commentary on Acts (originally published in Schaff's Popular Commentary) for the International Revision Commentary, N. Y., 1882.

SCAFF, Philip, Lio. Theol. (Berlin, 1841), D.D. (hon., Berlin, 1854), L.L.D. (Amherst College, Mass., 1870), Presbyterian; b. at Coire, Switzerland, Jan. 1, 1819; studied at Coire, in the gymnasium at Stuttgart, and in the universities of Tubingen, Halle, and Berlin; travelled as tutor of a Prussian nobleman, through Italy and other countries of Europe, 1841; returned to Berlin, and lectured in the university there as privat-docent, on exegesis and church history, 1842-44; was called in 1849 (upon the recommendation of Neander, T choluek, Julius Müller, and others) to a professorship in the theological seminary of the German Reformed Church of the United States, then located at Mercersburg, Penn., and held the position until 1863 (including eleven months spent in Europe, 1845). He was charged with heresy, but acquitted by the synod at York, 1845. He became professor of Old Testament exegesis in the Union Theological Seminary, New-York City, 1857; became pastor of the First German Baptist Church, New-York City, 1867; became pastor of the First German Baptist Church, Kansas City, Mo., 1883 to date. He contributed to Schaff's (his father's) Bible Dictionary, Phila., 1886; edited, abridged, and adapted to the Revised Version, Howson and Spence's commentary on Acts (originally published in Schaff's Popular Commentary) for the International Revision Commentary, N. Y., 1882.

SCAFF, Philip, Lio. Theol. (Berlin, 1841), D.D. (hon., Berlin, 1854), L.L.D. (Amherst College, Mass., 1870), Presbyterian; b. at Coire, Switzerland, Jan. 1, 1819; studied at Coire, in the gymnasium at Stuttgart, and in the universities of Tubingen, Halle, and Berlin; travelled as tutor of a Prussian nobleman, through Italy and other countries of Europe, 1841; returned to Berlin, and lectured in the university there as privat-docent, on exegesis and church history, 1842-44; was called in 1849 (upon the recommendation of Neander, T choluek, Julius Müller, and others) to a professorship in the theological seminary of the German Reformed Church of the United States, then located at Mercersburg, Penn., and held the position until 1863 (including eleven months spent in Europe, 1845). He was charged with heresy, but acquitted by the synod at York, 1845. He became professor of Old Testament exegesis in the Union Theological Seminary, New-York City, 1857; became pastor of the First German Baptist Church, New-York City, 1867; became pastor of the First German Baptist Church, Kansas City, Mo., 1883 to date. He contributed to Schaff's (his father's) Bible Dictionary, Phila., 1886; edited, abridged, and adapted to the Revised Version, Howson and Spence's commentary on Acts (originally published in Schaff's Popular Commentary) for the International Revision Commentary, N. Y., 1882.
SCHAFF.

pared the official report. He was sent as a delegate to the General Conferences of the Alliance at Basel (1879), and at Copenhagen (1884). He attended, as a delegate, the meeting in London which organized the Alliance of the Reformed Churches in 1879, and its first General Council in Edinburgh, 1879; and he was chairman of the programme committee for its second General Council in Philadelphia, 1880 (in behalf of which he made the arrangements in Europe). He is president of the American Bible-revision Committee, which he organized in 1871 at the request of the British Committee; and he was sent to England in 1875 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1879 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1879 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1879 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1879 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision. He attended several meetings of the British Committee in the Jerusalem Chamber, London, the last in July, 1884. In 1877 he made a tour through Bible lands, in 1879 to negotiate with the British revisers and university presses about the terms of co-operation and publication of the Anglo-American Revision.

His books are mostly historical and exegetical.

I. His principal works are: History of the Apostolic Church, Mercersburg, 1851, in German (Eng. trans., by Dr. Yeomans, New York, 1853, Edinburgh, 1854, several editions without change; 2d German revised ed., Leipzig, 1854; Dutch trans., Tiel, 1857); History of the Christian Church, New York, 1858 sqq., A.D. 1-600, 3 vols. (German ed., Leipzig, 1867, 2d ed. 1869, 3 vols.); entirely rewritten in English, and more than doubled in size, New York and Edinburgh, 1882-84, 3 vols., vol. iv., A.D. 690—718, 1883-84; 3d ed. revised ed. 1886; 3d revision of the entire set, 1886 (to be continued); Bibliotheca Symbalica Ecclesiae Universalis: The Creeds of Christendom, with a History and Critical Notes, New York and London, 1877, 3 vols., 4th ed. 1884; A Companion to the Greek Testament and the English Version, New York and London, 1883, revised ed. 1885; The Oldest Church Manual, called the Teaching of the Twelve Apostles (an independent supplement to the second volume of his revised Church History) New York, 1885, revised ed. 1886; The Person of Christ, Boston, 1885, 12th ed., New York and London, 1882 (translated into German, Edinburgh, L. Brauns, 1892); Through Bible Lands: Notes of Travel in Egypt, the Desert, and Palestine, New York and London, 1878, several editions; Bible Dictionary, with illustrations, Philadelphia (American Sunday-school Union, 1886, 3d ed. revised, 1885, translated into several languages); Commentaries on Matthew and on Galatians (in his Popular Commentary), and large additions to the American edition of Lange on Matthew, Luke (the first 3 chs.) John, and Romans (especially in the textual and critical department); Christ and Christianity, New York and London, 1885; St. Augustin, Melanchthon, and Neander, N.Y. and Lond., 1886; August Neander, Gotha, 1886.

II. His earliest books were written and published in Germany; viz., Die Sünde wider den heiligen Geist, Halle, 1841; and Das Verkähltnis des Jakobus, Bruders des Herrn, zu Jakobus Alphäi, Berlin, 1842.

SCHANZ.

SCHANZ, Paul, Ph.D. (Tübingen, 1867), D.D. (Tübingen, 1876), Roman Catholic; b. at Horb, Wurttemberg, March 4, 1841; studied at Tübingen, 1861-65; in Rottenb Seminary, 1865-66; he leitungen in New T. can Prof. r. Aberle (edited), censor of the demission examinations in the Swedish inspector of the teachers' seminary (1880), and mathematics and apologetics in the same, 1883. He is member of consistory, 1878; professor, 1879, and of church extension in Presbytery of Philadelphia, Penn., 1892; corresponding secretary of the Presbyterian board of publication, Philadelphia, 1894. He was editor of the board of publication, 1892-70; permanent clerk of the General Assembly (Old School), 1892-70; has been trustee of the General Assembly and vice-president of the board of trustees since 1894; director of Princeton Theological Seminary since 1896. He is the author of A Historical Account of the First Presbyterian Church of Princeton, N.J., Princeton, 1851; Aunt Fanny's Home, Philadelphia, 1865; Children in Heaven, 1866; Nearing Home, 1867; General Catalogue of Princeton Theological Seminary, Trenton, 1881; sermons, tracts (God our Guide, 1867; The Fountain for Sin, 1868 [in German], etc.); necrological reports of the Princeton Theological Seminary, 1878-85; minor works.

SCHENKEIL, Daniel, D.D., German Protestant theologian; b. at Dägerlen, Canton Zürich, Switzerland, Dec. 21, 1813; d. at Heidelberg, Germany, May 19, 1885. He studied at Basel and Göttingen; became priv.-docent at Basel, 1838; pastor in the minster at Schaffhausen, in succession to F. E. von Hurter (see Encyclopædia, 1841, and kirchenrath, 1842; ordinary professor of theology at Basel, 1849; professor, seminardirector, and university preacher at Heidelberg, 1851; later also a kirchenrat. At twenty-five he was editor of the Basler Zeitung, in which he vigorously opposed Swiss radicalism. He was at first nearly orthodox, but became the head of the Protestantenverein, and from 1860 to 1872 edited in its interest the Algemeine kirchliche Zeitschrift, published at Elberfeld. He was the author of Johannes Schenkel, Pfarrer zu Unterhallau, Hanburg, 1857; De ecclesia Corinthi primaria factionibus turbata, Basel, 1838; D. Wissenschaft und die Kirche, 1839; Vier und zwanzig Predigten über Grund und Ziel unseres Glaubens, Zürich, 1843, 2 vols.; Die confessionellen Zerwürfnisse in Schaffhausen und Friedrich Hurter's Verteidigung der römisch-katholischen Kirche, Basel, 1844; Die protestantische Geistlichkeit und die Deutsch-Katholiken, Zürich, 1846; Das Wesen des Protestantismus aus den Quellen des Reformationssaltzeitalters beleuchtet, Schaffhausen, 1849-51, 3 vols., 2d ed. 1862; Die religiösen Zeitkämpfe in ihrem Zusammenhange mit dem Wesen der Religion und der religiösen Gesammtentwicklung des Protestantismus, Zürich, 1841; Kommnen des Herrn in unserer Zeit, Schaffhausen, 1849; W. W. de Wetleand die Beteutungseiner Theologie für unsere Zeit, 1849; Predigten, 1850-51, 2 vols.; Das Prinzip des Protestantismus, 1852;
SCHERESCHEWSKY, Right Rev. Samuel Isaac, D.D. (Kenyon College, Gambier, 0., 1876), S.T.D. (Columbia College, New-York City, 1877); b. at Tarnroggen, Russian Lithuania, May 6, 1831; educated at the rabbinical college at Zhitomer (Russia), then at the theological college at Berlin, 1847; Prussian embassy preacher at Constantinople, 1850; ordinary professor of theology at Zürich 1855, at Bonn 1859, and at Halle 1866. He is one of the revisers of the German Bible. Among his writings may be mentioned, Das Buch Hiob verdeutscht und erläutert, Berlin, 1851; De Philippo Melanchthoni reformata litteraria reformata, Bonn, 1860; De reipublica litteraria originibus, 1861; David Strauss als Romaniker des Heidentums, Halle, 1878; Erasmus redeinvis sive de curia hisuaque romana insanabilis, 1883; Wider Klusko je und Luthardt. In Sachen der Luther-Bibel, 1885.

SCHMID, Aloys, D.D. (Munich, 1850), Roman Catholic; b. at Zaumberg, Bavaria, Dec. 22, 1823; studied at Munich, 1844-50; was professor in the Zweibrücken gymnasium, 1852-54; professor of philosophy in the royal lyceum at Dillingen, 1852-68; has been professor of apologetics and dogmatics in the University of Munich since 1868. He is an archiepiscopal ecclesiastical councilor. He is the author of Die Bistumsmysterien, Regensburg, 1850-51, 2 vols.; Entwicklungsgeschichte der Hegelschen Logik, 1868; Thomistische und Scotistische Gewissenslehre, Dillingen, 1859; Wissenschaftliche Richtungen auf dem Gebiete des Katholizismus in neuerer und gegenwärtiger Zeit, Munich, 1862; Wissenschaft und Auctorität, 1868; Untersuchungen über den letzten Grund des Offenbarungsglaubens, 1879.

SCHMID, Andreas, D.D. (Munich, 1860), Roman Catholic; b. at Zaumberg, Bavaria, Jan. 9, 1840; studied theology at Munich, 1860-63; was ordained priest, 1863; became subregens of the Georgianum priests' seminary at Munich, 1863; director of the same, and professor of pastoral theology in the University of Munich, 1877. He is the author of Der christische Altar und sein Schmuck. Regensburg, 1866.

SCHMID, Heinrich, German Lutheran theologian; b. at Harburg, near Nördlingen, July 31, 1811; studied at Halle, Berlin, and Erlangen; became at the latter repetens 1837, privat-docent 1846, professor extraordinary 1848, and ordinary 1854, and retired in 1881. He has written, Die Dogmatik der evangelisch-lutherischen Kirche dargestellt und aus den Quellen belegt, Erlangen, 1843, 6th ed. Frankfurt-am-Main, 1876 (English trans., The Doctrinal Theology of the Lutheran Church, Philadelphia, 1876); Geschichte der synkretistischen Streitigkeiten in der Zeit des Georg Calitz, Erlangen, 1846; Lehrbuch der Kirchengeschichte, Nördlingen, 1851, 2d ed. 1856; Die Theologie Semlers, 1858; Lehrbuch der Dogmengeschichte, 1859, 3d ed. 1877; Geschichte des Pietismus, 1863; Der Kampf der lutherischen Kirche um Luthers Lehre vom Abendmahl vom Abendmahl v. Dähne, 1866, 2d ed. 1873; Geschichte der Kreuzigung in der Zeit des Georg Calitz, Erlangen, 1846.

SCHMIDT, Charles Guillaume Adolphe, Lic. Theol., D.D. (both Strassburg, 1835 and 1836), Lutheran; b. at Strassburg, Alsace. June 20, 1812; studied theology in its university, 1828-33;
became privat-docent, 1837; professor of practical theology in its Protestant seminary, 1839; of the same in the university, 1843; of ecclesiastical history, 1863; professor emeritus, 1877. He is the author of Études sur Farel, Strassburg, 1834; Vie de Pierre Martig Vermigli, thesis for his degree of licentiate in theology, 1835; Essai sur les mystiques du XVe siècle (thesis for his degree of D.D.), 1836; Essai sur Jean Gerson, 1839; Meister Eckart (in Theol. Studien u. Kritiken), 1839; Plaintes d'un laïque allemand du XVe siècle sur la décadence de la chrétienté, 1840; Über die Sekten zu Strassbourg im Mittelalter, 1840; Johannes Tauler von Strassburg, Hamburg, 1841; Heinrich Suso (in Theol. Studien u. Kritiken), 1842; Clausius von Turin, 1843; Gérard Rousset éditeur de la reine Marguerite de Navarre, Strassburg, 1845; Étude sur le mysticisme allemand au XVe siècle (in Mémoires de l'académie des sciences morales), 1847; Histoire et doctrine de la secte des Cathares ou Albigois, Paris, 1849, 2 vols.; Essai historique sur la société civile dans le monde romain et sur sa transformation par le christianisme, Strassburg, 1853 (German trans., Leipzig, 1857; Dutch trans., Amsterdam, 1862; English trans., The Social Results of Early Christianity, London, 1859; The Christian and the Pagans in the 16th Century, 1859); Das Verhältniss der christlichen Glaubenslehre zu den lutherischen Lehren (thesis for his degree of licentiate in theology), 1850; Geschichte der Foreign Missions of the General Council since 1867, secretary of Committee for Foreign Missions of the General Council since 1867, secretary of Committee for the Bible, 1870; Halle Reports, Reprinted with Historical and Explanatory Notes (with Drs. W. J. Mann and W. Germain), vol. 1. 1866; pamphlets, etc.

SCHMIDT, Paul (Wilhelm), Lic. Theol. (Halle, 1851), Protestant theologian; b. at Chemnitz, Saxony, July 3, 1852; studied at Leipzig and Göttingen, 1853—57; was "teacher of religion" at Plauen, Zwickau, and St. Afra gymnasia, 1855—66; became professor extraordinary at Leipzig 1866, and ordinary professor 1876. He is the author of Der Lehrgedächtnis des Jakobusbriefes, Leipzig, 1869; Der Bericht der Apostelgeschichte über Stephanus (Program), 1892; articles and pamphlets upon theological and ecclesiastical subjects, e.g., as in F. von Holtzendorff's Zeit u. Streit Fragen.

SCHMIDT, Woldemar Gottlob, D.D. (hon., Göttingen, 1873—77), Protestant theologian; b. at St. Afra in Meissen, Saxony, June 2, 1836; studied at Leipzig and Göttingen, 1854—57; was "teacher of religion" at Plauen, Zwickau, and St. Afra gymnasia, 1855—66; became professor extraordinary at Leipzig 1866, and ordinary professor 1876. He is the author of Der Lehrgedächtnis des Jakobusbriefes, Leipzig, 1869; Der Bericht der Apostelgeschichte über Stephanus (Program), 1892; articles and pamphlets upon theological and ecclesiastical subjects, e.g., as in F. von Holtzendorff's Zeit u. Streit Fragen.

SCHMIDT, Christoph Hermann, D.D. (hon., Halle, 1881), Protestant theologian; b. at Frickenhofen, Württemberg, Feb. 25, 1832; studied at Tübingen, 1850—54; was there repetent, 1856—61; diakonus in Kalw, 1863—69, and at Stuttgart, 1869—81; became ordinary professor of theology at Breslau, 1881. He has written Geschichte der inneren Mission in Württemberg, Hamburg, 1879; Das Verhältniss der christlichen Glaubenslehre zu den anderen Aufgaben akademischer Wissenschaft Gotha, 1881; Die Kirche, ihre biblische Idee und die Formen ihrer Erscheinung, Leipzig, 1884.

SCHMIDT, Paul (Wilhelm), Ph.D. (Halle, 1865), Lic. Theol. (Berlin, 1867), D.D. (hon., Strassburg, 1883), Protestant theologian; b. in Berlin, Dec. 26, 1845; educated at Berlin; was privat-docent the theology in its Protestant seminary, 1839; of the same in the university, 1843; of ecclesiastical history, 1863; professor emeritus, 1877. He is the author of Études sur Farel, Strassburg, 1834; Vie de Pierre Martig Vermigli, thesis for his degree of licentiate in theology, 1835; Essai sur les mystiques du XVe siècle (thesis for his degree of D.D.), 1836; Essai sur Jean Gerson, 1839; Meister Eckart (in Theol. Studien u. Kritiken), 1839; Plaintes d'un laïque allemand du XVe siècle sur la décadence de la chrétienté, 1840; Über die Sekten zu Strassbourg im Mittelalter, 1840; Johannes Tauler von Strassburg, Hamburg, 1841; Heinrich Suso (in Theol. Studien u. Kritiken), 1842; Clausius von Turin, 1843; Gérard Rousset éditeur de la reine Marguerite de Navarre, Strassburg, 1845; Étude sur le mysticisme allemand au XVe siècle (in Mémoires de l'académie des sciences morales), 1847; Histoire et doctrine de la secte des Cathares ou Albigois, Paris, 1849, 2 vols.; Essai historique sur la société civile dans le monde romain et sur sa transformation par le christianisme, Strassburg, 1853 (German trans., Leipzig, 1857; Dutch trans., Amsterdam, 1862; English trans., The Social Results of Early Christianity, London, 1859; The Christian and the Pagans in the 16th Century, 1859); Das Verhältniss der christlichen Glaubenslehre zu den lutherischen Lehren (thesis for his degree of licentiate in theology), 1850; Geschichte der Foreign Missions of the General Council since 1867, secretary of Committee for Foreign Missions of the General Council since 1867, secretary of Committee for the Bible, 1870; Halle Reports, Reprinted with Historical and Explanatory Notes (with Drs. W. J. Mann and W. Germain), vol. 1. 1866; pamphlets, etc.

SCHMIDT, Christoph Hermann, D.D. (hon., Halle, 1881), Protestant theologian; b. at Frickenhofen, Württemberg, Feb. 25, 1832; studied at Tübingen, 1850—54; was there repetent, 1856—61; diakonus in Kalw, 1863—69, and at Stuttgart, 1869—81; became ordinary professor of theology at Breslau, 1881. He has written Geschichte der inneren Mission in Württemberg, Hamburg, 1879; Das Verhältniss der christlichen Glaubenslehre zu den anderen Aufgaben akademischer Wissenschaft Gotha, 1881; Die Kirche, ihre biblische Idee und die Formen ihrer Erscheinung, Leipzig, 1884.

SCHMIDT, Paul (Wilhelm), Ph.D. (Halle, 1865), Lic. Theol. (Berlin, 1867), D.D. (hon., Strassburg, 1883), Protestant theologian; b. in Berlin, Dec. 26, 1845; educated at Berlin; was privat-docent the theology in its Protestant seminary, 1839; of the same in the university, 1843; of ecclesiastical history, 1863; professor emeritus, 1877. He is the author of Études sur Farel, Strassburg, 1834; Vie de Pierre Martig Vermigli, thesis for his degree of licentiate in theology, 1835; Essai sur les mystiques du XVe siècle (thesis for his degree of D.D.), 1836; Essai sur Jean Gerson, 1839; Meister Eckart (in Theol. Studien u. Kritiken), 1839; Plaintes d'un laïque allemand du XVe siècle sur la décadence de la chrétienté, 1840; Über die Sekten zu Strassbourg im Mittelalter, 1840; Johannes Tauler von Strassburg, Hamburg, 1841; Heinrich Suso (in Theol. Studien u. Kritiken), 1842; Clausius von Turin, 1843; Gérard Rousset éditeur de la reine Marguerite de Navarre, Strassburg, 1845; Étude sur le mysticisme allemand au XVe siècle (in Mémoires de l'académie des sciences morales), 1847; Histoire et doctrine de la secte des Cathares ou Albigois, Paris, 1849, 2 vols.; Essai historique sur la société civile dans le monde romain et sur sa transformation par le christianisme, Strassburg, 1853 (German trans., Leipzig, 1857; Dutch trans., Amsterdam, 1862; English trans., The Social Results of Early Christianity, London, 1859; The Christian and the Pagans in the 16th Century, 1859); Das Verhältniss der christlichen Glaubenslehre zu den lutherischen Lehren (thesis for his degree of licentiate in theology), 1850; Geschichte der Foreign Missions of the General Council since 1867, secretary of Committee for Foreign Missions of the General Council since 1867, secretary of Committee for the Bible, 1870; Halle Reports, Reprinted with Historical and Explanatory Notes (with Drs. W. J. Mann and W. Germain), vol. 1. 1866; pamphlets, etc.

SCHNEDERMANN, Georg Hermann, Ph.D. (Leipzig, 1878), Lic. Theol. (Leipzig, 1890), Lutheran theologian; b. in Breslau, July 3, 1852; studied at Leipzig 1872—75, at Erlangen 1874; was teacher in Switzerland and Westphalia, 1875—77; member of the Theological Seminary at Leipzig, 1877—79; became privat-docent of
SCHOLZ.

Dutch theologians, and the author of the so-called "modern theology," which arose about 1858, and which he rejects. He emphasizes this dualism as the religion of Jesus, rather than as founded upon Jesus; and God as a transcendent entity, devoid of all anthropomorphic attributes which would limit his infinitude, but the source of all force and all life. Among his numerous writings may be mentioned his doctoral treatises, De Demonsthenis eloquentiae charactere, Utrecht, 1835; and De Dei erga hominem amore, princeps religiosae christianae loco, 1836; his inaugural address at Leiden, De Religione christianae, suae ipse divinitatis in animo humano vindica, Leiden, 1843; his three doctoral addresses, De psynag. theologiam inter ac philosophiam recta uriuque studio tollenda, 1847; De sacris litteris, theologice nostra cateate libere excutia, forntius, 1857; and (in Dutch), "The rôle of Theology in the Dutch Universities as affected by the Law of 1876," 1877. His principal works, in Dutch and Latin, are, "Principles of the Theology of the Reformed Church," Leiden, 1848-50, 2 vols., 4th ed. 1861 (French trans. by C. B. Huët in the Revue de théologie de Strassburg, German trans. by F. Nippold in the Zts. f. hist. Theologie, 1863); Dogmatres christianae initia, 1853-54, 2d ed. 1858; Geschichte des godsdiensten en wysbegeerte, 1853, 3d ed. 1863 (French trans. by A. Réville, Paris, 1861, 2d ed. 1864); German trans. by Redepenning, Elberfeld, 1868; English trans., London, 1870); "Historical and Critical Introduction to the New Testament," 1853, 2d ed. 1856 (German trans., Leipzig, 1856); "The Freedom of the Will," 1856 (French trans. in the Revue de théologie et philosophie, Lausanne, 1876); "The Causes of Contemporary Materialism," 1859 (French trans. by A. Réville in the Revue, Strassburg, 1860); "A Critical Study of the Gospel of John," 1864 (German trans. by Lang, Berlin, 1867); "The Oldest Witnesses to the Writings of the New Testament," 1866 (German trans. by C. Manchot, Bremen, 1867); "Supernaturalism en rapport with the Bible, Christianity, and Protestantism," 1867; "The Oldest Gospel: Critical Examination of the Relations of the Gospe of Matthew and Mark," 1868 (German trans. by Redepenning, Elberfeld, 1869); "The First Part of Bible," 1870 (German trans. by Max Gubalke, Gotha, 1885); "The Pauline Gospel: a Critical Examination of the Gospel of Luke, and its Relation to Mark, Matthew, and the Acts," 1870 (German trans. by Redepenning, Elberfeld, 1881); "The Apostle John in Asia Minor," 1871 (German trans. by B. Spiegel, Berlin, 1872); "Did the Third Evangelist write the Acts?" 1873; Af conductederij bij het neerleggen van het hoogleerameth, 1881 (his address on retiring from his professorship, in which he reviews his theological development); Historisch-critische Bijdragen naar Aanleiding van de nieuwe Hypothese en de aanhangende Jezus en de Paulus van de vier Hoofd—

SCHOLLEN, Josephus Maria, D.D. (Munich, 1840), Roman Catholic; b. at Forchheim, Bavaria, June 15, 1818; educated at Bamberg, Erlangen, and Munich; was sacellarius at Bamberg, 1861-65; professor of theology at Hildesheim, 1866; chorcantor of St. Cajetan in Munich, 1867-71; court preacher at St. Michael's, Munich, 1871-74; privat-docent in the University of Munich, 1868-73; professor extraordinary of theology, 1873-78; since 1878 ordinary professor; since 1886 canon of St. Cajetan's. He is also senator. He is the author of Die Kirchengeschichte des Johannes von Ephesus, Munich, 1863; Salomonis Episcopi Bassorinum Liber Apis, Bamberg, 1868; Onkelos und Peschitto, Munich, 1869; treatises and articles in theological periodicals.

SCHOLTÉN, Jan Hendrik, Ph.D., D. D. (both Utrecht, 1835 and 1838, respectively), Dutch Protestant theologian; b. at Vleuten, near Utrecht, Aug. 17, 1811; d. at Leiden, April 10, 1885. He studied at the University of Utrecht; became pastor at Meerkerk, 1835; professor of theology in the theology at Elberfeld, 1840; the same in the University of Leiden, 1843; retired in 1881. He was rector of the university in 1847, 1857, and 1877. He was the head of the critical school of

SCHÖLD, Carl Wilhelm, Ph.D. (Leipzig, 1876), Lutheran (General Council); b. at Allegheny City, Penn., April 15, 1854; graduated at Capital University, Columbus, Ohio (at college 1872, theological seminary 1874); studied at Tübingen 1874-75, Leipzig 1876; became pastor at Wheeling, W. Va., 1877; professor of Greek in the college of Capital University, 1881 (also has taught in the Hebrew department of the theological seminary). He is the author of The Book of Enoch, translated from the Ethiopic, Andover, 1882; and of numerous contributions to the Journal of the German Oriental Society, Bibliotheca Sacra, Lutheran Quarterly, Independent, etc.

SCHOENFELDER, Josephus Maria, D.D. (Munich, 1840), Roman Catholic; b. at Forchheim, Bavaria, June 15, 1818; educated at Bamberg, Erlangen, and Munich; was sacellarius at Bamberg, 1861-65; professor of theology at Hildesheim, 1866; chorcantor of St. Cajetan in Munich, 1867-71; court preacher at St. Michael's, Munich, 1871-74; privat-docent in the University of Munich, 1868-73; professor extraordinary of theology, 1873-78; since 1878 ordinary professor; since 1886 canon of St. Cajetan's. He is also senator. He is the author of Die Kirchengeschichte des Johannes von Ephesus, Munich, 1863; Salomonis Episcopi Bassorinum Liber Apis, Bamberg, 1868; Onkelos und Peschitto, Munich, 1869; treatises and articles in theological periodicals.

SCHOLTÉN, Jan Hendrik, Ph.D., D. D. (both Utrecht, 1835 and 1838, respectively), Dutch Protestant theologian; b. at Vleuten, near Utrecht, Aug. 17, 1811; d. at Leiden, April 10, 1885. He studied at the University of Utrecht; became pastor at Meerkerk, 1835; professor of theology in the theology at Elberfeld, 1840; the same in the University of Leiden, 1843; retired in 1881. He was rector of the university in 1847, 1857, and 1877. He was the head of the critical school of

SCHÖLD, Carl Wilhelm, Ph.D. (Leipzig, 1876), Lutheran (General Council); b. at Allegheny City, Penn., April 15, 1854; graduated at Capital University, Columbus, Ohio (at college 1872, theological seminary 1874); studied at Tübingen 1874-75, Leipzig 1876; became pastor at Wheeling, W. Va., 1877; professor of Greek in the college of Capital University, 1881 (also has taught in the Hebrew department of the theological seminary). He is the author of The Book of Enoch, translated from the Ethiopic, Andover, 1882; and of numerous contributions to the Journal of the German Oriental Society, Bibliotheca Sacra, Lutheran Quarterly, Independent, etc.
in 1870. He is the author of *De inquisitione spirital Santae* (inaugural dissertation), Würzburg, 1872; *Der Masoreth*. Text u. d. LXX. Übersetzung d. Buch. Jeremias, Regensburg, 1875; Commentar zu Jeremias, Würzburg, 1880; *Die alexandrinische Übersetzung des Buch Ecclesiastes*, 1890; *Commentar zu Hoseas*, 1882; *do., Joel*, 1884; *Das Buch Judith*, eine Prophethet, 1885.

**SCHOLZ, Paul, Lic. Theol. (Breslau, 1852),**

*De controverxiispaschalihus* (les. 4 Th., Berlin, 1869; *Die assyrisch-babylonischen Urkunden* zu Hoseas, 1882; *do., Joel*, 1884; *Das Buch Judith*, eine Prophethet, 1885.

**SCHULZE, Ludwig Theodor, Lic. Theol. (Leipzig, 1852),**

D.D. (hon., Münster, 1892). Roman Catholic; b. at Breslau, Germany, June 26, 1828; was educated at Breslau; became priest and chaplain at Gruau, 1832; repentin of theology in the University of Breslau, and teacher of religion in the Matthias gymnasion in the same city, 1853; privatis-docten of theology in the university, 1857; professor extraordinary, 1864; ordinary professor, 1868. He is the author of *Handbuch der Theologie des Alten Bundes im Lichte des Neuen*, Regensburg, 1861–92, 2 vols.; Commentationes criticae christianae inter familiae civitatis ecclesias fines (4th and last part of Diekhoff's *Compend. ethica. christ. cath.*), Paderborn, 1864; *Die Ehen der Söhne Gottes mit den Töchtern der Menachen*, Regensburg, 1885; *Die heiligen Altherrthümer des Volkes Israel*, 1868–90, 2 vols.; *Götzen dämones und zu Zauberey beit, Leben der heidischen und benachbarten Völker*, 1877.

**SCHRADER, Eberhard, Ph.D. (Göttingen, 1860),**

D.D. (hon., Zürich, 1870). German Protestant (critical school of Ewald and De Wette); b. at Brunswick, Jan. 5, 1836; studied at Göttingen; became ordinary professor of theology at Zürich 1866, at Giessen 1870, at Tübingen 1873; professor of Oriental languages at Berlin, 1875. He is a member of the Royal Prussian Academy. He is the author of *De linguis Æthiopiis, Göttingen, 1880; Studien zur Kritik u. Erklärung der biblischen Urgeschichte. Gen. 1.-xi.*. Zürich, 1863; (edited 8th ed. of De Wette's) *Lehrbuch der historick-kritischen Einleitung in die kanonischen u. apokryphischen Bücher des A. T.*, Berlin, 1889; *Die assyrisch-babylonischen Kulturkreisen, Kritische Untersuchung der Grundlagen ihrer Entstehung*, Leipzig, 1872; *Die Keilinschriften und Geschichtsforschung*, 1878.

**SCHROER, Johann Heinrich, D.D. (Würzburg, 1880),**

Roman Catholic; b. at Krefeld, Prussia, Nov. 26, 1822; studied theology, history, and jurisprudence at Bonn, Würzburg, Innsbruck, and Münster; became privatis-docten of canon law and historical theology at Freiburg, 1883; ordinary professor at Bonn, 1886. Author of *Der Streit über die Prädetermination im 9. Jahrhundert, Freiburg-im-Breisgau, 1884; Hinkmar, Erzbischof von Reims, sein Leben und seine Schriften*, 1884.

**SCHUSTER, Emil, Ph.D. (Leipzig, 1898),**

D.D. (Tübingen, honoris causa, 1877). Lutheran; b. at Augsburg, May 2, 1844; studied at Erlangen, Berlin, and Heidelberg, 1862–96; became privatis-docten at Leipzig 1896, professor extraordinary 1873; ordinary professor at Giessen, 1878. He has edited *Theologische Literaturzeitung* from its foundation in 1878 (with Harnack since 1881), and in the *Präsidialjournal* of the Deutsche theologische Gesellschaft, 1886–90; *De controverxiispaschalihus* secundo post Chr. nat. seculo exorzis, 1899; *Lehrbuch der neuestenlauten*. Zeitgeschichte, 1874, 2d edition under title, *Geschichte des jüdischen Volkes, 1880–

**SCHULZ, Friedrich Wilhelm, Protestant theologian; b. at Friesack (Mark Brandenburg), Sept. 24, 1828; studied at Berlin, 1847–51; became privatis-docten there, 1853; professor extraordinary, 1856; and ordinary professor, 1864, at Breslau. He has written *Das Deuteronomium erklärt, Berlin, 1889; Die Schöpfungsgeschichte nach Naturwissenschaft und Bibel, Gottha, 1895; and the comments on Ezra, Nehemiah, and Esther, in Lange's Commentary, Bielefeld, 1875.*

**SCHULZE, Augustus, Moravian; b. at Nowaves, near Potsdam, Prussia, Feb. 8, 1840; graduated at Moravian College at Niesky, 1861; became professor at Niesky, 1862; assistant principal, 1869; professor of exegesis and dogmatics in Moravian College and Theological Seminary at Bethlehem, Penn., 1870, president, 1885; also editor of *Der Brüder Botschaffer*, and a member of the "Provincial Elders' Conference" of the American Moravian Church, 1891. He has published pamphlets, etc.


**SCHULZE, Ludwig Theodor, Lic. Theol. (Berlin, 1859),** Protestant theologian; b. at Brandenburg, 1848; *De mysteriis Gentium* (demo. Theol. 1874), Professor extraordinary of theology in the University of Berlin, 1870; principal, 1879; professor of theology at Greifswald, 1884. He is the author of *Die Katakomben von 8 Genaro dei Poveri in Neapel*, Jena, 1879; *Archäologische Studien über altchristliche Monumene, Vienna, 1880; Die Katakomben, ihre Geschichte und ihre Monumene, Leipzig, 1882.*
SCOTT. 195

SCOTT, Very Rev. Robert, D.D. (Oxford, 1854), Church of England; b. at Bondleigh, Devonshire, Jan. 26, 1811; student of Christ Church, Oxford, 1830; was Craven scholar, 1830; Ireland scholar and B.A. (first class honors), 1833; Lecturer, 1834; M.A. (Balliol College), 1836; Denyer theological essayist, 1838; B.D., 1854. He was fellow and tutor of Balliol College, 1835-40; rector of Duloe, Cornwall, 1840-50; prebendary of Exeter Cathedral, 1845-56; rector of S. Lutwin, 1856-64, and of the Great Council. Besides numerous sermons and essays, he has published Die Glaubenslehre der evangelisch-reformirten Kirche, aus den Quellen, Zürich, 1844-47, 2 vols.; Homilek der evangelisch-protestantischen Kirche, Leipzig, 1849; Die protestant Centralblatts für ihre Entwicklung in der reformirten Kirche, Zürich, 1854-58, 2 parts; Die christliche Glaubenslehre nach protestantischen Grundzügen dargestellt, Leipzig, 1858-72, 2 vols., 2nd ed. 1877; Pastorallheologie, 1875; Nach Rechts und nach Lichts. Besprechungen über Zeichen d. Zeit, 1878; Die Zukunft der Religion, 1879; Zeinit's Belebung nach Luther, Zürich, 1884.

SCOTT, Hugh McDonald, Congregationalist; b. at Guyborough, N.S., March 31, 1848; graduated at Dalhousie College, Halifax, 1870, and B.D. at Edinburgh 1873; Presbyterian pastor at Mergimish, N.S., 1874-78; studied theology in Germany, 1875-81; has been since 1881 professor of ecclesiastical history in Chicago Congregational Theological Seminary. He has contributed to Current Discussions in Theology (department of history), Chicago, vols. i. and ii., 1888 and 1884.

SCOTT, John, D.D. (Washington College, Washington, Penn., 1860), Methodist-Protestant; b. in Washington County, Penn., Oct. 27, 1820; educated in the common schools, and afterwards privately; joined the Pittsburg Conference of the Methodist-Protestant Church in 1842, and was president of it 1858, 1873; has been a member of every General Conference, with perhaps two exceptions, since 1844, and president of the Sunday-school publications of the denomination. He is the author of Pulpit Echoes, or Brief Miscellaneous Discourses, Cincinnati, 1875; The Land of Sojourn, or Sketches of Patriarchal Life and Times, Pittsburg, 1880.

SCOTT, Leonard, D.D. (Columbia College, New-York City, 1871), Moravian bishop; b. at Halle, Saxony, Dec. 4, 1814; ordained at the Moravian Theological Seminary there, 1844; studied at Berlin, 1845; pastor at Canal Dover, O., 1850; Lebanon, Penn., 1851-53; Philadelphia (First Church), 1853-60; Lititz, Penn., 1850-54; and Bethlehem, Penn., 1854-73; consecrated bishop, 1863; president of the synodical board—i.e., the governing board—of the American Province of the Unitas Fratrum, and of the theological seminary. He belongs to a family that for more than a hundred years has furnished ministers in an unbroken line to the American branch of the Moravian Church, and is a great-grandson of Count Zinzendorf. He is the author of The Moravian Manual, Philadelphia, 1859, 2d ed. Bethlehem, 1869; The Moravian Episcopate, Bethlehem, 1865, 2d ed. London, 1874; The Life and Times of David Zeisberger, Philadelphia, 1870, Some of the Fathers of the Moravian Church, Philadelphia, 1881; The History of the Unitas Fratrum, Bethlehem, 1885.

SCHWEIZER, Alexander, D.D., Reformed theologian; b. at Murten, March 14, 1808; studied at Zürich and Berlin; became professor of practical theology at Zürich 1836, and in 1845 also pastor. He is a member of the church and school council, and of the Great Council. Besides numerous sermons and essays, he has published Die Glaubenslehre der evangelisch-reformirten Kirche, aus den Quellen, Zürich, 1844-47, 2 vols.; Homilek der evangelisch-protestantischen Kirche, Leipzig, 1848; Die protestant Centralblatts für ihre Entwicklung innerhalb der reformirten Kirche, Zürich, 1854-58, 2 parts; Die christliche Glaubenslehre nach protestantischen Grundzügen dargestellt, Leipzig, 1858-72, 2 vols., 2nd ed. 1877; Pastorallheologie, 1875; Nach Rechts und nach Lichts. Besprechungen über Zeichen d. Zeit, 1878; Die Zukunft der Religion, 1879; Zeinit's Belebung nach Luther, Zürich, 1884.

SCHWEIZER, Alexander, D.D., Reformed theologian; b. at Murten, March 14, 1808; studied at Zürich and Berlin; became professor of practical theology at Zürich 1836, and in 1845 also pastor. He is a member of the church and school council, and of the Great Council. Besides numerous sermons and essays, he has published Die Glaubenslehre der evangelisch-reformirten Kirche, aus den Quellen, Zürich, 1844-47, 2 vols.; Homilek der evangelisch-protestantischen Kirche, Leipzig, 1848; Die protestant Centralblatts für ihre Entwicklung innerhalb der reformirten Kirche, Zürich, 1854-58, 2 parts; Die christliche Glaubenslehre nach protestantischen Grundzügen dargestellt, Leipzig, 1858-72, 2 vols., 2nd ed. 1877; Pastorallheologie, 1875; Nach Rechts und nach Lichts. Besprechungen über Zeichen d. Zeit, 1878; Die Zukunft der Religion, 1879; Zeinit's Belebung nach Luther, Zürich, 1884.

SCHWEIZER, Edward, Congregationalist; b. at Berlin, Germany, 1808; at the Moravian Theological Seminary there, 1844; studied at Berlin, 1845; pastor at Canal Dover, O., 1850; Lebanon, Penn., 1851-53; Philadelphia (First Church), 1853-60; Lititz, Penn., 1850-54; and Bethlehem, Penn., 1854-73; consecrated bishop, 1863; president of the synodical board—i.e., the governing board—of the American Province of the Unitas Fratrum, and of the theological seminary. He belongs to a family that for more than a hundred years has furnished ministers in an unbroken line to the American branch of the Moravian Church, and is a great-grandson of Count Zinzendorf. He is the author of The Moravian Manual, Philadelphia, 1859, 2d ed. Bethlehem, 1869; The Moravian Episcopate, Bethlehem, 1865, 2d ed. London, 1874; The Life and Times of David Zeisberger, Philadelphia, 1870, Some of the Fathers of the Moravian Church, Philadelphia, 1881; The History of the Unitas Fratrum, Bethlehem, 1885.
SEEBERG, Reinhold, Lutheran theologian; member of the N.T. Revision Company. Author of _Touloes Sermons_, 1851; _Universiteit Sermons_, 1860; commentary on _Epsis. of St. James_, in Bible (Speaker's Commentary), 1882; and, with Dean Liddell, of _A Greek-English Lexicon_, 1843, 7th ed. 1883.


SCOLLER, James Brown, D.D. (Muskingum College, New Concord, O., 1880), United Presbyterian; b. near Newville, Cumberland County, Penn., July 12, 1820; graduated at Dickinson College, Carlisle, Penn., 1839, and at the Associate Reformed Theological Seminary, Allegheny, Penn., 1842; was pastor of United Presbyterian Churches in Philadelphia (fourth), Penn., 1844-46; Cuylerville, N.Y., 1847-52; Argyle, N.Y., 1852-62; R.A. A. the City Academy, Allegany, Penn., 1892-93. He has since 1863 lived as an invalid at Newville. He is the author of _Forty Letters from Abroad, principally Italy and Egypt_, published in _The Christian Instructor_, New-York City, Jan. 25, 1837; _History of the Presbyterian Church of Argyle (U. P.)_, 1830; _A Manual of the United Presbyterian Church, 1861; Calvinism: its History and Influence_, 1885 (pp. 29); a number of pamphlets, lectures, and sermons, and a large amount of miscellaneous matter published in the columns of _The Christian Instructor_, _The United Presbyterian_, and _The Evangelical Repository_, since 1844.

SCRIMGER, John, Canadian Presbyterian; b. at Galt, Ontario, Can., Feb. 10, 1849; graduated at the University of Toronto, B.A. 1869, M.A. 1871, and at Knox College, Toronto, 1873; was pastor of St. Joseph-street Presbyterian Church, Montreal, 1873, and lecturer on exegesis in the Presbyterian College, Montreal, 1874-82; since 1882 he has been professor there of the same. Since 1873 he has been member of the General Assembly's board of French evangelization; is convener of General Assembly's committee on religious instruction in the public schools of the Province of Quebec, and of the General Assembly's committee on co-operation with other Protestant churches in sparsely settled districts.


SCUDDER, Henry Martyn, M.D. (University of the City of New York, 1853), D.D. (Rutgers College, New Brunswick, N.J., 1859), Congregationalist; b. at Panditeripo, Jaffna District, Island of Ceylon, Feb. 6, 1822; studied at New York University and Williams College; graduated at the University of Alabama, Tuscaloosa, Ala., 1840, and at Union Theological Seminary 1843; was a foreign missionary under American Board at Madras, India, 1844-51, and at Arcot, India, 1851-63; resigned on account of ill-health; was pastor of the Grand-street Reformed Church, Jersey City, N.J., for six months, 1884-85; of the Howard Presbyterian Church, San Francisco, Cal., 1885-71; pastor of the Church of St. Andrew's, Brooklyn, N.Y., 1871-82; since has been pastor of Plymouth Congregational Church, Chicago, Ill.

SEABURY, William Jones, D.D. (Hobart College, Geneva, N.Y., 1876; General Theological Seminary, New-York City, 1885), Episcopalian; b. in New York City, Jan. 26, 1837; graduated there at Columbia College, 1856; admitted to the bar, 1859; graduated from General Theological Seminary, New-York City, 1866; rector of the Church of the Annunciation, New York, since 1868; in 1873 became professor of ecclesiastical polity and law in the General Theological Seminary. He edited Dr. Samuel Seabury's _Memoirs_, New York, 1873, and _Discourses on the Nature and Work of the Holy Spirit_, 1874; and, besides occasional pamphlets, has published _Suggestions in Aid of Devotion and Goodliness_, 1878.

SEEBERG, Reinhold, Lutheran theologian; b. at Pernau, Livonia, 1859; studied at Dorpat, 1878-82 and at Erlangen; became privat-dozent of theology at Dorpat, 1884; _atamdisiger-dozent_, 1885; since 1884, second pastor of the University Church. He is the author of _Der Begriff der christlichen Kirche_, vol. 1., Erlangen, 1885; _Vom Lebensideal_ (lecture), Dorpat, 1888.
SEELEY, John Robert, M.A., layman; b. in London, Eng., in 1834; graduated at Cambridge, B.A. (first-class in classical tripos), 1857, and was senior chancellor's medallist; became fellow of Christ's College, 1858; a master in Christ's College, 1863; professor of modern history at Cambridge, 1869. He is the author of Ecclesiastical Survey, 1880, 2d ed., 1885; The Expansion of England, 1883; A Short History of Napoleon the First, 1886.

SEELYE, Julius Hawley, D.D. (Union College, Schenectady, N.Y., 1862), LL.D. (Columbia College, New York-City, 1870), Congregationalist; b. at Bethel, Conn., Sept. 14, 1824; graduated from Amherst (Mass.) College 1849, and from Auburn Theological Seminary (Presbyterian), N.Y., 1852; became professor of Oriental languages and metaphysics, Amherst College, 1858; member of Congress, 1875; president of Amherst College, 1877. He is the author of a translation of Schweger's History of Philosophy, New York, 1859; The Way, the Truth, and the Life, Lectures to Educated Hindus, Bombay and Boston, 1875; Christian Missions, New York, 1876; and数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数數数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数數数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数数<numerordoiocenononoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoanoano ano
professor of history at Munich, 1846; deposed and expelled from the city 1849 for his political opinions; re-instated, 1850; retired, 1867. He has been prominent in politics. He is the author of Das Leben Jesu, Regensburg, 1842—46, 5 vols., 2d ed. 1853—62, 6 vols.; Das Heidenthum und dessen Belebung für das Christenthum, 1853, 3 parts; Jerusalem und das Heilige Land, Schaffhausen, 1862—64; History of the Jews, 2d ed. 1872—74; Geschichte Jesu mit ihrer weltgeschichtlichen Beglaubigung, 1864; Geschichte des Apostel vom Tod Jesu bis zur Zestörung Jerusalem's, 1865, 2d ed. 1869; Kritische Reformationsbeginnend with der Revision des Bibelkanons, Munich, 1870; Das Hebräer Evangelium, 1870; Deutschland und der Vatikan, 1872; Gottes u. seine Zeitgenossen, Nördlingen, 1877; Meerfahrt nach Tyros zur Ausgrabung der Kathedrale mit Barbarostas Grab, 1878.

**SERVICE, John, D.D.** (Glasgow, 1877), Church of Scotland; b. at Campsie, Feb. 28, 1833; d. in Glasgow, March 15, 1884. He studied at the University of Glasgow irregularly from 1838 to 1862, but did not take a degree; was sub-editor of MacKenzie's Imperial Dictionary of Universal Biography, under P. E. Dow; married in 1859; became minister at Hamilton 1862, and there remained for ten months, when he resigned on account of ill-health, and went to Melbourne, Australia, where he spent two years (1864—66), leaving it for Hobart Town, Tasmania, where he was minister four years (1866—70). In both these colonial charges he exercised a considerable influence. In 1870 he returned home, and in 1872 was appointed to the parish of Inch, Perthshire, which he left in 1879 for Hyndland Established Church, Glasgow, of which he was incumbent when he died. His first literary work of mark was a novel, known as Novantia when it was published in Good Words, and afterwards as Lady Hetty; London, 1875, 3 vols. It is full of interesting pictures of Scotch village and rural life, in vivid contrast with wider colonial experiences. The hero is a Scotch clergyman; and the charm of the book lies, not so much in its plot, as in the fresh views of life under the varied conditions which had fallen to the author's lot. His volume Salvation and Reunion and The Hesperides (1876, 4th ed. 1885) gave him at once a foremost place among the leaders of what is known as the "Broad Church" in Scotland. Occasional magazine articles, journalistic contributions, and sermons appeared from his pen from time to time; but Salvation, here and elsewhere, has only been followed by two posthumous volumes,—Sermons (1884) and Prayers (1885).—In both of which there is the same note of vigorous unconventionalism of opinion, and of deep spiritual life, which has arrested attention in his previous volumes. His personal influence was one element of his power, and the secret of its charm is easily understood from his books.

**SEWALL, John Smith, D.D.** (Bowdoin College, Brunswick, Me., 1878), Congregationalist; b. at Newcastle, Me., March 20, 1830; graduated at Bowdoin College, Brunswick, Me., 1853; was connected with the New York, Boston and Canada railways, and in Commodore Perry's expedition (1853—54), 1850—54; graduated at Bangor (Me.) Theological Seminary, 1858; pastor at Wenham, Mass., 1859—67: professor of rhetoric and oratory at Bowdoin College, 1867—75; and since 1875 has been professor of sacred rhetoric and oratory in Bangor Theological Seminary. He has contributed to various periodicals.

**SEYERLEN, Karl Rudolf, Ph.D.** (Tübingen, 1854), D.D. (h. n., Jena, 1873), Protestant theologian; b. at Stuttgart, Nov. 18, 1831; studied at Tübingen, 1849—53; was curate at Giengen, 1854—55; studied the classics and philosophy at Paris, 1853—56; teacher of religion in Ulm Gymnasium, 1857—59; repetent at Tübingen, 1859—61; diakonus at Crailsheim 1862—69, at Tübingen 1869—72; archdeacon there, 1872—75; became ordinary professor of practical and systematic theology at Jena, 1875. In theology he belongs to the school of Baur, in philosophy to that of Friedrich Rohmer. He is the author of Aevicebron, de materia univcrsali (Fons Virtus), Ein Beiritt zur Geschichte der Philosophie des Mittelalters (in Baur and Zeller's Theologische Jahrbiicher, 1856—57); Entstehung und Nutzen der Inquisitions in Rom, Tübingen, 1874; Ueber Bedeutung und Aufgabe der Predigt der Gegenwart (Antrittrede an Jens), 1870; Der christliche Cultus im apostolischen Zeitalter (in Bassermann's Zeitschrift für praktische Theologie, 1881); Das System der praktischen Theologie in seinen Grundzügen (d. 1883); editor of Johann Caspar Bluntschi (autobiography), Nördlingen, 1881, 3 vols.; Friedrich Rohmer's Wissenschaft vom Menschen, 1885, 2 vols.; author of numerous articles upon church polity and church law in the Protestantische Kirchenzeitung, Berlin, 1880—83.

**SEYMOUR, Right Rev. George Franklin, S.T.D.** (Racine College, Wis., 1867). L.L.D. (Columbia College, New-York City, 1878), Episcopal, bishop of Springfield, Ill.; b. in New-York City, Jan. 5, 1829; graduated head of his class at Columbia College, New-York City, 1850; and from the General Theological Seminary, New-York City, 1854; was founder and first warden of St. Stephen's College, Annandale, N.Y., 1855—61; rector of St. Mary's Church, Manhattanville, 1861—62; of Christ Church, Hudson, N.Y., 1862—63; of St. John's, Brooklyn, N.Y., 1863—67; professor of ecclesiastical history in the General Theological Seminary, New-York City, 1865—79; dean of the same, 1870—79; consecrated first bishop of Springfield, Ill., June 11, 1875. In 1888 he was chosen by the clergy of Missouri severa times as their bishop, and was elected bishop of Illinois in 1874, and twice bishop of Springfield in 1878 and 1879. He supervised the Greek text, and translated a portion never before rendered into English, of Fulton's Index Canonum, New York, 1871; Introduction to Papal Claims, 1882; many sermons, addresses, essays, and charges.

**SHAFTESBURY, the Right Hon. Anthony Ashley-Cooper, Seventh Earl of, K.G., D.C.L.** (Oxford, 1841), Church of England, layman; b. in London, April 28, 1801; d. at Folkestone, Oct. 1, 1885. He was educated at Christ Church, Oxford; graduated B.A. (first-class in classics) 1822, M.A. 1822; sat as Lord Ashley in the House of Commons, as member for Woodstock 1822—30, for Dorchester 1832—41, and for Northampton 1841—48. Bath 1847—51, when he succeeded his father in the peerage, and took his seat in the House of Lords. He supported the governments of Liverpool and Canning; was commissioner of the board of control.
under Wellington; was Lord of the Admiralty in Sir Robert Peel's administration of 1834—35, but declined to join it in 1841 because Peel would not support the Ten-hours Bill. It was not, however, as a statesman and politician that Lord Shaftesbury distinguished himself, but as a leader in the movement for the relief and elevation of the working-classes, among whom he was a great favorite; visiting them in their homes, and planning measures for their relief and elevation by reducing their hours of labor, improving their workshops, factories, and lodging-houses, caring for their children, and guarding them against vice. He was a consistent opponent of slavery, and a firm friend of the United States during the late civil war. In religious affairs he was a pronounced Evangelical, and the leader of that party in the Church of England. He was called upon to preside at innumerable meetings in Exeter Hall, and elsewhere, on behalf of all sorts of enterprises. His name was synonymous with every virtue, and a household word in Great Britain. He was president of many religious and philanthropic societies. Among them may be mentioned, The Church Pastoral Aid Society, The Surgical Aid Society, Field Lane Refuge and Ragged Schools for the Destitute and Homeless Poor, Ragged-school Union, The Victoria Institute, Society for the Conversion of the Jews, Society for the Relief of Persecuted Jews, The British and Foreign Bible Society. His funeral was held on Thursday, Oct. 8, in Westminster Abbey, and was attended by enormous crowds. Thousands stood outside in the drenching rain, unable to enter. Delegations came from the different societies which owed to him their prosperity, if not their existence. Noticeable among them was that of the Shoe-black Brigade. Upon his coffin the wreath from the Crown Princess of Germany lay side by side with one from the poor flower-girls of London. He was buried at the family seat of St. Giles, Dorsetshire.

SHAW, William Isaac, Methodist; b. at Kingston, Can., April 6, 1841; graduated at Victoria University, King's College, Toronto, B.A. 1862; at McGill University, Montreal, M.A. 1880; entered the ministry of the Wesleyan Methodist Church of Canada 1884, and after thirteen years' pastoral work became (1877) professor of exegesis and church history in the Wesleyan Theological College, Montreal. He is the author of Discussion on Retribution, Toronto, 1884; and various contributions to reviews.

SHELDON, Henry Clay, Methodist; b. at Martinsburg, N.Y., March 12, 1845; graduated at Yale College, New Haven, Conn., 1867, and at the Theological School of Boston University, Mass., 1871; studied at Leipzig, 1874—75; since 1875 has been professor of historical theology in Boston University. He is anti-Romish, but not anti-Catholic, with a leaning to evangelical Arminianism, as opposed both to strict Calvinism and to Liberalism. He is the author of History of Christian Doctrine, New York, 1888, 2 vols.

SHEPHERD, Thomas James, D.D. (Columbia College, now Columbian University, Washington, D.C., 1863), Presbyterian; b. in the vicinity of Berryville, Clarke County, Va., April 25, 1818; graduated at Columbian College, Washington, D.C., 1839, and at the Union Theological Seminary, New York City, 1843; was pastor of the Harmony Presbyterian Church, Lisbon, Md., 1843—52; of the First Presbyterian Church, Northern Liberties, Philadelphia, Penn., 1852—51, since pastor emeritus. He was associate editor of the American Presbyterian (new school newspaper), Philadelphia, 1856—61. He is the author of History of First Presbyterian Church, Northern Liberties, Philadelphia, Philadelphia, 1894, new ed. (supplemented by an account of his pastorates) 1881; Social Hymn and Tune Book, 1865; Westminster Bible Dictionary, 1880, 2d ed. 1885.

SHERATON, James Paterson, D.D. (Queen's University, Ontario, Can., 1889), Episcopal Church in Canada; b. at St. John, N.B., Nov. 29, 1841; graduated at the University of New Brunswick, Fredericton, 1862; studied theology in the University of King's College, Windsor, N.S., privately with the bishop of Fredericton; was ordained deacon 1864, priest 1865; became rector of Shediac, N.B., 1865; of Pictou, N.S., 1871; principal and professor of exegetical and systematic theology in Wycliffe College, Toronto, 1877. He became a member of the senate of the University of Toronto in 1885. He was editor of The Evangelical Churchman from 1877—82, since 1882 principal editorial contributor. He is the author of numerous essays on education, the church, the ministry, Christian unity, etc.

SHERWOOD, James Manning, Presbyterian; b. at Fishkill, N.Y., Sept. 29, 1845; educated mainly through private tutors; studied theology under Rev. George Armstrong at Fishkill, N.Y.; was pastor at New Windsor on the Hudson, N.Y., 1865—40; Mendon, N.Y., 1840—45; Bloomfield, N.J., 1852—56; editor of National Preacher and Biblical Repository, New York, 1848—51; Eclectic Magazine, 1864—71; founder and editor of Hours at Home (monthly), 1865—69; editor Presbyterian Review, 1863—71; Presbyterian Quarterly and Princeton Review, 1877—78; Homiletic Review, since Sep-
SIEFFERT.

200

SHIELDS.

Charles Woodruff, D.D. (College of New Jersey, Princeton, 1861), LL.D. (Columbia University, Washington, D.C., 1877), Presbyterian; b. at New Albany, Ind., April 4, 1825; graduated at the College of New Jersey, Princeton, 1844, and at Princeton Theological Seminary, New Jersey, 1847; became pastor at Hempstead, Long Island, N.Y., 1849; president of Second Church, Philadelphia, Penn., 1856; professor of harmony and science and revealed religion in the College of New Jersey, Princeton, 1860; he projected the first such college professorship. His theological standpoint is Presbyterian, but (1) advocating the restoration of the Presbyterian Prayer Book of 1661 for optional use by any ministers or congregations which desire a liturgy; and (2) also advocating church unity on a liturgical basis, with the hope of an ultimate organic re-union of Presbyterianism with Congregationalism and Episcopacy in the American Protestant Catholic Church of the future. He has published *Philosophia ulturna*, Philadelphia, 1861; *The Book of Common Prayer as amended by the Presbyterian Divines of 1661*, 2d ed. New York, 1864; *Liturgia expurgata*, Philadelphia, 1864, 3d ed. New York, 1884; *The Final Philosophy as issuing from the Harmony of Science and Religion*, New York, 1877, 2d ed. 1879; *Order of the Sciences*, 1884.

SHIPP, Albert Micajah, B.D. (Randolph-Macon College, Ashland, Va., 1859), LL.D. (University of North Carolina, 1865), Southern Methodist; b. in Stanly County, N.C., January 28, 1831; graduated at the University of North Carolina, Chapel Hill, 1850; entered the ministry; became president of Greenborough Female College, N.C., 1847; professor of history and French in University of North Carolina, 1849; president of Wofford College, Spartanburg Court-House, S.C., 1859; professor of exegetical and Biblical theology in Vanderbilt University, Nashville, Tenn., 1874; and dean of the theological faculty, and vice-chancellor of the university, 1882. He originated the policy of biblical chairs for teaching the Bible to the whole body of students in all Methodist institutions of learning, and was one of the first advocates of biblical institutes for the proper education of preachers for the Methodist-Episcopal Church South. He wrote *The History of Methodism in South Carolina*, Nashville, Tenn., 1892, 2d ed. 1894.

SHONE, Right Rev. Samuel, lord bishop of Kilmore, Elphin, and Ardagh, Church of Ireland, b. in Ireland about the year 1822; educated at Trinity College, Dublin; graduated B.A. and divinity testimonium (second-class) 1843, M.A. 1857; ordained deacon 1843, priest 1844; became curate of Rathlin Island, County Antrim, 1849; of St. John's Sligo, County Sligo, 1846; incumbent of Calry, County Sligo, 1856; rector of Urney and Annegelliff, County Cavan, 1866; bishop, 1884.

SHORE, Thomas Teignmouth, F.R.G.S., Church of England; b. in Dublin, Ireland, Dec. 28, 1841; graduated at Trinity College, Dublin, B.A. 1863, M.A. 1864; became curate of Devonport, 1865; became curate at Chelsea 1865, and at Kensingtion 1867; vicar of St. Mildred's, Lee, 1870; incumbent of Berkeley Chapel, Mayfair, London, 1873. He was a train chaplain to the Queen from 1878 to 1881, and since has been chaplain in ordinary. He was the religious instructor of the three daughters of the Prince of Wales, and prepared them for confirmation. [He is a noted preacher to children.] He is a moderate High Churchman. He is the author of *Some Difficulties of Belief*, London, 1878, 4th ed. 1884; *The Life of the World to come, and other Subjects*, 1876; *On the First Epistle to the Corinthians*, London, 1870, 5th ed. 1885 (in Bishop Ellicott's commentary); *"St. George for England," and other Sermons preached to Children*, 1882, 5th ed. 1885; and *Shortened Church Services as used at Children's Services*, 1883, 2d ed. 1885; *Prayer (a Helpful Manual for Believers)*, 1886; since 1896 editor of *Helps to Belief* (a series).


SHUEY, William John, D.D. (Hartsville University, Ind., 1880, but declined), United Brethren in Christ; b. at Miamisburg, O., Feb. 9, 1827; educated in the common schools and at the academy, Springfield, O.; was pastor at Lewisburg, Ohio, 1849-51, Cincinnati 1851-55; missionary to the West Coast of Africa, between Liberia and Sierra Leone, 1855; pastor at Cincinnati, O., 1855-58; Dayton, O., 1860-62; presiding elder, 1862-64; became general manager of the United Brethren in Christ Publishing House at Dayton, O., 1864. He has been a member of the United Brethren Board of Missions since 1861, and member of six General Conferences.

SIEFFERT, Friedrich Anton Emil, Protestant Reformer; b. at Königberg, Prussia, Dec. 24, 1843; studied at Königberg, Halle, and Berlin; became privat-dozent at Bonn 1871, and professor extraordinary 1873; ordinary professor at Erlangen (Reformed theology), 1878. He is the author of *Nonnulla ad apocryph. libri Henochi*.
SIEGFRIED, Carl (Gustav Adolf), Ph.D. (Halle, 1859), D.D. (h. m. Jena, 1875), Protestant theologian; b. at Magdeburg, Jan. 22, 1830; studied philology and theology at Halle and Bonn, 1849-53; became teacher in gymnasium at Magdeburg 1857, and at Guben 1860; professor and second minister at Pforta, 1863; ordinary professor of theology at Jena, 1875; appointed ecclesiastical councillor, 1885. He is a Knight of the Red Eagle, fourth class. He is the author of De inscriptione Geribitana (Program), Magdeburg, 1863; Die hebraischen Worterklarungen des Philo und die Spuren ihrer Einwirkung auf die Kirchenbriefe, 1863; Spinoza als Kritiker und Ausleger des Alten Testaments, Berlin, 1867; Philo von Alexandrien als Ausleger des A. T., Jena, 1875; (with H. Gezer) Eusebius canonum epist. et chronicer, Leipzig, 1894; (with H. L. Strack) Lehrbuch des juedischen Sprachverstandniss, 1874; Literatur (wrote the grammar of the new Hebrew), Carlsluhr, 1884; since 1881 has furnished the Old Testament division in the Theologischer Jahresbericht (Punjur's, now edited by Lipius), and has written numerous articles upon Old-Testament subjects.

SIMPSON, David Worthington, Ph.D. (Tubingen, 1863), Congregationalist; b. at Hazelgrove, Cheshire, Eng., April 28, 1830; educated in the Lancashire Independent College, Manchester, 1848-54, and at Halle, Germany, 1854-55 and 1857-58; was pastor at Rosyton, Hertfordshire, for nine months of 1856; travelled on the Continent, 1857; was pastor at Rusholme, Manchester, 1858; returned to Germany for study, 1859; was agent of the British and Foreign Bible Society, 1863-69; professor of general theology and philosophy at Springfield College, Birmingham, 1869-84; since 1884 principal and professor of systematic theology and church history in Congregational Theological Hall, Edinburgh. He translated Hengstenberg's Commentary on Ecclesiastes, Edinburgh, 1860; (with W. L. Alexander) Donner's History of the Development of the Doctrine of the Person of Christ, Edinburgh, 1861-63, 3 vols., etc.; and is the author of The Bible an Outgrowth of Theocratic Life, Edinburgh, 1885, and articles in British Quarterly Review, Bibliotheca Sacra, Expositor, and other publications.

SIMPSON, Matthew, D.D., LL.D., bishop of the Methodist-Episcopal Church; b. at Cadiz, O., June 21, 1811; d. in Philadelphia, Penn., June 17, 1894. He was educated at Madison College (subsequently merged into Alleghany College, Meadville, Penn.), where he was tutor in 1829. He then studied medicine, and commenced its practice in 1833, but abandoned it in 1835, when he was ordained deacon by the Pittsburg Conference of the Methodist Episcopal Church, and in 1837 elder. He was vice-president and professor of theology, Alleghany College, 1837-47; president of Indiana Asbury University, Greens- castle, Ind., 1839-48; editor of The Western Christian Advocate, Cincinnati, O., 1848-52; bishop, 1852 till death. He was delegate of the General Conference to the Irish and British Conference 1857, and to the Evangelical Alliance Conference, Berlin, the same year; and during this year and next travelled over Europe and the East. He revisited Europe again officially in 1870, 1875, and 1881. He changed his residence in 1859 from Pittsburg, Penn., to Evanston, Ill., and was president of the Garrett Biblical Institute in the latter place. He visited Mexico in 1874. As bishop he held conferences in all the States and in most of the Territories. He was the acknowledged prince of Methodist preachers. By his eloquent addresses he did good service to the Union cause during the Civil War. He enjoyed the personal friendship of President Lincoln. He was the author of Hundred Years of Methodism, New York, 1876; Cyclopedia of Methodism, Philadelphia, 1878, 5th rev. ed. 1892; Lectures on Preaching, New York, 1878; Sermons (posthumous, ed. by Rev. Dr. G. R. Crooks, 1885).


SKINNER, Thomas Harvey, D.D. (College of New Jersey, Princeton, 1867), Presbyterian; b. in Philadelphia, Penn., Oct. 6, 1820; graduated at the University of the City of New York, 1840, and Union Theological Seminary, 1843; was (Presbyterian) pastor at Patterson, N.J., 1843-46; New York City, 1846-55; Honesdale, Penn., 1856-59; (Reformed) Stapleton, Staten Island, N.Y., 1859-68; (Presbyterian) Fort Wayne, Ind., 1868-71; Cincinnati, O., 1871-81; has been professor of didactic and polemic theology, North-western (now McCormick) Theological Seminary, Chicago, Ill., since 1881.

SLOANE, James Renwick Wilson, D.D. (Westminster College, New Wilmington, Penn., 1869), Reformed Presbyterian; b. at Topham, Orange County, Vt., May 29, 1833; d. at Allegheny, Saturday, March 6, 1886. He graduated at Jefferson College, Canonsburg, Penn., 1847; was president of Richmond College, Richmond, Jefferson County, O., 1848-50, of Geneva College, Geneva, O., 1851-56; pastor in New-York City, 1856-68; and since was professor of systematic theology and homiletics in Allegheny Theological Seminary, Penn. He published various sermons, etc.
SMEND, Rudolf, Ph.D. (Bonn, 1874), Lic. Theol. (Halle, 1873), D.D. (Giessen, 1885), Swiss theologian; b. at Lengerich, Westphalia, Germany, Nov. 5, 1851; educated at Göttingen, Berlin, and Bonn; became privat-docent of theology at Halle, 1875; professor extraordinary at Basel, 1880; ordinary professor of theology there, 1881. He is the author of Der Prophet Ezechiel erklärt, Leipzig, 1880.

SMITH, Benjamin Mosby, D.D., LL.D. (Hampton-Sidney College, Prince Edward County, Va., 1854 and 1880, respectively), Presbyterian (Southern Church); b. at Montrose, Powhatan County, Va., June 30, 1811; graduated at Hampton-Sidney College. Prince Edward County, Va., 1829, and at the Union Theological Seminary, Va., 1831; tutor there, 1834—40; pastor at Danville, Va., 1840—45; at Tinkling Spring and Waynesborough, 1840—45; and at Staunton, 1845—54; and ever since has been professor of Oriental and biblical literature in Union Seminary. From 1858 to 1874 he was with Dr. Dabney pastor of the Hampton-Sidney College Church. Since 1842 he has been trustee of Washington College (now Washington and Lee University). He has published A Commentary on the Psalms and Proverbs, Glasgow, Scotland, 1859, 3d ed. Knoxville, Tenn., 1883; Family Religion, the Oberlin Theological Seminary, Oberlin, O., 1863; was tutor in Latin and Greek in Oberlin College, O., 1862—64; instructor in mathematics and metaphysics, Williston Seminary, Easthampton, Mass. (where he had fitted for college, 1864—65); professor of the Latin language and literature, Oberlin College, 1866—70; professor of ecclesiastical history and positive institutions, and dean of the faculty, Oberlin Theological Seminary, 1870—84; lecturer on modern history, Oberlin College, 1875—84; lecturer on history, Lake Erie Female Seminary, Painesville, O., 1874—84; acting pastor Second Congregational Church, Oberlin, O., 1874—75, 1882—84; editor of Bibliotheca Sacra, Oberlin, O., 1883—84; since associate editor; foreign secretary A.B.C.F.M., Boston, Mass., since 1884. He was president of the board of education, Oberlin, O., 1871—84. His theological standpoint is that of New-England theology; holds fast to the historic faith of Christendom, with hospitality to all, the author of Lectures in Church History and the History of Doctrine, from the beginning of the Christian Era to 1648, Oberlin, O., 1881; Lectures on Modern History, 1881 (both privately printed); articles in Bibliotheca Sacra, New England, and religious journals, etc.

SMITH, Charles, Dr., Methodist; b. in Fayette County, Penn., Jan. 30, 1840; entered the ministry of the Methodist-Episcopal Church, 1859; was pastor until 1888; presiding elder, 1880—84; since May, 1884, has been editor of The Pittsburg Christian Advocate, Penn. In the autumn of 1884 he served one term in the Christian Commission in the Army of the Potomac.

SMITH, George Vance, Ph.D. (Tubingen, 1858), D.D. (Jena, 1873), Unitarian; b. at Portarlington, Ireland, June 13, 1816; educated in Manchester New College, York and Manchester, 1836—41; graduated B.A. at London University, 1841; was minister at Bradford, Yorkshire, 1841—43, Macclesfield, 1843—46; theological tutor in Manchester New College, Manchester and London, 1846—57; minister at York, 1858—65; at the Upper Chaple, Sheffield, 1865—70; at the United Church, Sheffield, 1870—75; at the North Chaple, Sheffield, 1875—77; since 1875 editor. He is the author of an essay, Systematic Benevolence, Montpelier, Vt., 1877.

SMITH, Charles Strong, Congregationalist; b. at Hardwick, Vt., July 24, 1824; graduated at the University of Vermont, at Burlington, 1848; taught academy at Craftsbury, Vt., 1848—50; studied for a year (1851) at Andover Theological Seminary, Mass., but completed the course at East Windsor (now Hartford) Theological Institute, Conn., and graduated 1853; was pastor at New Preston, Conn., 1853—55; North Walton, N.Y., 1855—57; out of health five years; represented the town of Hardwick, Vt., in State legislature in 1853; since 1868 has been secretary of the Vermont Domestic Missionary Society, and written the annual reports; was associate editor of Vermont Quarterly, 1855—77; since 1855 editor. He is the author of an essay, Systematic Benevolence, Montpelier, Vt., 1877.

SMITH, Charles William, Methodist; b. in Fayette County, Penn., Jan. 30, 1840; entered the ministry of the Methodist-Episcopal Church, 1859; was pastor until 1888; presiding elder, 1880—84; since May, 1884, has been editor of The Pittsburg Christian Advocate, Penn. In the autumn of 1884 he served one term in the Christian Commission in the Army of the Potomac.

SMITH, George Vance, Ph.D. (Tubingen, 1858), D.D. (Jena, 1873), Unitarian; b. at Portarlington, Ireland, June 13, 1816; educated in Manchester New College, York and Manchester, 1836—41; graduated B.A. at London University, 1841; was minister at Bradford, Yorkshire, 1841—43, Macclesfield, 1843—46; theological tutor in Manchester New College, Manchester and London, 1846—57; minister at York, 1858—65; at the Upper Chaple, Sheffield, 1865—70; at the United Church, Sheffield, 1870—75; at the North Chaple, Sheffield, 1875—77; since 1875 editor. He is the author of an essay, Systematic Benevolence, Montpelier, Vt., 1877.

SMITH, Judson, D.D. (Amherst College, Mass., 1877), Congregationalist; b. at TROY, O., Oct. 23, 1847; graduated at Amherst College, Mass., 1860, and at Lane Theological Seminary, Cincinnati, O., 1872; was student at Berlin (1873—74) and Leipzig (1874—77); instructor in Lane Theological Seminary, 1874—76; and since 1877 has been professor of Hebrew and Old Testament exegesis there.

SMITH, Justin Almerin, D.D. (Shurtleff College, Upper Alton, Ill., 1858), Baptist; b. at Tioonde-raga, N.Y., Dec. 29, 1819; graduated at Union College, Schenectady, N.Y., 1843; became pastor at North Bennington, Vt., 1844; at Rochester, N.Y., 1849; editor of The Christian Times, now The Standard, Chicago, Ill., since 1869. From 1863 to 1868 he was pastor of the Indiana Avenue Baptist Church; was from 1877 to 1885 lecturer in Baptist Union Theological Seminary, Morgan Park, Chicago, of which institution he has been a trustee from its foundation. He was present at the opening of the Vatican Council, Dec. 6, 1869, and for some time afterwards. He is the author of Memoir of Nathaniel Coler, D.D., Chicago, 1873; Palmos, or the Kingdom and the Patience, 1874; Memoir of Rev. John Bates, Toronto, 1877; A Commentary on the Revelation, Philadelphia, 1884; The
SMITH, Samuel Francis, D.D. (Waterville College, New York, 1863), Episcopalian; b. in New York City, April 4, 1826; graduated from Columbia College, 1843, and from Theological Seminary, New York City, 1847; pastor (Congregational) at Brookline, Mass., 1851-58; at Newton Theological Institution, Mass., 1863; and has also been president of the university since 1878. Besides Value of the Study of ecclesiastical history in Andover Theological Seminary, 1863, and has also been president of the faculty since 1878. Besides Value of the Study

SMITH, Lucius Edwin, D.D. (Williams College, Williamstown, Mass., 1869), Baptist; b. at Williamstown, Mass., Jan. 29, 1822; graduated at Williams College, in his native town, 1843, and at Newton Theological Institution, Mass., 1857; was admitted to the bar, 1845; associate editor Hartford (Conn.) Daily Courant, 1847-48; editor Free-soil Advocate, Hartford, Conn., 1843; associate editor Boston Republican, 1849; was assistant Secretary of the American Baptist Missionary Union, editing the Baptist Missionary Magazine 1819-54; pastor at Groton, Mass., 1853-63; professor of rhetoric and pastoral theology, University of Leipzig, Penn., 1865-68; editor of The Baptist Quarterly, New York, 1867-69; literary editor of the New York Examiner, 1869-70; editor of The Watchman, Boston, Mass., 1871-73, and since associate to the head. He is the author of Heroes and Martyrs of Modern Missionary Enterprise, with an Historical Review of Earlier Missions, Boston, 1852 (some 10,000 copies sold); articles in Baptist Quarterly, Baptist Quarterly Review, Knickerbocker Magazine (1845-49), North American Review (1840), Bibliotheca Sacra (1880), McClintock and Strong's Cyclopedia, Encyclopaedia Americana (Philadelphia, 1886), etc.

SMITH, Matson Meier, S.T.D. (Columbia College, New York City, 1863), Baptist; b. in New York City, April 4, 1826; graduated from Columbia College, 1843, and from Theological Seminary, New York City, 1847; pastor (Congregational) at Brookline, Mass., 1851-58; at Bridgeport, Conn., 1853-63; rector (Episcopal) at Newark, N.J., 1866-71, and at Hartford, Conn., 1872-76, has been since 1876 professor of homiletics and pastoral theology in the divinity school of the Protestant-Episcopal Church, Philadelphia, Penn. He contributed many sermons during our civil war, and articles to the religious journals.

SMITH, Robert Payne. — See PAYNE-SMITH, Robert.

SMITH, Samuel Francis, D.D. (Waterville College, now Colby University, Waterville, Me., 1854), Baptist; b. in Boston, Mass., Oct. 21, 1808; educated at Bowdoin College, Brunswick, Me., 1829, and at Andover Theological Seminary, Mass., 1832; was pastor of the First Baptist Church, Waterville, Me., 1834-42, and during the same period professor of modern languages in Waterville College; pastor of First Baptist Church, Newton, Mass., January, 1842, to July 1, 1854; editor of The Christian Review, Boston, January, 1842-48, and of the publications of the American Baptist Missionary Union, 1854-69.

He spent a year in Europe, from July, 1875, to July, 1876; also over two years in Europe and Asia, visiting missionary stations of various denominations, from September, 1880, to October, 1882. He resides at Newton Centre, Mass. He is the author of the national hymn, My country, 'tis of thee (written at Andover, Mass., in February, 1832, while a student in the theological seminary), and the missionary hymn, The morning light is breaking (in same year and place), and many others. He also included in Lowell Mason's Juvenile Lyre (Boston, 1832), the first book of children's music, were his transla-

SMITH, Egbert Coffin, D.D. (Bowdoin College, Brunswick, Me., 1868), Congregationalist; b. at Brunswick, Me., Aug. 24, 1829; graduated at Bowdoin College, Brunswick, Me., 1848, and Bangor (Me.) Theological Seminary, 1853; became professor of rhetoric at Bowdoin College, 1850; of ecclesiastical history in Andover Theological Seminary, 1863; and has also been president of the faculty since 1878. Besides Value of the Study of Church History in Ministerial Education (lecture), Andover, 1874, pamphlet sermons, etc., he has
since its foundation (1884) edited the Andover Review, and with Professor Ropes has published a translation of Uhlhorn's Conflict of Christianity with Heathenism, New York, 1879.

**SMYTH, Samuel Phillips**
**Newman, D.D.** (University of the City of New York, 1881); Congregationalist; b. at Brunswick, Me., June 25, 1849; graduated at Bowdoin College, Brunswick, Me., 1863, and at Andover Theological Seminary, Mass., 1867; was acting pastor of Harrison-street Chapel (now Pilgrim Church), Providence, R.I., 1868; in Europe, 1868-69; pastor of the First Church, Bangor, Me., 1870-75; of the First Presbyterian Church, Quincy, Ill., 1876-82; since of the First Congregational Church, New Haven, Conn. He is the author of The Religious Feeling: a Study for Faith, New York, 1877; Old Faiths in New Light, 1879; The Orthodoxy of To-day, 1881: The Reality of Faith (sermons), 1884.

**SOUTHGATE, Right Rev. Horatio, S.T.D.**
(Columbia College, New York, 1846); Episcopal priest, 1839; missionary in Constantinople, as delegate to the Oriental churches, 1840-44; consecrated Episcopal missionary bishop for the dominions and dependencies of the Sultan of Turkey, Oct., 1844; at Constantinople, 1844-50; resigned his jurisdiction, 1850; was rector of St. Luke's Church, Portland, Me., 1851-52; of the Church of the Advent, Boston, Mass., 1852-58; and of Zion Church, New-York City, 1859-72; retired, 1872; and has since lived at Ravenswood, Long Island, N.Y. He was elected bishop of California, 1850, and of Hayti 1870, but declined both elections. He is the author of Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, 1840-42; (republished in England); Narrative of a Visit to the Syrian (Jacobite) Church of Mesopotamia, 1844; A Treatise on the Antiquity, Doctrine, Ministry, and Worship of the Anglican Church (in Greek), Constantinople, 1849; Practical Directions for the Observance of Lent, New York, 1850; The War in the East, 1855 (republished in England); Parochial Sermons, 1860; The Cross above the Crescent, a Romance of Constantinople, Philadelphia, 1877.

**SPAETH, Adolf, D.D.** (University of Pennsylvania, Philadelphia, 1875); Lutheran (General Council); b. at ESSLINGEN, WÜrttemberg, Oct. 29, 1839; graduated at the University of Tübingen, 1861; was tutor in the family of the Duke of Argyle, 1863; collegiate pastor of St. Michael's and Zion's German Lutheran congregation, Philadelphia, 1864-67; and since 1867 has been pastor of St. Johannis' Church, Philadelphia; since 1872 professor at the Lutheran Theological Seminary, Philadelphia; and since 1876 president of the General Council of the Evangelical Lutheran Church in North America. He has published Brossamen von des Herrn Tische, Philadelphia, 1889; Die Evangelen des Kirchenjahres, 1870; Americanische Beleuchtung des americanischen Reisebilder des Pfarrers E. S. T. General Council of the Evangelical Lutheran Church in North America, 1885; Phebe, the Deaconess, 1885. He prepared the appendix to the American edition of Buchner's Concordantia, 1871; and edited the General Council's German Sunday-school Book 1875, and Church Book 1877.

**SPALDING, Right Rev. John Franklin, D.D.**
(Triinity College, Hartford, Conn., 1874); Episcopalian, missionary bishop of Colorado, with jurisdiction in New Mexico and Wyoming; b. at Belgrade, Me., Aug. 25, 1828; graduated at Bowdoin College, Brunswick, Me., 1853, and at the General Theological Seminary, New-York City, 1857; was missionary at Old Town, Me., 1857-59; rector of St. George's Church, Lee, Mass., 1859-60; assistant minister at Grace Church, Providence, R.I., 1860, to December, 1861; rector of St. Paul's Church, Erie, Penn., April, 1862, to March 1, 1874; elected bishop, October, 1873; consecrated, Dec. 31, 1873. He is the author of Lay Cooperation (in Western Massachusetts), New York, 1860; Christianity and Modern Infidelity, an Essay, Erie, Penn., 1863; Manual of Mothers' Meetings, 1871: Hymns from the Hymnal, with Tunes and Notes, 1872: Congregationalism in the Church, an Essay, New York, 1875; The Cathedral and Cathedral System (a sermon), Denver, Col., 1880: Commemorative Address of Ten Years' Episcopal Work in Colorado, 1885; Episcopal charges, addresses, reports, review articles, tracts, etc.

**SPALDING, Right Rev. John Lancaster, Roman Catholic;** b. at Lebanon, Ky., June 2, 1840; studied at Mount St. Mary's College, Emmitsburg, Md., and at Cincinnati, O.; became secretary and chancellor of the diocese of Louisville, Ky., 1865; pastor of the congregation for colored Catholics, Louisville, 1869; bishop of Peoria, Ill., 1877. He is president of the Irish Catholic Colonization Society, and of the Roman Catholic State Temperance Union of Illinois. He is the author of Life of Archbishop Spalding of Baltimore, New York, 1872; Essays and Reviews, 1876; Religious Mission of the Irish People, 1880; Lectures and Discourses, 1882.

**SPALDING, Right Rev. Martin John, D.D., Roman Catholic;** b. in Marion County, Ky., May 23, 1810; d. at Baltimore, Md., Feb. 7, 1872. He graduated at St. Mary's College, Lebanon, Ky., 1828; studied theology, and completed his course in the Propaganda College in Rome, where he was ordained priest Aug. 13, 1834. He was pastor of the cathedral at Bardstown, Ky., 1834-58, 1841-48; president of St. Joseph's Theological Seminary, Bardstown, 1838-40; pastor of St. Peter's Church, Lexington, Ky., 1840-41; coadjutor bishop of Louisville, Ky., 1848-50; bishop, 1850-54; archbishop of Baltimore from 1854 till his death. He founded The Catholic Advocate, Louisville, in February, 1835, and was connected with it until 1858; The Louisville Guardian in 1858; was main promoter of the Catholic Publication Society and Catholic World, both New-York City. While coadjutor bishop, he established a colony of Trappist monks at Gethsemane, near Bardstown, Ky., and a house of Magdalen in connection with the Convent of the Good Shepherd. While bishop of Louisville he built a magnificent cathedral in that city. He was at the First Plenary Council of Baltimore, May, 1852, and successfully advocated the connection of the Church in the United States with the General Council. In November, 1852, he obtained in Belgium Xaverian Brothers for the parochial schools of Louisville, Ky., and...
SPENCER, Henry Donald Maurice, Church of England; b. in London in the year 1836; educated at Corpus Christi College, Cambridge; took Carus undergraduate university prize, 1862; B.A., 1864; first-class in the theological tripus, 1865; Carus and Schoefield university prize, 1865, 1866; M.A., 1868; ordained deacon 1863, priest 1866; became professor of English literature and modern languages, and Hebrew lecturer, at St. David's College, Lampeter, 1865; rector of St. Mary-de-Crypt, with All Saints and St. Owen, Gloucester, 1870; and principal of Gloucester College, 1875; resigned the two latter positions, and became vicar of St. Pancras and rural dean, 1877. In 1870 he was appointed examiner, chaplain to the bishop of Gloucester, and Bristol; in 1875 honorary canon of Gloucester, 1880; and has contributed to Bishop Spalding was the author of D'Aubigny's History of the Reformation reviewed, Baltimore, 1844, 2d ed. London, 1846, Dublin, 1848 (subsequently enlarged and re-issued as History of the Protestant Reformation in Germany and Switzerland, and in England, Ireland, Scotland, the Netherlands, France, and Northern Europe, Louisville, 1860, 2 vols., 5th ed. Baltimore, 1873); Sketches of the Early Catholic Missions in Kentucky, 1877-1887, Louisville, 1816; Lectures on the General Evidence of Catholicity, 1847, 6th ed. Baltimore, 1866; Life, Times, and Character of the Right Rev. B. J. Pieger, Louisville, 1832; Miscellaneous: comprising Reviews, Lectures, and Essays on Historical, Theological, and Miscellaneous Subjects, Louisville, 1855; London, 1855, 6th ed. Baltimore, 1866; Papal Infallibility, Baltimore, 1870; edited, with introduction and notes, Abbé J. E. Dana's, General History of the Catholic Church, New York, 1863-66, 4 vols.; and was a frequent contributor to religious periodicals.

SPENCER, Herbert; b. at Derby, Eng., April 27, 1820; began work as a civil engineer, 1837; but since 1850 has been a literary man, and has won recognition as the author of a system of philosophy, in which the doctrine of evolution is applied to the different departments of thought and life. He began the series with his First Principles, London, 1862; then came Principles of Biology, 1867; Principles of Psychology, 1872; Principles of Sociology, 1877; and since 1883: Principles of Morality, 1885; Ecclesiastical Institutions, 1885.

SPITTA, Friedrich (Adolph Wilhelm), Lic. Theol. (Leipzig, 1879), German theologian; b. at Wittingen, Hanover, Jan. 10, 1852; studied at Göttingen and Erlangen, 1871-75; became teacher in the high school at Hanover, 1876; inspector of the Tholuck convent at Hanle, 1877; assistant preacher at Bonn, 1879; pastor of Obercassal, near Bonn, 1881; and has also been since 1880 private docent of evangelical theology in Bonn University. He is the author of Der Brief des Julius Africannus an Aristides, Kristisch untersucht und hergestellt, Halle, 1877; Die liturgische Andacht am Luther Jubiläum, Halle, 1883; Der Knabe Jesus, eine biblische Geschichte und ihre apokryphischen Entstehungen, 1883; Luther und der evangelische Gottesdienst, 1884; Haendel und Bach, zwei Freigemeinden, Bonn, 1885; Der zweite Brief des Petrus und der Brief des Judas. Eine geschichtliche Untersuchung, Halle, 1885; Die Passionen nach den vier Evangelisten von Heinrich Schütz, 1886; Heinrich Schütz, sein Leben und seine Kunst, 1886; numerous articles, popular and scientific, in various periodicals.

SPRECHER, Samuel, D.D. (Washington College, Penn., 1850), L.L.D. (Pennsylvania College, Gettysburg, 1874), Lutheran (General Synod); b. near Hagerstown, Md., Dec. 28, 1810; studied in Pennsylvania College and Theological Seminary, Gettysburg, Penn., 1830-36; was pastor at Harrisburg, Penn., Martinsburg, Va., and Chambersburg, Penn., 1836-49; president of Wittenberg College, Springfield, O., 1849-74; and since 1874 has been professor of systematic theology there. He is the author of Grundwerk of a System of Evangelical Lutheran Theology, Philadelphia, 1879; and various addresses, etc.

SPRINZL, Josef, D.D. (Vienna, 1864), Roman Catholic; b. at Linz, Austria, March 9, 1839; studied in the priests' seminary at Linz, 1857-61; ordained priest, 1861; studied in the priests' institute in Vienna, 1861-64; became professor of theology in the Linz Seminary, 1864; professor of dogmatics at Salzburg University, 1875;ordinary professor of the same at Prague, 1881. He became geistlicher Rat of bishop of Linz, Feb. 23, 1873, and of the prince bishop of Salzburg, Jan. 28, 1880. From 1865 to 1875 he edited the Linz Theolog. praktische Quartalschrift; in 1868, the Linz Kathol. Blätter (a tri-weekly). He is the author of Handbuch der Fundamente, Vienna, 1869; Die Theologie der apostolischen Väter, 1890 (trans. into Hungarian); Compendium summarium theologiae dogmaticae in usum protectionum academiarum concinnum, 1892; several minor theological works.

SPROULL, Thomas, D.D. (Westminster College, New Wilmington, Penn., 1857), Reformed Presbyterian (Old School); b. near Freeport, Penn., Sept. 15, 1803; graduated at the Western University of Pennsylvania, Pittsburg, 1829; pastor of the Reformed Presbyterian Church in Allegheny and Pittsburg, 1834-48; professor in Reformed Presbyterian Western Theological Seminary, 1838-40; in Eastern and Western Seminaries united, 1840-45; again since 1856; professor emeritus since 1875. He edited The Reformed Presbyterian, 1855-62, and The Reformed Presbyterian and Covenanter, 1882-74, both published in Pittsburg, Penn. Besides sermons, etc., he is the author of Prelections on Theology, Pittsburg, 1832.

SPURGEON, Charles Haddon, Baptist; b. at Kelvedon, Essex, Eng., June 19, 1834. He is the grandson of Rev. James Spurgeon, for many years pastor of the Independent Church at Stambourne, Essex, and son of Rev. John Spurgeon, who was also an Independent minister, and who until 1876 was pastor of the same church. As young man he was engaged upon the See of London, Upper Street, Islington, London. When just old enough to leave home, he was removed to his grandfather's, and there remained until 1841, when his father placed him in a school at Colchester, where
he acquired a fair acquaintance with Latin, Greek, and French, and led his class at every examination. In 1848 he spent a few months in an agricultural college at Maidstone, conducted by a relative. In 1849 he became usher in a school at Newmarket kept by a Baptist. He then began to attend the Baptist Church. On Dec. 15, 1850, when home for a holiday, he was converted in the Colchester Primitive Methodist Chapel, under the preaching of an individual unknown, who chose for his text Isa. xlv. 22, emphasizing the words "Look . . . and be saved;" which words were exactly suited to relieve the mind of young Spurgeon, who had been for some time under profound conviction of sin, and who looked and was saved.

He was immersed at Isleham, on Friday, May 3, 1851, and thus formally left the Independent connection in which he had been brought up. His works at once attested his faith. He commenced distributing tracts and visiting the poor in Newmarket. He addressed the Sunday-school children in the vestry of the Independent chapel. He wrote Antichrist and her Brood, in competition for a prize for an essay on popery. No prize was awarded, but he received a handsome gift from Samuel Morley as an encouragement. In 1851 he became usher in a school at Cambridge, entered the "Lay-preachers Association" in connection with the Baptist Church meeting in St. Andrew's Street, Cambridge, and the same year preached his first sermon from 1 Pet. ii. 7, at Teversham, a village four miles from Cambridge. He was then a boy of sixteen years, and wore a round jacket and broad turn-down collar. His success was so great that he was encouraged to hold evening services, after his school duties were over, in villages around Cambridge and Waterbeach; and this he did in thirteen stations, preaching sometimes in a chapel, sometimes in a cottage, or in the open air. In 1852 he became pastor at Waterbeach, and during the two years he was there the membership increased from forty to nearly a hundred. His father and others strongly advised him to enter Stepney (now Regent's Park) College, but he did not see in the time for the ministry. A meeting with Dr. Angus, the tutor, was arranged at the house of Mr. Macmillan, the publisher, at Cambridge; but although the two parties were in the house at the same time, through the failure of the servant to announce Mr. Spurgeon, Dr. Angus was not aware of his presence, and returned to London without seeing him. The college scheme was then given up. His address at the anniversary of the Cambridge Union of Sunday Schools, in 1853, greatly impressed a gentleman, who on the strength of it recommended him as a candidate for the then vacant Baptist Church of New Park Street, Southwark, London; and, after preaching for three months on probation, the small opposition to him when he first came had entirely vanished, and he accepted, April 28, 1854, a unanimous call to become their pastor. The church had been very prosperous, but had so dwindled down that only one hundred persons attended Mr. Spurgeon's first sermon in the church building seated twelve hundred. Before three months had passed, the chapel was crowded; within a year, it was necessary to enlarge it, and he preached in Exeter Hall during the progress of the alterations. But the enlarged building could not accommodate the crowds; and in 1856 he preached at the Royal Surrey Gardens Music Hall, which seated seven thousand persons. On Aug. 16, 1859, the cornerstone of the new Metropolitan Tabernacle was laid, and the building opened for service March 25, 1861. It seats about five thousand persons, with standing room for a thousand more; cost thirty-one thousand pounds, and was entirely paid for by the end of the opening five weeks' services. When the church removed from New Park Street, in 1861, it numbered eleven hundred and seventy-eight members; there were in 1853 upwards of fifty-five hundred. Mr. Spurgeon's only children, twin sons, are both preachers,—one in England, the other in New Zealand.

Besides preaching, not only in his own church, but also in connection with the church there are a Colportage Association (started in 1856, which through paid colporteurs sells religious books in neglected villages), and Mrs. Spurgeon's Book Fund (1876), the latter to supply poor ministers with free gifts of valuable books. Mr. Spurgeon's remarkable constitution yielded, at length, to the tremendous strain of his manifold and multifarious duties and burdens, and since 1877 he has had frequent attacks of illness. In order that the interests of the church might not suffer, his brother, the Rev. James Archer Spurgeon, has been since 1868 co-pastor.

Mr. Spurgeon's pen has been very busy. Aside from his private correspondence, and that arising out of his various enterprises, he has each year since 1857 issued Spurgeon's Illustrated Almanac containing short articles by him and others. In 1861 and 1862 was joint editor with Rev. D. Kattens and W. G. Lewis of The Baptist Magazine, which has personally conducted since Jan. 1, 1865, The Sword and the Trowel, a monthly magazine, in which he writes copiously, and which is in the
interest of his church and of religion generally; since 1872, John Ploughman's Almanac, and has written the works mentioned below, and done much literary work besides. His first printed sermon, entitled Hardest Time, appeared in the Penny Pulpit, October, 1854; the second, God's Providence, shortly afterwards, and so a dozen before the end of the year. From the first week of 1855 one has been issued every week. Each of these receives his revision. The average sale is twenty-five thousand copies weekly. A few have approached a hundred thousand copies; two have exceeded it; and one on Baptismal Regeneration, preached in the summer of 1864, sold to the extent of a hundred and ninety-eight thousand copies, and was the occasion of a great controversy on the subject. The sermon Pictures of Life, and Birthday Reflections, in relation to his twenty-first birthday, is accompanied by his portrait, the first issued, and shows that he was then pale and thin.

His works embrace a great number of published sermons, more than nineteen hundred; e.g., in The Metropolitan Tabernacle Pulpit (containing his sermons which have been published weekly since the close of 1854), London, 1855 sqq., vol. i. 1855, vol. xxxi. 1885; The Pulpit Library, 1856~58, 3 vols.; Types and Emblems, 1875; Trumpet Callstos the End of the World, London, 1879~83; The Metropolitan Tabernacle: its History and Work (with thirty-two colored plates), Stall, 1880; My Note-Book, 1870, 26th thousand 1885; The Interpreter, or Scripture for Family Worship (with running comments and suitable hymns), 1872; Lectures to my Students (a selection from addresses delivered to the students of the Pastors' College, Metropolitan Tabernacle), 1st series 1875, 30th thousand 1885; 2d series 1877, 10th thousand 1885; Commenting and Commentaries (two lectures to his students, with a catalogue of Bible commentaries and expositions), 1876; The Metropolitan Tabernacle: its History and Work (with thirty-two illustrative extracts from the whole range of literature, a series of homiletical hints running through 150 courses delivered at the Metropolitan Tabernacle), 1884~87, 4 vols. (covering the whole Bible); Storm Signals (sermons), 1886; many minor works, articles, etc.

STADE, Bernhard, Ph.D., Lic. Theol. (Leipzig, 1871 and 1873). D.D. (hon., Giessen, 1875), German Lutheran, critical school; b. at Arnstadt, Thuringia, May 11, 1848; studied at Leipzig (1867~70); became assistant librarian at Leipzig, 1871; privy-docent there, 1873; ordinary professor of theology at Giessen, 1875. Since 1871 he has edited Die Zeit- schrift für A. T. Wissenschaft. He is the author of Ueber die wahre Veranlassung der Ge- zeugnisse der Hebräer, Leipzig, 1871; De Isaiae textus ethiopicis diatrise, 1873; Ueber die alttestamentlichen Vorstellungen vom Zustande nach dem Tote, 1877; Lehrbuch der hebräischen Grammatik (1st part, Schriftd Lehre, Lautlehre, Formenlehre), 1879; De populo Jacob parergon, Giessen, 1880; Geschichte des Volkes Israel, parts 1~4, Berlin, 1881~85; Ueber die Lage des evangelischen Kirchen Deutschlands, Giessen, 1883 (2 eds.).

STAEHELIN, Rudolf, Swiss Protestant; b. at Basel, Sept. 22, 1841; studied at Berlin and Tübingen, 1859~65; became privy-docent at Basel 1873, professor extraordinary 1875, and ordinary professor 1876. He has published Erasmus Stellung zur Reformation hauptsächlich von seinen Beziehungen zu Basel aus beleuchtet, Basel, 1873; W. M. L. de Wette nach seiner theologischen Wirkung und Bedeutung geschildert, 1880; Die ersten Märtyrer des evangelischen Glaubens in der Schweiz, Heidelberg, 1883; Huldreich Zwingli und sein Reformati- onswerk, Halle, 1883.

STALKER, James, Free Church of Scotland; b. at Crieff, Perthshire, Scotland, Feb. 21, 1848; graduated at Edinburgh University and New Col- lege; and since 1874 has been minister of St. Brycedale Free Church, Kirkcaldy. He was Cun- ningham fellow in 1874; declined principalship of Presbyterian College, Melbourne, 1883, and Edinburgh churches, 1883 and 1884. He is the author of The Life of Jesus Christ, Edinburgh, 1879, 3d ed. 1884; The New Song: Sermons for Children, 1883; The Life of St. Paul, 1884, 2d ed. same year.

STALL, Sylvanus, Lutheran (General Synod); b. at Elizaville, Columbia County, N.Y., Oct. 18, 1847; graduated from Pennsylvania College, Gettysburg, Penn., 1872; studied theology at Union Theological Seminary, New York City, and at Gettysburg, Penn.; became pastor at Cobleskill, N.Y., 1874; Martin's Creek, Penn., 1877; Lancaster, Penn., 1880. He is statistical secretary of the General Synod of the Lutheran Church. He is the author of Pastor's Pocket Record, Albany, N.Y., 1875, 5th thousand Lancaster, Penn., 1883; Ministers' Handbook to Lutheran Hymns in the Book of Worship, Philadelphia, 1879; How to pay Church Debts, and how to keep Churches out of Debt, New York, 1880; since 1884 has published annually, through different Lutheran publishing houses, Stall's Lutheran Year-Book, which represents all branches of the Lutheran Church in the United States and in Europe; circulation fifteen thousand copies.
STEFFEN, Charles, D.D. (Brown University, Providence, R.I., 1878), Baptist; b. at North-ampton, Eng., March 9, 1823; d. in London, March 18, 1886. He studied at Bristol College; became minister at Loughborough, 1845; Devizes, 1847; London (Deu mark-place Church, Camberwell), 1858. He was president of the London Baptist Association in 1892. He is the author of Friendship with God, London, 1850, last ed. 1882; Power in Weakness: Memorial of Rev. William Rhodes, 1858; 2d ed. 1870; Central Truths, 1858, 12th ed. 1870; Joseph Alkene, his Companions and Times, 1861, 2d ed. 1862; Instrumental Strength, 1862; Symbols of Christ, 1865, 3d ed. 1882; Home and Church, 1870; Homilies on Christ, 1878, 2d ed. 1879; Central Truths, 1880. He was president of the London Baptist Association in 1882. He is the author of A Prophecy of the Kingdom of God, 1878; Symbolsof Christ, 1865, 3d ed. 1882; Home and Church, 1870; Homilies on the Lord's Prayer, 1882; and many smaller works.

STARKEY, Right Rev. Thomas Alfred, D.D. (Hobart College, Geneva, N.Y., 1864), Episcopal, bishop of Northern New Jersey; b. at North Bay, Mass., in the year 1824; educated for and practised as a civil engineer, 1839—45; studied theology under Rev. Dr. Ogilby, Bishop of Oxford, 1845—47; ordained deacon 1847, priest 1848; was missionary in Pennsylvania, 1847; London (Denmark-place Church, Camberwell), 1848—50, where he served in the Christian commission, 1849—50; St. Paul's, Albany, N.Y., 1854—58; Studied at the College of New Jersey, Princeton, N.J., 1882; Episcopalian; b. near Newton, Ireland, Nov. 24, 1833; graduated from Shurtleff College, Upper Alton, Ill., 1858; entered the Baptist ministry; but in 1861 became rector of Grace Church, Newton, Mass.; in 1888 professor of Hebrew and Old and New Testament exegesis, in the then newly founded Episcopal Theological School at Cambridge, Mass.; is editor of many works in theological literature, and has been rector of Fourth Reformed Presbyterian Church, Philadelphia. He edited The Reformed Presbyterian Advocate from 1867 to 1877, and has published several discourses.


STEINER, Heinrich, Ph.D. (Heidelberg, 1864), Lic. Theol. (Heidelberg, 1866), D.D. (Heidelberg, 1873), Swiss Protestant; b. at Zürich, Jan. 10, 1841; studied theology there and at Heidelberg, orientalists at Leipzig; became privat-docent at Heidelberg, in the philosophical (1865) and then in the theological (1866) faculties; professor extra-ordinary in the latter, 1869; ordinary professor at Zürich, 1870. In 1882—84 he was rector of the university. He is in theology a free critic. He is the author of Die Mutmassungen oder die Freidenker im Islam, Leipzig, 1865; Uber hebräische Poesie (lecture), Basel, 1873; Ferdinand Hüzing (rector's address), Zürich, 1882; Zur fünfzü-ährigen Stiftungsfest der Hochschule Zürich (address), 1883; editor of 4th ed. Hitzig, Die Zweifel der Propheten, Leipzig, 1881; contributor of many articles in Schenkels Bibel Lexikon, Leipzig, 1869—75.


STELLHORN, Frederick William, Lutheran (Synod of Ohio); b. at Brueninghorstedt, Han-sa-land, Germany, Oct. 9, 1845; graduated at Concordia College, Fort Wayne, Ind., and Concordia Seminary, St. Louis, Mo.; became pastor at St. Louis 1885, Fairfield Centre, Ind., 1887; professor at North-western University, Watertown, Wis.
STEWART.

(1889), at Concordia College, Fort Wayne, Ind. (1874), and at Capital University, Columbus, O. (1881). Since 1881 he has been chief editor of the Luthersche Kirchentzeitung and the Theologische Zeitblitter, Columbus, O. He is the author of numerous essays, reviews, and articles in the religious press.

STEVENS, William Arnold, D.D. (Denison University, 1882), LL.D. (Rochester University, 1882), Baptist; b. at Granville, O., Feb. 5, 1839; graduated at Denison University, Granville, O., 1862; studied philology and theology at Rochester Theological Seminary (N.Y.), Harvard College, Leipzig, and Berlin, 1862-68; became professor of Greek at Denison University, 1868, and of New Testament exegesis in Rochester Theological Seminary, N.Y., 1877. He published Select Orations of Lyricus, Chicago, 1876, 4th ed. 1882.

STEVENS, Right Rev. William Bacon, D.D. (University of Pennsylvania, Philadelphia, 1848), L.L.D. (Union College, Schenectady, N.Y., 1862), Episcopal, bishop of Pennsylvania; b. at Bath, Me., July 18, 1815; educated at Phillips Academy, Andover, Mass. An uncle of the hero, through the failure of his health, to give up his studies; travelled two years around the world, and on his return graduated M.D. at Dartmouth, Hanover, N.H., 1837; was ordained deacon 1843, priest 1844; was historian of the State of Georgia, 1841; professor of belles-lettres and moral philosophy in the University of Georgia, Athens, Ga., 1844-48; became rector of St. Andrew's, Philadelphia, Penn., 1848; assistant bishop of Pennsylvania, 1862; bishop, 1865. He was in 1868 appointed by the presiding bishop to take charge of the American Episcopal churches on the continent of Europe, and held the position for six years. He edited with prefaces and notes the Georgia Historical Collections, Savannah, vols. i. and ii., 1841, 1842; and is the author of Discourse delivered before the Georgia Historical Society, Savannah, Feb. 12, 1841 (on the history of silk culture in that State), Boston, 1841; A History of Georgia from its First Discovery by Europeans to the Adoption of the Present Constitution in 1797, vol. i., New York, 1847, vol. ii., Philadelphia, 1858; The Parables of the New Testament Practically Unfolded, Philadelphia, 1855; Consolation: the Bow in the Cloud, 1856, 2d ed. 1871; Sunday in the American United Church, New York, 1856; The Lord's Day, its Obligations and Blessings, 1857; The Past and Present of St. Andrew's [Church], 1858; Sabbath of our Lord, 1872; Sermons, New York, 1879; many addresses, charges, essays, sermons, etc.

STEVENS. 209

STEWART.

STEWART, William, D.D. (Glasgow, 1874), Church of Scotland; b. at Annan, Dumfriesshire, Aug. 15, 1835; graduated at Glasgow University, B.A. 1861, M.A. 1862, B.D. 1867; was examiner in the same in mental philosophy for degrees in arts, 1867-70; minister of the parish of St. George's-
in-the-Fields, Glasgow, 1808-73; since 1873 has been professor of divinity and biblical criticism in the University of Glasgow; since 1876 has been secretary to the university. He is the author of


**STIFLER, James Madison, D.D.** (Shurtleff College, 1875), Baptist; b. at Hollidaysburg, Penn., Dec. 8, 1839; graduated at Shurtleff College, Upper Alton, Ill., 1866; completed theological course there, 1869; became pastor at Nokomis, Ill., 1868; professor of biblical exegesis in Shurtleff College, 1871; pastor at Hamilton, N.Y., 1873; at New Haven, Conn., 1879; professor of the New Testament in Crozer Theological Seminary, Penn., 1882.

**STOCKMEYER, Immanuel,** Swiss Protestant; b. at Basel, July 28, 1814; studied at Erlangen and Berlin, 1832-36; became pastor at Ottingen, Baselland, 1841; at Basel, 1849 (Antistes, 1871); and ordinary professor of theology at Basel, 1876. He published a volume of sermons, *Jesus Christus Gestern und Heute und derselbe in Ewigkeit*, Basel, 1880; *Der Brief des Jacobus*, 1874; *Die Struktur des ersten Johannesebriefes*, 1875; Rede bei der Lutherfeier, 1884.

**STODDARD, Charles Augustus, D.D.** (Williams College, Williamstown, Mass., 1871), Presbyterian; b. in Boston, Mass., May 28, 1833; graduated at Williams College, Williamstown, Mass., 1854; and at Union Theological Seminary, New-York City, 1859; was pastor of Washington Presbyterian Church, New-York City, from 1859 to 1883, and since 1873 an editor of the New-York Observer.

**STOECKER, Adolf,** United Evangelical; b. at Halberstadt, Germany, Dec. 11, 1835; studied at the Halberster gymnasium; at the universities of Halle and Berlin, 1854-57; passed his first clerical examination at Berlin 1858, his second 1859; became pastor at Seggerde and Haunsleben, 1863; chaplain to the division of the German army at Metz, 1871; court and cathedral preacher at Berlin, 1874. He is first assessor in the Brandenburg provincial synod, member of the synodical council of the Prussian Church. He is the author of *Hospital in Engeland*, 1875; *Ein Jahrgang Volkspredigten über freie Texte*, Berlin, 1884, 3d ed. 1885; *O Land, höre der Herrn Wort, ein Jahrgang Volkspredigten über die Episteln*, 1885, 2d ed. 1886; many addresses and minor publications.

**STOKES, George Thomas,** Church of England and Ireland; b. at Athlone, County Westmeath, Ireland, Dec. 28, 1843; graduated B.A. Trinity College, Dublin, 1864; 2d class divinity testimonium, 1865; M.A., 1871; D.D., 1888; became vicar of All Saints, Blackrock, Dublin, 1869; assistant to the regius professor of divinity, 1880; and professor of ecclesiastical history in the University of Dublin, 1883; besides articles in Smith and Wace's *Dictionary of Christian Biography*, and in the Contemporary Review and Expositor, he has published *Scriptural Authority for a Liturgy*, Dublin, 1868; *Work of the Laity in the Church of Ireland*, 1869; *English Bible, Notes and Science Research*, 1883.

**STOLZ, Alban,** Roman Catholic; b. at Buhl, Baden, Feb. 8, 1808; ordained priest, 1833; was professor of pastoral theology and pedagogik at Freiburg, 1848-80; d. there, Oct. 16, 1883. He was a very popular and prolific writer. His collected works make 15 vols. (Freiburg, 1871-77).

The most widely circulated were his *Kalender für Zeit und Ewigkeit*, which appeared yearly from 1843 to 1884.

**STORRS, Richard Salter, D.D.** (Union College, Schenectady, N.Y., 1853; Harvard College, 1859), LL.D. (College of New Jersey, Princeton, 1874), Congregationalist; b. at Braintree, Mass., Aug. 21, 1821; graduated at Amherst College, 1839; entered the law-office of Hon. Rufus Choate, and spent two years in a course of legal study; then studied at Andover Theological Seminary, and graduated there 1843; became pastor of the Harvard Congregational Church, Brookline, Mass., 1845; and of the Church of the Pilgrims, Brooklyn, N.Y., 1846, then recently organized, and in this position has ever since remained. He was one of the editors of *The Independent*, from 1848 to 1861. Besides numerous occasional discourses and articles in periodicals, he is the author of *The Constitution of the Human Soul*, New York, 1837; *Conditions of Success in Preaching without Notes*, 1875; *Early American Spirit, and the Genesis of it*, 1875; *Declaration of Independence, and the Effects of it*, 1876; *John Wycliffe and the First English Bible*, 1880; *Recognition of the Supernatural in Letters and in Life*, 1881; *Mindfulness in the Scholar*, 1883; *The Divine Origin of Christianity indicated by its Historical Effects*, 1884.

**STORY, Robert Herbert, D.D.** (Edinburgh, 1874), Church of Scotland; b. at Rosneath, Dunbartonshire, Jan. 28, 1835; studied at the universities of Edinburgh (1849-52), and St. Andrew's (1856-57); ordained as pastor of St. Andrew's Church, Montreal, Can., Sept. 20, 1859; induced minister of Rosneath, Scotland, in succession to his father, February, 1860, and so remains. He belongs to the "Broad Church." Since 1865 he has been convenor of the editorial committee of the "Church Service Society" of Scotland; and since its foundation in 1885, editor of *The Scottish Church* (monthly magazine). He was appointed in 1885 the first lecturer under the trust by which the "Lee lectureship" was founded, in memory of Dr. Robert Lee, and in that capacity delivered the first lecture in Edinburgh, on April 11, 1886. He is the author of *Robert Story of Rosneath, a Memoir*, London, 1892; *Christ the Conso ler*, Edinburgh, 1865; *Life and Remains of Robert Lee, D.D.*, London, 1870; *William Car stares*, 1874; *On Fial Days* (a pamphlet), Glasgow, 1879; *Creded and Conduct, Sermons preached in Rosneath Church, 1879; Health Haunts of the Riviera, Paisley, 1881; *Nuge Ecclesiasticos*, Edin burgh, 1884; many sermons, addresses, articles, etc., published in *Good Words*, *Scottish Church, Sunday Talk*, *Glasgow Herald*, *Saturday Review*, etc.

**STOUTON, John, D.D.** (Edinburgh, 1869), Congregationalist; b. in Norwich, Eng., Nov. 15, 1807; educated at Highbury College, Islington, and University College, London; pastor at Wind sor 1832-43, at Keisington 1843-75; professor of historical theology and homilies in New College, St. John's, 1875-94; was Congregational lecturer 1855, and chairman of Congregational Union 1856. He edited *The Evangelical Magazine* for many years; was delegate and speaker in Evangelical Alliance Conferences in New York 1873, and Basel 1879; lectured on missions in Westminster Abbey, 1877;
received a testimonial of three thousand pounds on retiring from his pastorate at Kensington, 1875. He is the author of the following works, many of which have passed through several editions:

- Tractarian Theology, London, 1843; Windsor in the Olden Time, 1844; Spiritual Heroes, 1845; Philip Doddridge, 1851; The Lights of the World, 1854; Theology of the Old Testament, 1855; The Remains of the Late Philip Doddridge, 1856; The Palm, and the Pulpit, 1858; The Song of Christ's Flock in the Twenty-third Psalm, 1860; Church and State 200 Years ago, 1862; Shades and Echoes of Old London, 1864; Ecclesiastical History of England, 1867–74, 5 vols.; Religion in England during the Reign of Queen Anne and the Georges, 1875: (the two works revised and republished together, 1881, 6 vols.);
- Haunts and Homes of Martin Luther, 1875; Lights of the World, 1876; Progress of Divine Revelation, 1878; Our English Bible, 1878; Worthies of Science, 1879; Historical Theology, 1880; William Wilberforce, 1880; Footprints of Italian Reformers, 1881; William Penn, 1882; The Spanish Reформers, 1883; Congregationalism in the Court Suburb (Kensington), 1883; John Howard the Philanthropist, 1884; Religion in England 1800–1850, 1881; Golden Legends of the Olden Time, 1885.

STOWE, Calvin Ellis, D.D. (Indiana University, Bloomington, Ind., and Dartmouth College, Hanover, N. H., both 1839), Congregationalist; b. at Natick, Mass., April 29, 1802; graduated at Bowdoin College, Brunswick, Me., 1824, and at Andover Theological Seminary, Mass., 1825; became assistant teacher of sacred literature in the seminary, 1825; professor of Latin and Greek, Dartmouth College, Hanover, N. H., 1831; of biblical literature, Lane Theological Seminary, Cincinnati, O., 1833; of natural and revealed religion, Bowdoin College, 1850; of sacred literature, Andover Theological Seminary, 1852; retired, 1861; d. Aug. 22, 1868. His wife was Harriet Beecher Stowe, author of Uncle Tom's Cabin. He translated Jahn's History of the Hebrew Commonwealth, Andover, 1828, 2d ed. 1871, Lond. 1829, 2 vols., 3d ed. 1840; and from the Latin, the Lowth's Lectures on Hebrew Poetry, Andover, 1829 (both with additions); Introduction to the Criticism and Interpretation of the Bible, Cincinnati, 1833; professor of Hebrew, Lane Theological Seminary, Cincinnati, 1838, and published by Ohio, Pennsylvania, Virginia, North Carolina, Michigan, etc.; Essay (on the same), Boston, 1839; The Religious Element in Education (lecture at Portland, Me.), 1844; The Right Interpretation of the Sacred Scriptures (inaugural address), Andover, 1853; Origin and History of the Books of the Bible, both Canonical and Apocryphal, Hartford, 1867.

STRACK, Hermann Lebrecht, Ph.D. (Leipzig, 1872), Lic. Theol. (do., 1877), B.D. (do., 1884), Protestant theologian; b. in Berlin, May 6, 1848; studied at Berlin and Leipzig, 1865–70; taught in Kaiser Wilhelm Gymnasium, 1872–73; worked in the Imperial Library, St. Petersburg, Russia, 1873–76 (see below); became professor extraordinary of theology at Berlin, 1877; spent six weeks with Abr. Harkavy; on request of the Board of Bible revisers; and acting president of Troy University, 1858–61; and since 1858 has been professor of exegetical theology in Drew Theological Seminary, Madison, N.J. In 1874 he travelled in Egypt and Palestine. He is a member of the Old Testament Company of Bible reviewers; and is the author of Harmony and Exposition (in Hebrew, German, and English), comparing Homer and the Old Testament, 1852; and Harmony in Greek, 1854; Scripture History delineated from the Biblical Records and all Other Accessible Sources, Madison, N.J., 1878; Irene,
STROSSMAYER, Right Rev. Joseph Georg, D.D., Roman Catholic; b. at Essek, Selavonia, Feb. 4, 1815; studied at Pesth, and was ordained priest in 1838; became professor at the Seminary of Dukovar, and bishop of Bosnia and Sirinia, May 20, 1850. He earnestly opposed the infallibility dogma in the Vatican Council, and quitted Rome without accepting it, but afterwards submitted.

STUART, George Hay, Presbyterian layman; b. at Rose Hall, County Down, Ireland, April 2, 1819; educated at Banbridge, Ireland; took up his residence in Philadelphia, Pa., went into business; is now president of the Merchants' National Bank of that city. He was the president of the United-States Christian Commission during the civil war (see art. Christian Commission), and was retired 1878. He has published The Life of Immanuel Kant, London, 1882; Introduction to the Study of Philosophy (in preparation).

Plea for Time in dealing with the Athanasian Creed (a Letter to the Abp. of Cant., with Postscripts), 1873: The Nicene and Apostles' Creeds, their Literary History, together with an Account of the Growth and Reception of the Sermon on the Faith commonly called the Creed of St. Athanasius, 1875; The Parliamentary History of the Act of Uniformity, with Documents not hitherto published, 1875; The Advertisement of 1666, an Historical Enquiry, 1880; Constitution and History of a Cathedral of the Old Foundation, illustrated by Documents in the Muniment-room at Chichester, Part 1, 1880; Greek Liturgies, chiefly from Original Sources, 1884.


SYDOW, (Karl Leopold) Adolph, Ph.D., German Protestant; b. at Charlottenburg, Nov. 23, 1800; d. in Berlin, Oct. 22, 1882. He studied at Berlin from 1819 to 1823, and became an ardent disciple of Schleiermacher. In 1824 he became rector; in 1828, preacher and ordinary teacher of the cadet corps at Berlin. In 1836 he was called by Frederick William III. to Potsdam as court preacher, and enjoyed also the friendship of Frederick William IV., who sent him in 1841, with others, to Great Britain, to study in London and elsewhere the ecclesiastical arrangements. In consequence he became a defender of the free church system; thus forfeited the king's favor, gave up his position at court, went in 1846 to Berlin as preacher of the New Church, and so remained until he was made emeritus in 1876. In 1872 he was deposed by the Brandenburg consistory, because in a public lecture he declared that Jesus was the legitimate son of Joseph and Mary. He appealed to the upper church council: twenty-six ministers of the province of Brandenburg and twelve of Berlin protested against his deposition; the theological faculty at Jena declared to Dr. Falk, the minister of religious affairs, that his deposition would “endanger the liberty of teaching;” and the council, while sharply rebuking him, ordered his reinstatement on the ground that the objectionable statement was extra-official. See Sydow's Aktenstücke, Berlin, 1873. He made, with F. A. Schulze, a translation of Channing's works, Berlin, 1850-55, 12 vols. His other publications consist of sermons, etc. See M. SYDOW: Dr. A. Sydow: Ein Lebensbild, Berlin, 1886. •
T.

TALCOTT, Daniel Smith, D.D. (Waterville College, Me., 1853; Bowdoin College, Brunswick, Me., 1858), Congregationalist; b. near Newburyport, Mass., March 7, 1818; graduated at Amherst College, Mass., 1831, and at Andover Theological Seminary, Mass., 1834; became teacher of Hebrew in Andover Theological Seminary, 1833; pastor at Sherborn, Mass., 1836; professor of sacred literature in Bangor Theological Seminary, Me., 1839; retired in 1891. His name, originally Daniel Talcott Smith, was changed in 1863. He is the author of sundry addresses, etc., and of articles in the American edition of Smith's Dictionary of the Bible.

TALMAGE, Thomas DeWitt, D.D., Presbyterian; b. near Bound Brook, N.J., Jan. 7, 1832; graduated at the University of the City of New York 1853, and at the New Brunswick (Reformed Dutch) Theological Seminary, N.J., 1856; became pastor of the Reformed Dutch Church at Belleville, N.J., 1856; Syracuse, N.Y., 1859; Second Church, Philadelphia, Penn., 1862; Central Presbyterian Church, Schermerhorn Street, Brooklyn, N.Y., 1869. In 1870 the congregation erected, on the same street near the old site, a new and much larger church, known as the "Tabernacle." It was burnt Dec. 22, 1872; rebuilt, 1873; dedicated, Feb. 22, 1874. The old church is now used for the Free Lay College, a training-school for Christian workers, of which Dr. Talmage is president; also for reading-rooms and general purposes. The new tabernacle seats some five thousand persons; the church reported in 1886 thirty-three hundred and eleven communicants. Dr. Talmage edits Frank Leslie's Sunday Magazine. His sermons are published every week, either in synopsis or fully, and many of them have appeared in separate volumes. Of the volumes made up of his sermons, lectures, etc., may be mentioned Crumbs swept up, Philadelphia, 1861; Abominations of Modern Society, New York, 1873, new ed. 1878; Sermons, 1872-75, 4 series; Around the Tea-Table, Philadelphia, 1874; Night Sides of City Life, 1878; Marriage, 1879; The Brooklyn Tabernacle: a Collection of 104 Sermons, 1884; The Christian at Work, New York, 1888. (See Appendix.)

TARBOX, Increase Niles, D.D. (Iowa College, Grinnell, Io.); Yale College, New Haven, Conn., both 1869), Congregationalist; b. at East Windsor, Conn., Feb. 11, 1815; graduated at Yale College, New Haven, Conn., 1839, and at Yale Theological Seminary, 1844; was tutor in Yale College, 1842-44; pastor of Plymouth Congregational Church, Framingham, Mass., 1844-51; secretary of the American Educational Society and American College and Educational Society, Boston, 1851-54. He is the author of "Winnie and Walter Stories" (juveniles), Boston, 1860, 4 vols.; When I was a Boy (juveniles), 1862; The Curse, or the Position, Supposed in Hell, by the Race of Ham, 1864; Nineveh, or the Burnt City, 1864; Tyre and Alexandria: Chief Commercial Cities of the Early World, 1865; Missionary Patriots, James H. and Edward M. Schneider, 1867; Uncle George's Stories (juveniles), 1868, 4 vols.; Life of Israel Putnam "Old Put," Major-General in the Continental Army, 1870; Sir Walter Raleigh and his Colony in America, 1874; Songs and Hymns for Common Life, 1885; Diary of Thomas Robbins, D.D., 1886.

TAYLOR, Barnard Cook, A.M., Baptist; b. at Holme del, N.J., May 20, 1850; graduated at Brown University, Providence, R.I., 1874, and at Crozer Theological Seminary, Chester, Penn., 1877; became in the latter institution assistant instructor of Hebrew (1877), assistant professor of biblical interpretation (1890), and professor of Old-Testament exegesis (1883).

TAYLOR, Charles, D.D. (Cambridge, 1881); Church of England; b. in London, May 27, 1840; educated in King's College School, London, and at St. John's College, Cambridge; graduated B.A. (ninth wrangler and second-class classical tripos) 1862, M.A. 1865; was first-class in theology, 1863; Crosse scholar and Tyrwhitt scholar, 1864; Kaye prize, 1867; ordained deacon 1866, priest 1867; was fellow of St. John's College, 1861-81; examiner at Lampeter, 1874-77; lecturer in theology, Cambridge, 1873-81; became honorary fellow of King's College, London, 1876; master of St. John's College, Cambridge, 1881. He is the author of Geometrical Conics, London, 1843; The Gospel in the Law: A Critical Examination of the Citations from the Old Testament in the New, 1869; Elementary Geometry of Conics, 1872, 4th ed. 1883; The Dirge of Coheleth (in Eccles. xii.) discussed and literally interpreted, 1874; The Sayings of the Jewish Fathers, including Pirke Abot, etc., in Hebrew and English, with Critical and Illustrative Notes, 1877; An Introduction to the Ancient and Modern Geometry of Conics, with Historical Notes and Prolegomena, 1881; The Teaching of the Twelve Apostles, with Illustrations from the Talmud (two lectures delivered at the Royal Institution of Great Britain, May 29 and June 6, 1883), Cambridge, 1886.

TAYLOR, George Lansing, D.D. (Syracuse University, N.Y., 1870), Methodist; b. at Skaneateles, N.Y., Feb. 13, 1835; was freshman and sophomore at Ohio Wesleyan University, Delaware, O., and junior and senior at Columbia College, New York City; graduated, 1861; was assistant editor of the Christian Advocate, New York, 1861; entered itinerant ministry of the Methodist-Episcopal Church in New-York East Conference in April, 1862, and has ever since been in its pastorate. Since 1870 a trustee of Syracuse University, N.Y. He served in the Christian Commission during the war, in Maryland and Virginia; has always been an ardent temperance laborer, was for years in the National Society's Board, and delivered on the subject many speeches and lectures. He built the Simpson Methodist-Episcopal Church, Brooklyn, N.Y., and the Jesse Lee Memorial Church, Ridgefield, Conn.; and preached about a hundred camp-meeting sermons. He is the author of Six Centennial Hymns (for the centenary of 1866, pamphlet).
TAYLOR, William, D.D. (Mount Union College, New Philadelphia, Oh., 1838), Congregationalist; b. at Kilmanock, Scotland, Oct. 23, 1829; graduated at University of Glasgow 1849, and at the United Presbyterian Theological Seminary, Edinburgh, 1852; became pastor (United Presbyterian) at Kilmours, Scotland, 1858; of Derby-road Church, Liverpool, Eng., 1855; and of the Broadway Tabernacle Church (Congregationalist), New York City, 1872. He was Lyman Beecher lecturer in Yale Seminary, 1878 and 1886; L. P. Stone lecturer in Princeton Seminary, 1880; and editor of the Christian at Work, 1876-80. He is the author of Life Truths (sermons), Liverpool, Eng., 1862, 2d ed. 1863; The Miracles: Helps to Faith, not Hindrances, Edinburgh, 1865; The Lost found, and the Wanderer welcomed, 1870, last ed. New York, 1884; Memoir of the Rev. Matthew Dickie, Bristol, 1872; Prayer and Business, New York, 1873; David, King of Israel, 1875; Elijah the Prophet, 1876; The Ministry of the Word (Yale Lectures), 1876; Songs in the Night, 1877, last ed. 1884; Peter the Apostle, 1877; Daniel the Beloved, 1878; Moses the Lawgiver, 1879; The Gospel Miracles in their Relation to Christ and Christianity (Princeton Lectures), 1880; Life and other Sermons, 1880; Paul the Missionary, 1882; Contrary Winds, and other Sermons, 1883; Jesus at the Well, 1884; John Knox, a Biography, 1885; Joseph, the Prime Minister, 1886.

TAYLOR, Right Rev. Frederick, D.D. (Oxford, 1858), lord bishop of Lambeth, author of English J. b. at Santa Maura Nov. 30, 1821; educated at
Balliol College, Oxford; graduated B.A. (double first class) 1842, M.A. 1849, B.D. 1858; was elected rod and tutor of his college, 1812; ordained deacon 1846, priest 1847; was principal of Kneller Hall Training College, near Twickenham, 1848–53; head master of Rugby School, 1858–69; chaplain-in-ordinary to the Queen; bishop of Exeter, 1869–83; select preacher at Oxford 1879–74, and Hampton lecturer 1884; translated to London, 1885. He is the author of the essay on The Education of the World, in Essays and Reviews, London, 1890; Sermons preached in the chapel of Rugby School (1858–69), London, 1892–71, 3 series; Relations between Religion and Science (Bampton Lectures), 1884, 2d ed. 1885.

TERRY, Milton Spencer, S.T.D. (Wesleyan University, Middletown, Conn., 1879). Methodist: b. at Coeysmans, N.Y., Feb. 22, 1840; graduated at Charlotteville (N.Y.) Seminary 1859, and Yale Theological Seminary, New Haven, Conn., 1862; was pastor, 1863–84; and since professor of Old Testament exegesis in Garrett Biblical Institution, Evanston, Ill., 1862–71, 3 series; Relations between Religion and Science which he used in his catechetical instruction). PHILIP SCHAPP.

THOMAS, David, D.D. (Waynesburg College, Penn., 1882), Congregationalist; b. at Hollivushatson, near Tenby, Pembrokeshire, South Wales, Feb. 1, 1813; educated at Newport Pagnol, now Cheshunt College, Buckingham, under the Rev. T. Bull, the friend and neighbor of Cowper the poet; entered the Independent ministry, 1841; was minister of Stockwell Independent Church, London, 1845–71. He founded in 1856 the National Newspaper League Company, for cheapening and improving the daily press, which numbered ten thousand members, and of which he was chairman; also the Working Men's Club and Institute Unions, 1861; originated the University for Wales in 1862, when the first letters and resolutions were sent out; the University College was opened at Aberystwith, March 11, 1877. He comes of an old family who have resided upon the same property for upwards of three hundred and fifty years. His grandfather lived to a hundred years; great-grandfather to a hundred and twenty years; great-uncle to a hundred and twelve years. He is the most distinguished (ierinan of the Aposlolic Church in the Irvingite community; and, notwithstanding the apparent failure of the movement, he adhered to it till his death.

His chief writings are, Versuch zur Herstellung des historischen Standpunkts für die Kritik der neu-testamentlichen Schriften, Erlangen, 1842 (a very able book against the Tubingine school of Haur, who answered in Der Krilichcr und der Fanatiker, in der Person des Herrn Heinrich W. J. Thiersch. Zur Charakteristik der neuesten Theologie, Stuttgart, 1816); Forstungen über Katholizismus und Protestantismus, Erlangen, 1846, 2 vols. (very able, written in an ironic spirit, and in elegant style); Die Kirche im apostolischen Zeitalter, Frankfort-am-Main, 1852, 3d ed. 1879 (English trans. by Carlyle the Irvingite, London, 1852); Ueber christliches Familienleben, 1854, 7th ed. 1877; Döllinger's Auf- fassung des Urchristenthums beleuchtet, 1861; Die Gleichnisse Christi, Frankfort-am-Main, 1867, 2d ed. 1875; Das Bekenntnis der Kirche, Basel, 1867, 2d ed., Augsburg, 1875; Die Stellung des Herrn zum Schut der Sittlichkeit, 1865; Luther, Gustor, Adolf und Max von Bayern, Nordlingen, 1868; Das Verbot der Ehe innerhalb der nahen Verwandtschaft nach der heiligen Schrift und nach den Grund sätzen der christlichen Kirche, 1869; Die Genesis, Basel, 1869 (English trans., The Book of Genesis, London, 1878); Ueber den christlichen Staat, 1875; Christian Heinrich Zeller's Leben, Basel, 1876, 2 vols.; Die Anfänge der heiligen Geschichte, nach dem 1. Buche Mois betrachtet, 1877; Ueber die Ge fahren und die Hoffnungen der christlichen Kirche, 1877, 2d ed. 1878; Blicke in die Lebensgeschichte des Propheten Daniel, 1884; Inbegriff der christlichen Lehre, 1886 (his last work, which was published after his death, and contains a manual of Christian doctrine and Christian life which he used in his catechetical instruction). PHILIP SCHAPP.

Thiersch, Heinrich Wilhelm Josias, D.D., Irvingite; b. in Munich, Bavaria, Nov. 5, 1817; d. at Basel, Dec. 3, 1885. He studied philosophy at Munich, chiefly with his father, an eminent Greek scholar; and theology at Erlangen and Tubingen; became privat-dozent at Erlangen, 1839; professor of theology at Marburg, 1843; resigned in 1850, in order to labor in the interest of the Catholic Apostolic Church, which then began to be organized in Germany by Evangelists from England. He had charge of a small Irvingite congregation at Augsburg, and afterwards at Basel. He was connected by marriage with the Zeller family of Beuggen, and with Bishop Gobat of Jerusalem, who married a sister of his wife.

Dr. Thiersch was a man of sincere and profound piety, of rare classical, theological, and general culture, an enthusiastic teacher, and might have become the successor of Neander in Berlin; but, in obedience to what he believed to be a divine call, he sacrificed a brilliant academic career to his religious convictions. He lived in poverty and isolation. He was lame; but had a very striking, highly intellectual and spiritual countenance, and an impressive voice and man ner. He was the most distinguished German convert to Irvingism. He sincerely believed that the Lord had restored the offices and gifts of the Apostolic Church in the Irvingite community; and, notwithstanding the apparent failure of the movement, he adhered to it till his death.

His chief writings are, Versuch zur Herstellung des historischen Standpunkts für die Kritik der neu-testamentlichen Schriften, Erlangen, 1842 (a very able book against the Tubingen school of Haur, who answered in Der Krilichcr und der Fanatiker, in der Person des Herrn Heinrich W. J. Thiersch. Zur Charakteristik der neuesten Theologie, Stuttgart, 1816); Forstungen über Katholizismus und Protestantismus, Erlangen, 1846, 2 vols. (very able, written in an ironic spirit, and in elegant style); Die Kirche im apostolischen Zeitalter, Frankfort-am-Main, 1852, 3d ed. 1879 (English trans. by Carlyle the Irvingite, London, 1852); Ueber christliches Familienleben, 1854, 7th ed. 1877; Döllinger's Auf- fassung des Urchristenthums beleuchtet, 1861; Die Gleichnisse Christi, Frankfort-am-Main, 1867, 2d ed. 1875; Das Bekenntnis der Kirche, Basel, 1867, 2d ed., Augsburg, 1875; Die Stellung des Herrn zum Schut der Sittlichkeit, 1865; Luther, Gustor, Adolf und Max von Bayern, Nordlingen, 1868; Das Verbot der Ehe innerhalb der nahen Verwandtschaft nach der heiligen Schrift und nach den Grund sätzen der christlichen Kirche, 1869; Die Genesis, Basel, 1869 (English trans., The Book of Genesis, London, 1878); Ueber den christlichen Staat, 1875; Christian Heinrich Zeller's Leben, Basel, 1876, 2 vols.; Die Anfänge der heiligen Geschichte, nach dem 1. Buche Mois betrachtet, 1877; Ueber die Ge fahren und die Hoffnungen der christlichen Kirche, 1877, 2d ed. 1878; Blicke in die Lebensgeschichte des Propheten Daniel, 1884; Inbegriff der christlichen Lehre, 1886 (his last work, which was published after his death, and contains a manual of Christian doctrine and Christian life which he used in his catechetical instruction). PHILIP SCHAPP. 
THOMAS, 217

THOMSON.

writers or by the apostles, but they are all to be interpreted by him. He is the author of The Crisis of Being, London, 1849; The Core of Creeds, 1851; The Progress of Being, 1854; The Biblical Liturgy, 1855; Journalism and the Pulpit, 1857; The Unsoundness of People in Relation to the Pulpit, 1857; Resurrections: Thoughts on Duty and Destiny, 1863; The Genius of the Gospel: a Homiletical Commentary on St. Matthew, 1864; The Augustine Hymn-Book, 1865; The Minister, the Parent, and the Church: Inaugural Addresses, Bristol, 1866; The Philosophy of Happiness (including Crisis and Progress of Being), London, 1889; Homiletic Commentary on Acts of the Apostles, 1889; The Practical Philosopher: a Daily Monitor, 1873; Problematum Mundi, the Book of Job considered, 1878; editor of The Homilist, 1891–92; 50 vols.; and since of The Homiletic Library, in which have appeared his Book of the Psalms, exegetically and practically considered, 1892–83, 3 vols.; The Genius of the Fourth Gospel, 1894.

THOMAS, Jesse Burgess, D.D. (University of Chicago, 1860), Baptist; b. at Edwardsville, Ill., July 29, 1833; graduated at Kenyon College, Gambier, O., 1850; was admitted to the bar in Illinois, 1852; studied in Rochester Theological Seminary, N.Y., 1853–54; obliged to abandon his studies through ill health, he engaged in mercantile pursuits at Chicago, Ill., in 1862; he entered the Baptist ministry, and was pastor at Waukegan, Ill., 1862–64; of the Pierrepoint-street Church, Brooklyn, N.Y., 1864–68; of the First Church, San Francisco, Cal., 1868–69; of the Michigan-avenue Church, Chicago, 1869–74; has been pastor of the First Baptist Church of Brooklyn, N.Y., since 1874. He is the author of The Old Bible and the New Science, New York, 1877; The Mould of Doctrine, Philadelphia, 1883.

THOMPSON, Augustus Charles, D.D. (Amherst College, Mass., 1860), Congregationalist; b. at Goshen, Litchfield County, Conn., April 30, 1812; educated at Yale College, New Haven, Conn., with the class of 1835, but did not graduate; graduated from the Theological Seminary, Hartford, Conn., 1838; studied at the University of Berlin, 1838–39; ordained at Eliot Church, Roxbury, Mass., July 27, 1842; now senior pastor. He was associated with Rev. Dr. Rufus Anderson in a deputation to the missions of the A. B. C. F. M. in India, 1844–56; with Rev. Dr. N. G. Clark, as a delegate to the Missionary Conference in London, Eng., 1878; lecturer on foreign missions at Andover Theological Seminary (Mass.), 1877–80; at the Boston University (Mass.), 1882; and at Hartford Theological Seminary (Conn.), 1885–88. He is the author of Songs in the Night, Boston, 1845; Young Martyrs, 2d ed. 1848; Lambs Fed, 1849 (translated into Marathi, Bombay, 1858); Last Hours, 1851; Poor Widow, 1854 (translated into Tamil, Jaffna, Ceylon, 1858); The Better Land, 1854 (republished Edinburgh 1865, new ed. 1869); The Yoke in Youth, 1856; Gathered Lilies, 1858; Lambs Fed, 1859; Handwritten Minutes, 1860; Hours in Patmos, 1860; Lyra Celestia, 1863; The Mercy Seat, 1865 (republished London, 1864); Our Little Ones, 1867; Christus Consolator, 1867; Seeds and Sheaves, 1868; Discourse Commemorative of Rev. Rufus Anderson, D.D., 1880; Moravian Missions, New York, 1882; Happy New Year, 1883; Future Probation and Foreign Missions, 1886; various sermons, addresses, and articles in sundry periodicals.

THOMPSON, Right Rev. Hugh Miller, S.T.D. (Hobart College, Geneva, N.Y., 1863), LL.D. (University of Alabama, Tuscaloosa, 1865), Episcopalian, assistant bishop of Mississippi; b. in County Londonderry, Ireland, June 5, 1830; graduated B.D. from Nashotah Theological Seminary, Wis., 1852; was missionary and minister in Wisconsin, Illinois, and Kentucky, 1852–60; professor of church history at Nashotah, 1860–71, and during the same period editor of The American Churchman; rector of Christ Church, New-York City, 1872–76; editor of The Church Journal, 1871–79; rector of Trinity Church, New Orleans, 1876–83; consecrated assistant bishop of Mississippi, 1883. He is the author of Unity and its Restoration, New York, 1860, 15th thousand 1885; Sin and Penalty, 1862, 15th thousand 1885; First Principles, 1865, 20th thousand 1885; Absolution, 1872, last ed. 1885; Copy, 1872, 3d ed. 1873; The Kingdom of God, 1873, 15th thousand 1885; The World and the Logos (Bedell Lectures for 1885), 1886.

THOMPSON, William, D.D. (Union College, Schenectady, N.Y., 1847), Congregationalist; b. at Goshen, Conn., Feb. 17, 1806; graduated at Union College, Schenectady, N.Y., 1827; since 1834 has been professor of Hebrew in Hartford Theological Seminary, Conn.; since 1861 emeritus and dean of the faculty.

THOMSON, Right Hon. and Most Rev. William, D.D. (Oxford, 1856), F.R.S., F.R.G.S., archbishop of York, primate of England, and Metropolitan, Church of England; b. at Whitehaven, Cumberland, Feb. 11, 1819; educated at Queen's College, Oxford; graduated B.A. (third-class classics) 1840, M.A. 1843, B.D. 1856; was ordained deacon 1842, priest 1843; was fellow, dean, bursar, tutor, and provost of his college, 1855–62; preacher to the Honorable Society of Lincoln's Inn, London, 1858–61; rector of All Saints, Marylebone, 1855–61; in 1861 was consecrated bishop of Gloucester and Bristol, and in 1863 translated to York. He was then professor of Church History at Oxford 1844 and 1856, and Bampton lecturer 1853. He is visitor of Queen's College, Oxford; elector of St. Augustine's College, Cambridge, and one of the lords of her Majesty's Most Honorable Privy Council. He is the author of The Atoning Work of Christ (Bampton Lectures), London, 1854; Sermons preached in Lincoln's Inn Chapel, 1860; Life in the Light of God's Word (sermons), 1868; Word, Work, and Will, 1879; Outline of the Laws of Thought, 1883.

THOMSON, William McClure, D.D. (Wabash College, Crawfordsville, Ind., 1858), Presbyterian; b. at Springfield (now Spring Dale), near Cincinnati, O., Dec. 31, 1806; graduated at Miami University, Oxford, O., 1826; studied at Princeton Theological Seminary, N.J., 1826–27; ordained an evangelist by Presbytery of Cincinnati, O., Oct. 12, 1831; was missionary in Syria and Palestine under A. B. C. F. M. and Presbyterian Board of Foreign Missions, 1835–48; 1849–54; 1855–64. He now resides in New-York City. He is the author of The Land and the Book, or Biblical Illustrations Drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land, New York, 1859, 2 vols. later editions; new ed. thoroughly revised and re-written, with numerous illustrations.
TOORENENBERGEN, Johan Justus van, theologian; b. at Hougham, June 13, 1825; graduated at Randolph Macon College, Ashland, Va., 1877, and at Princeton Theological Seminary, N.J., 1880; became member of Virginia Conference, Methodist-Episcopal, South; and pastor at Danville, Va., 1880; chaplain of Vanderbilt University, Nashville, Tenn., 1882; adjunct professor of systematic theology in the same 1883, and full professor 1884. He is the author of various review articles.

TITCOMB, Right Rev. Jonathan Holt, D.D. (Cambridge, 1877), Church of England; b. in London, in the year 1819; educated at St. Peter's College, Cambridge; graduated B.A. (junior optime) 1841, M.A. 1844; ordained deacon 1842, priest 1843; was perpetual curate of St. Andrew the Less, Cambridge, 1845—50; secretary to the Christian Vernacular Education Society for India, 1859—61; vicar of St. Stephen, South Lambeth, London, 1861—76; rural dean of Clapham, 1870—76; vicar of Woking, 1876—77; consecrated first lord bishop of Rangoon, British Burmah, 1877; resigned his bishopric, 1882; became bishop coadjutor to Leiden, 1884; bishop of Southern and Central Europe, 1884. Since 1874 he has been honorary canon of Winchester. He is the author of Bible Studies as to Divine Teaching, London, 1857; Baptism: its Institution, Privileges, and Responsibilities, 1866; Revelation from Adam to Hal-lichten, London, 1878; British Burmah, and its Church Mission Work in 1878—79, 1880; Cautions for Doubters, 1880; Short Chapters on Buddhism Past and Present, 1883.

TOLLIN, Henri Guillaume Nathanael, Lic. Theol. (Berlin, 1857), M.D. (Bonn, 1864), Reformed theologian; b. at Berlin, May 5, 1833; educated at Berlin and Bonn; was teacher in the French gymnasium in Berlin, 1859—62; preacher to the Reformed Church at Frankfurt-on-the-Oder, 1862; afterwards at Schulzendorf, near Lindow, 1857; he has been preacher to the French Reformed Church at Magdeburg. He established at Frankfurt-on-the-Oder and at Schulzendorf a fund for poor people, and at Magdeburg an educational union. He is the author of Biographische Beiträge zur Geschichte der Toleranz, Frankfurt-on-the-Oder, 1866; Ein Ahnherr der Hohenzollern, 1866; Geistliche Reden von Hauenstein, nebst Biografie, 1880; Geschichtet der französischen Kolonien in der Frankfurter Region, 1880; Geschichte der französischen Kolonien in Frankfurt a. d. Oder, 1868; H. W. Beecher's Geistliche Reden, nebst Biographie, Berlin, 1870; Luther and Servet, 1875; Melanchthon und Servet, 1876; Characterbild Michael Servet's, 1876 (translated into English, Hungarian, French, Italian, and Danish); Die Entdeckung des Blutkreislaufs, 1875; Das Lehreim Michael Servet's, Guthenhof, vols. i. ii., 1876; Mi. Villanovai Apologetica disceptatio, Berlin, 1880; Mi. Servet und Martin Butzer, 1880; William Harvey, 1880; Mateo Redalio Colombo, 1880; Harvey und seine Vorgänger, Erlangen, 1883; Cassiodore (1e Reina, Paris, 1883; Andreas Caesal, Bonn, 1880; Andreas Cesar, 1880; Andreas Kasal, 1880; Andreas Kassel, 1885; Geschichte der französischen reformierten Gemeinde zu Magdeburg, Itale, 1886—87; numerous articles in the Zeitschriften of Kauhau, Hilgenfeld, Hase, Kötlin, Guericke, Zöckler, Lehmann, von Rammer, Vichrow, von Holtzendorf, etc.; many on Servet.

TOORENENBERGEN, Johan Justus van, theologian; b. at Utrecht, Feb. 12, 1822; studied at
TRENCH.

the University of Utrecht; became Reformed pastor at Elaephe 1844, Flessingen 1848; director of studies and secretary of the Mission Institute of Utrecht, 1864; pastor at Rotterdam, 1869; professor of ecclesiastical history in the University of Amsterdam, 1880. He is the author in Dutch of two volumes of sermons, minor works, and "A Page of the History of the Confession of the Reformed Church of the Netherlands," Amsterdam, 1861; "Dogmatic Theses relating to the Doctrine of the Reformed Church," 1852-55; "The Symbolical Books of the Reformed Church of the Netherlands" (critical text), 1869; "The Religious and Ecclesiastical Works of Ph. Marnix de Sainte Aldegond," 1871-78, 3 vols.; editor of the Marnix Society ("Documents relating to the History of the Reformed Church of the Netherlands prior to 1618") 1870-85, 10 vols.; "Monumenta reformationis Belgicae," tom. i., 1882.

TOUSEY, William George, Universalist; b. at Portage, N.Y., Sept. 22, 1842; graduated A.B. at Tufts College, College Hill, Mass., 1869, and divinity school 1871; since 1873 has been professor of history of the church at Mount Holyoke College, South Hadley, Mass.

TOWNSEND, Luther Tracy, D.D. (Dartmouth College, Hanover, N.H., 1871), Methodist; b. at Orono, Me., Sept. 27, 1838; graduated at Dartmouth College, Hanover, N.H., 1859, and An- dover Theological Seminary, Mass., 1862; was professor of exegetical theology, Boston University, Mass., 1867-89, of historical theology 1889-73, and since of practical theology. He was adjunct of Sixteenth New-Hampshire Volunteers, 1863-64. Of his works may be mentioned, True and Pretended Christianity, Boston, 1869; Sword and Garment, 1871; God-Man, 1872; Credo, 1873; Outline of Theology, New York, 1873; Arena and Throne, Boston, 1874; Lost Forever, 1875; The Chinese Problem, 1876; The Supernatural Factor in Revivals, 1877; The Intermediate World, 1878; Elements of General and Christian Theology, New York, 1879; Fate of Republics, Boston, 1860; Art of Speech, vol. i., Studies in Poetry and Prose (1880), vol. ii., Studies in Eloquence and Logic (1881); Mosaic Record and Modern Science, 1881; Bible Theology and Modern Thought, 1883; Faith Work, Christian Science, and other Cures, 1885; Handbook upon Church Trials, New York, 1885.

TOY, Crawford Howell, A.M., Baptist; b. at Norfolk, Va., March 23, 1838; graduated A.M. at University of Virginia, Charlottesville, Va., 1859; studied at Berlin, 1860-68; was professor of Old Testament interpretation in Southern Baptist Theological Seminary, Greenville, S.C. (now Louisville, Ky.), 1899-79, and since 1880 of Hebrew in Harvard University, Cambridge, Mass. He is a "liberal conservative." He is the author of History of the Religion of Israel, Boston, 1882, 3d ed. 1884; Quotations in the New Testament, New York, 1884.

TRENCH, Francis Chenevix, Church of England; b. in Dublin, Ireland, July, 1800; d. at Burleigh, Hants, April 3, 1886. He was educated at Harrow and at Oriel College, Oxford (two second-class classics), 1823; B.A. 1834, M.A. 1839; ordained deacon 1835, priest 1836; curate of St. Giles, Reading, 1836; perpetual curate of St. John, Reading, 1837-75; rector of Iffley, Oxford, 1857-75. He was Hulsean lecturer at Cambridge, 1845-46; Portrait of Charity (exposition of 1 Cor. xiii.), 1846; Walk around All. Blanc, 1848; Life and Character of St. John the Evangelist, 1850; Job's Testament to Jesus, and the Resurrection of the Body, 1853; Theological Works (collected edition), 1857, 3 vols.; Few Notes from Past Life, 1862; Notes on the Greek of the New Testament, chiefly for English Readers, 1864; Four Ameze Sermons (preached in York Minster and Leeds's Parish Church), 1865; Ithipaita (miscellanea), 1869-70, 2 series.

TRENCH, Most Rev. Richard Chenevix, D.D. (Cambridge, 1856; Trinity College, Dublin, 1864), lord archbishop of Dublin, Church of Ireland; b. in Dublin, Ireland, Sept. 9, 1807; d. in London, March 28, 1886. He was educated at Trinity College, Cambridge; graduated B.A. 1829, M.A. 1833, D.D. 1850; was ordained 1832, priest 1833, became curate of Curridge 1835, and Alverstoke 1840; rector of Itchenstoke, Hants, 1845; dean of Westminster, 1856; archbishop of Dublin, Glandelagh, and Kildare, 1864; retired, 1884. He was Hulsean lecturer at Cambridge, 1845-46; chaplain to the bishop of Oxford (Wilberforce), 1847-64; professor of divinity in King's College, London, 1847-58. He was a devout and conservative High Churchman of the best type, but his theological writings are free from sectional bias. He had no special administrative ability, and therefore was only moderately successful as archbishop. He threw the weight of his influence against disestablishment. As a writer, he showed choice biblical, patristic, and modern Anglo-German learning, original thought, and a reverential and truly Christian spirit. He is one of the chief authorities on the English language.

TRECHSEL, Friedrich, D.D., Swiss theologian; b. at Bern, Nov. 30, 1805; d. there Jan. 30, 1885. He studied in the university of his native city, then in Paris, Gottingen, Halle, and Berlin. Of his teachers, Luecke of Gottingen and Neander of Berlin had the most influence upon his intellectual development. In 1829 he became chaplain of the city hospital at Bern, and guest-lecturer in the academy; in 1837 of the Ministry at Bern; in 1859; retired on a pension. He was the author of Uber den Kanon, die Kritik und Exegese, Bern, 1832; Johannes Philoponus (in Theologische Studien und Kriitiken, 1855); Die protestantischen Antitrinitarier vor Faustus Socin., Nach Quellen und geschichtlich durchsetzt (his chief work), Heidelberg, 1839-44, 2 vols. (vol. i., Michael Servet and seine Vorganger; vol. ii., Lelio Sozini und die Antitrinitarier seiner Zeit); Beitrage zur Geschichte der schweizerisch-reformirten Kirche, zunachst derjenigen des Kantons Bern, Bern, 1844; valuable articles in Herzog's Real-Encyclopddie, in the Berner Taschenbuch, etc. Cf. obituary notice by R. Ruetz in Meile's Theologische Zeitschrift aus der Schweiz, vol. ii. (Zurich, 1885), pp. 312-314.

TOUSEY, William George, Universalist; b. at Portage, N.Y., Sept. 22, 1842; graduated A.B. at Tufts College, College Hill, Mass., 1869, and divinity school 1871; since 1873 has been professor of history of the church at Mount Holyoke College, South Hadley, Mass.
TRUMBULL.

Henry Clay Trumbull, D.D. (Oxford, 1817), F.F.A., bishop suffragan of Nottingham, Church of England; b. at Caswick, Eng., April 15, 1817; educated at Christ Church, Oxford; graduated B.A. 1839, M.A. 1863; was ordained deacon 1840, priest 1841; was prebendary of Liddington in Lincoln Cathedral, 1867-74; since 1843 has been rector of Leasingham, with Roxholme, diocese of Lincoln; and bishop suffragan of Nottingham since 1877. He is the author of Illustrations of Ancient Art, London, 1854; Life of Pope Adrian IV., 1856; The captivity of John, King of France, 1857; A Handbook of Lincoln, 1857; Temple Bruer and the Templars, 1857; The introduction of Christianity into Lincolnshire, 1857; Labyrinths, Ancient and Medieval, 1858; Ornithological Memoirs, 1859; Fens and Submarine Forests, 1859; The Dunes in Lincolnshire, 1859; Memorabilia of Grimsby, 1859; The use and abuse of red bricks, 1859; The Roman house at Athorpe, 1859; The history of the Saxon Hereward, 1861; History of Anne Aske, 1862; Battle of Bosworth Field, 1862; Shadows of the past, 1863; The raising of the royal standard at Nottingham, 1864; Spilsby and other churches, 1865; Gainsborough and other churches, 1866; The Norman Sculptures of Lincoln Cathedral, 1869; Grantham and other churches, 1870; The Roman Ermine Street, 1869; The Norman and Early English Styles of Gothic Architecture, 1869; Boston and other churches, 1870; Newark and other churches, 1870; Newark Castle, 1871; The battle of Stoke, 1871; Sleaford and the Wapentakes of Flixfew and Asneratham, 1872; Holbeach and other churches, 1872; South Park Abbey, South and other churches, 1873; Churches in the neighbourhood of Grantham (1875), of Newark (1870), of Southwell (1877), of Grimsby (1878), of Stamford (1879); Church spires, 1875; Little St. Hugh of Lincolns, 1880; various sermons and charges.

TROUTBECK, John, D.D. (by archbishop of Canterbury, 1885), Church of England; b. at Blencowe, Cumberland, Eng., Nov. 12, 1832; educated at University College, Oxford; graduated B.A. 1856, M.A. 1858; was ordained deacon 1855, priest 1857; curate of St. Cuthbert, Wells, Somerset, 1855-58; vicar of Dacre, Cumberland, 1858-64; precentor and minor canon of Manchester, 1864-69; Sunday-evening lecturer of St. Matthew, Westminster, 1870-72; secretary of the New Testament Revision Company, 1870-81; has been since 1869 minor canon of Westminster, and since 1883 honorary chaplain to the Queen. He edited The Manchester Psalter and Chant-Book, London, 1867; Westminster Abbey Hymn-Book, 1883.

TRUE, Benjamin osgood, Baptist; b. at Plainfield, N.H., Dec. 17, 1845; graduated at Dartmouth College, Hanover, N.H., 1866, and at Rochester (N.Y.) Theological Seminary, 1870; was pastor at Baldwinsville, N.Y., 1870-72; in Europe, 1872-73; pastor of First Baptist Church, Meriden, Conn., 1873-79; in Europe and the East, 1879-80; pastor of Central Baptist Church, Providence, R.I., 1880-81; since 1881 has been professor of ecclesiastical history in Rochester (N.Y.) Theological Seminary. He is the author of miscellaneous reviews, articles, etc.
TULLOCH, Very Rev. Principal John, D.D. (St. Andrew's, 1854), LL.D. (Glasgow and Edinburgh, 1844), Church of Scotland; b. near Tibermuir, Perthshire, June 1, 1828; d. at Torquay, Eng., Feb. 19, 1885. He was educated at St. Andrew's and Edinburgh; became parish minister at Dundee 1845, and at Keltins, Forfarshire, 1849; principal and primarius professor of divinity in St. Mary's College, St. Andrew's University, 1854; and senior principal of the university, 1860. His theological standpoint was thus defined by himself: "Broad evangelical. The aim is to see all Christian truth first in its pure historical form,—the mind of Christ, the thought of St. Paul, the teaching of St. James; then its living relation to the Christian consciousness,—what man needs, what God gives. The historic method, rightly applied, is the primary key to all Christian truth; and the renovation of theology is through this method bringing all Christian ideas freshly into the light of consciousness." He studied theology in Germany in 1847-18 and 1863-64. He was "especially attracted by Neander, and much interested by the problems raised by the Tübingen school and the writings of F. C. Baur, and was attracted in later years by Dean Stanley's historical writings and Bishop Lightfoot's critico-historical essays."

He was an ardent student of literature and philosophy, and his writings are very highly prized. He first came into notice when in Dundee, by his frequent contributions in the Dundee Advertiser; but later by his elaborate articles in American periodicals such as the British Review, The British Quarterly, and Kütö's Journal of Sacred Literature. Two of his articles—one on Carlyle's Life of Sterling (North-British Review, vol. iv., 1845), the other on Bussens's Hippolytus (the same, vol. xix., 1853)—attracted wide attention; and the latter pleased Bunsen. Bunsen that he successfully exerted his influence to press the claim of Mr. Tulloch to the then vacant principalship in St. Mary's College. His appointment when barely thirty years old to this position, one of the most dignified and responsible connected with the Established Church of Scotland, was naturally a great surprise and occasion of unfeigned joy. The senatus record their deep sense of the death of its honored and revered head, — the Very Rev. Principal Tulloch, who, for thirty-two years held the offices of principal and primarius professor of divinity in St. Mary's College, and for twenty-six years the office of senior principal in the university. During the whole of this period,
Principal Tulloch devoted himself to the interests of the colleges and university with unwearied zeal and energy, and the successful management of university affairs under critical circumstances was largely due to his wisdom and tact, his sound public judgment, commanding influence, and great executive ability. As chairman of the university council, Principal Tulloch's thorough knowledge of academic questions, and capacity for directing their discussion into useful channels, were equally conspicuous. As vice-chancellor, Principal Tulloch represented the university on public occasions with unfailing dignity and distinction. As a permanent member of the university court, his knowledge of official procedure, and scrupulous care and impartiality in dealing with judicial questions, were, in its early years, of the greatest service in helping to define the powers, and develop the functions, of the newly established tribunal; while to the end they constituted an important element in guiding the deliberations of the court, and giving weight to its decisions. As a university reformer, Principal Tulloch combined an enlightened regard for the past with the keenest perception of the newest forces and requirements of social and national life. Having carefully studied the university system of the country, and been familiar with its working for nearly half a century, he was supremely anxious that any changes initiated by the universities, or undertaken by the legislature, should be fully considered in the interest of the public, so as to extend the usefulness, and strengthen the national position, of the universities. While keeping up the standard of attainment, he felt that it was desirable to give greater elasticity to the curriculum, and thus make the whole system more widely fruitful in solid educational results. As a member of the Central Board of Education, Principal Tulloch was engaged for several years in the re-organization and extension of primary schools, and in various efforts for the multiplication of good secondary schools. The removal of so able, earnest, and experienced an adviser and authority is a loss which will ever hold in affectionate regard the memory of his generous nature, his goodness of heart, the warmth and fidelity of his attachments, his loyal and kindly qualities as a colleague and a friend. 

Principal Tulloch was the author of "Theism (second Burnett prize essay), Edinburgh, 1855; Leaders of Reformation, 1856, 3d ed. 1858; English Protestants and their Leaders, 1861; Beginning Life, 1862, 15th thousand 1880; The Christ of the Gospels, and the Christ of Modern Criticism (against Renan), 1864; Rational Theology and Christian Philosophy, 1872, 2 vols., 2d ed. 1873; Facts of Religion and Life (sermons preached before the Queen), 1876; Pascal, 1876, 2d ed. 1882; The Christian Doctrine of Sin, 1877; Modern Theories in Philosophy and Religion, 1884; Movements of Religious Thought in Britain during the Nineteenth Century, 1885; numerous contributions to the newspapers and periodicals of the day; 

TUTTLE, Right Rev. Daniel Sylvester, D.D. (Columbia College, New-York City, 1857), Episcopalian, diocesan bishop of Missouri; b. at Windham, Greene County, N.Y., Jan. 26, 1837; fitted for college in Delaware Academy, Delhi, N.Y.; taught in a boys' boarding-school at Scarsdale, N.Y., 1858-54; entered the sophomore class, and graduated at Columbia College, New-York City, 1857; was special private tutor to many boys preparing for Columbia College, 1857-59; entered the General Theological Seminary in the same city 1859, and graduated 1862; was assistant minister of Zion Church, Morris, N.Y., 1862-63; rector of the same, 1863-67; consecrated missionary bishop of Montana, with jurisdiction in Utah and Idaho, May 1, 1867; lived at Virginia City (1867-68) and Helena (1868-69), both in Montana; since September, 1869, has resided in Salt Lake City; in October, 1886, by the setting apart of Montana for a separate diocese, became missionary bishop of Utah with jurisdiction in Idaho. In 1868, was elected bishop of Missouri, but declined; in 1886 re-elected and accepted. He is an "old-fashioned High Churchman, of the Bishop Hobart school."

TYERMAN, Luke, Wesleyan; at Osmotherley, North Riding of Yorkshire, Feb. 26, 1820:
TYLER.


TYLER, William Seymour, D.D. (Harvard College, Cambridge, 1857), LL.D. (Amherst College, Mass., 1871), Congregationalist; b. at Harford, Penn., Sept. 2, 1810; graduated (second honor) at Amherst College, Mass., 1830; studied theology at Andover, 1831-32, 1834-35; spent winter of 1835-36 with Rev. Dr. Skinner, in the class out of which Union Theological Seminary, New-York City, was developed; was teacher in Amherst Academy, 1830-31; tutor in Amherst College, 1832-34; licensed to preach by the Third Presbyterian of New York, Jan. 29, 1836; ordained without charge by a Congregational Council held at Amherst, Oct. 6, 1859. He was professor of Latin and Greek in Amherst College, 1836-47; and since has been professor of Greek only. He was never a pastor, but has preached in his turn with the president and other professors in college, and often as supply in churches. He is the author of Germania and Agricola of Tacitus, with Notes for Colleges, New York, 1847, carefully revised 1852, revised and enlarged 1878; Histories of Tacitus, 1848; Prayer for Colleges (premium essay), 1854, revised and enlarged repeatedly; Plato's Apology and Crito, 1858, re-written and reprinted 1896; Memoir of Lobdell, Missionary to Assyria, Boston, 1859; Theology of the Greek Poets, 1867; Plutarch on the Delay of the Deity, etc. (with Prof. Hackett), N. Y., 1867; Address at Semi-Centennial of Amherst College, with other Addresses on that Occasion, 1871; History of Amherst College, 1873; Demosthenes, De Corona, Boston, 1874, numerous editions; Demosthenes, Philippica and Olynthiacs, 1875, numerous editions; Homer's Iliad, books xvi.-xxiv., New York, 1886; many articles, discourses, etc.

TYNG, Stephen Higginson, D.D. (Jefferson College, Canonsburg, Penn., 1832; Harvard College, Cambridge, Mass., 1851), Episcopalian; b. at Newburyport, Mass., March 1, 1800; d. at Irvington on the Hudson, Sept. 4, 1885. He graduated at Harvard College, Cambridge, Mass., 1817; was in business, 1817-19; studied theology from 1819-21; and then was successively rector at Georgetown, D.C., 1821-23; in Queen Anne Parish, Prince George's County, Md., 1823-29; of St. Paul's, Philadelphia, 1829-33; of the Church of the Epiphany, in the same city, 1833-45; of St. George's, New-York City, 1845-78, when he retired as pastor emeritus. He was for years one of the leaders of the Low Church party in his denomination, and was famous for eloquence and Christian zeal. He was prominent in the organization of the Evangelical Knowledge Society, the American Church Missionary Society, and the Evangelical Education Society. His temperance and patriotic addresses were memorable. He was a ready and polished platform-speaker, and much in demand. He edited for several years The Episcopal Recorder and The Protestant Churchman. He was the author of Lectures on the Law and the Gospel, Philadelphia, 1832, 6th thousand New York, 1854; Memoir of Rev. G. T. Biddle, Philadelphia, 1835, 2d ed. 1838; Sermons, 1839, republished as The Israel of God, 6th thousand New York, 1854; Recollections of England, New York, 1847; Christ is All (sermons), 1852, 4th ed. 1864; A Lamb from the Flock, 1852; Christian Titles, a Series of Practical Meditations, 1853; Fellowship with Christ, 1854; The Rich Kineman, or the History of Ruth, 1855; Memoir of Rev. E. P. J. Messenger, 1857; The Captive Orphan, Esther, Queen of Persia, 1859; Forty Years' Experience in Sunday Schools, 1860; The Prayer-Book illustrated by Scripture, 1865-67, 8 vols.; The Child of Prayer: a Father's Memorial of D. A. Tyng, 1869; The Reward of Meekness, 1867; The Feast Enjoyed, 1868; The Spencers, 1870; The Office and Duty of a Christian Pastor, 1874; many minor works, articles in periodicals, etc.
UHLHORN, Johann Gerhard Wilhelm, German Lutheran; b. at Osnabrück, Feb. 17, 1826; became repetend and privat-docent at Göttingen, 1852; consistorial councilor and court-preacher in Hanover, 1855; member of the consistory 1866, and abbot of Lokkum 1878. He is the author of *Exponuntur librorum symbolicorum*, Göttingen, 1848; *Fundamenta chronologiae Tertullianae*, 1852; *Ein Seudbrief von Antonius Carinus an den Adel von Göttingen ... mit einer biographischen Einleitung*, 1853; *Die Homilien und Recognitionen des Clemens Romanus*, 1854; *Das basilidianische System mit besonderer Rücksicht auf die Angaben des Hippolytus*, 1855; *Urbanus Rhegius*, Elberfeld, 1861; *Zwei Bücher aus dem kirchlichen Leben der Stadt Hanover*, Hanover, 1867; *Das Weihnachtsfest*, seine Sitten und Bräuche, 1869; *Das römische Conceil*, 1870; *Der Kampf des Christenthums mit dem Heidenthum*, Stuttgart, 1874, 3d ed. 1879 (English trans. by Profs. E. Smith and C. J. H. Ropes, *The Conflict of Christianity with Heathenism*, N.Y., 1879); *Vermischte Vorträge über kirchliches Leben der Ver- gangenheit und der Gegenwart*, 1875; *Gnade und Wahrheit (sermones)*, 1876, 2 vols.; *Die christliche Liebeshäigkeit: 1 Bd. Die alte Kirche*, 1881 (Eng. tr., Edinb., 1883); *2 Bd. Das Mittelalter*, 1884. 

UPHAM, Francis William, LL.D. (Union College, O., 1872); layman; b. at Duxbury, Plymouth County, Mass., May 19, 1834; graduated at Wesleyan University, Middletown, Conn., 1854; pastor of the leading Methodist-Episcopal churches in New England from 1856 to 1881, when he became professor of practical theology in Drew Theological Seminary, Madison, N.J.

UPHORN, Anson Judd, D.D. (Hamilton College, Clinton, N.Y., 1870), LL.D. (Union College, Schenectady, N.Y., 1880), Presbyterian; b. in Philadelphia, Penn., Nov. 7, 1823; graduated at Hamilton College, Clinton, N.Y., 1843, where he was tutor 1845-49; professor of rhetoric, 1849-70; from 1870 to 1880 he was pastor of Second Presbyterian Church, Albany, N.Y.; but since has been professor of sacred rhetoric and pastoral theology in Auburn Theological Seminary, N.Y.; since 1874 he has been a regent in the University of the State of New York. He has published many addresses, sermons, and articles.
VAIL, Right Rev. Thomas Hubbard, D.D. (Brown University, Providence, R.I., 1858), LL.D. (University of Kansas, Lawrence, Kan., 1875), Episcopalian; b. in Richmond, Va., Oct. 21, 1812; graduated at Washington (now Trinity) College, Hartford, Conn., 1831, and at the General Theological Seminary, New-York City, 1835; and after ministerial service in St. James's Church, Philadelphia, and Trinity Church, Boston, he organized All Saints' Church, Worcester, Mass., 1836; became rector of Christ Church, Cambridge, Mass., 1837; of St. John's Church, Essex, Conn., 1839; of Christ Church, Westerly, R.I., 1844; of St. Thomas's Church, Taunton, Mass., 1857; of Trinity Church, Muscatine, Ia., 1863; first bishop of Kansas, 1864. As a Churchman he is evangelical, liberal, conservative. He edited, with memoir, Rev. Augustus Foster Lyte's Buds of Spring (poems, with additional poems of his own), Boston, 1838; and is the author of Plan and Outline, with Selection of Books under Many Heads, of a Public Library in Rhode Island, 1838; Hannah: a Sacred Drama (published anonymously), Boston, 1839; The Comprehensive Church, 1841, 3d ed. New York, 1883; Reports (of school committees in Massachusetts); sermons, charges, addresses, pastoral letters, etc.

VALENTINE, Milton, D.D. (Pennsylvania College, Gettysburg, Penn., 1866), Lutheran (General Synod); b. near Unintown, Carroll County, Md., Jan. 1, 1825; graduated at Pennsylvania College, Gettysburg, Penn., 1856; became tutor in the college, 1856; pastoral supply, Winchester, Va., 1852; missionary at Allegheny, Penn., 1853; pastor at Greensburg, Penn., 1854; principal of Emmaus Institute, Middletown, Penn., 1855; pastor of St. Matthew's, Reading, Penn., 1859; professor of ecclesiastical history and church polity in the theological seminary of the Lutheran Church, Gettysburg, Penn., 1866; president of Pennsylvania College, 1868; has been president and professor of systematic theology in the Gettysburg Theological Seminary since 1884. He edited The Lutheran Quarterly, 1871-75, 1880-88. He is the author of Natural Theology, or Rational Theism, Chicago, 1885; numerous pamphlets and addresses; since 1855, frequent contributions in The Evangelical Review and in The Lutheran Quarterly.

VAN DYCK, Cornelius Van Alen, M.D. (Jefferson Medical College, Philadelphia, 1838), D.D. (Rutgers College, New Brunswick, N.J., 1869), Reformed (Dutch); b. at Kinderhook, N.Y., Aug. 13, 1818; educated at Kinderhook Academy, and in medicine at Jefferson Medical College, Philadelphia; appointed missionary of the A. B. C. F. M. for Syria, 1839; sailed from Boston, January, 1840; arrived at Beirut, April 2, 1840; was ordained by Syrian Mission in council, Jan. 14, 1840; principal of Missionary Seminary, 1845-52; then missionary in the Sidon field till 1857; translator of the Bible into Arabic from 1857, and manager of the Mission Press 1857-80; physician to St. John's Hospital, and professor of pathology in the Syrian Protestant College, Beirut, till 1882; since then physician to St. George's Hospital. He is "broad Calvinistic" in his theology. He taught Hebrew in Union Theological Seminary, New-York City, while superintending the printing of his translation of the Arabic Bible at the American Bible Society, 1866-77. He translated into Arabic, the Westminster Assembly's Shorter Catechism, Beirut, 1843, last ed. 1884; Schönberg-Cotta Family, 1886; and is the author in Arabic of School Geography, Beirut, 1850, 3d ed. 1888; Algebra, 1853, 2d ed. 1877; Elements of Euclid, 1857; Treatise on Arabic Versification, 1857; Chemistry, Organic and Inorganic, 1859; Navigation, and Logarithms (with tables), 1873; Mensuration, Surveying and Navigation, 1873; Astronomy, 1874; Physical Diagnosis, 1874; Pathology, 1878; various tracts, etc.

VAN DYKE, Henry Jackson, D.D. (Westminster College, Mo., 1890), Presbyterian; b. at Abington, Montgomery County, Penn., March 2, 1822; graduated at University of Pennsylvania, Philadelphia, 1843; studied at Princeton Theological Seminary, N.J., 1843-44; became pastor at Bridgeton, N.J., 1845; at Germantown, Penn., 1852; and in Brooklyn, N.Y., 1853. In 1876 he was moderator of the General Assembly at Brooklyn.

VAN DYKE, Henry Jackson, Jun., D.D. (College of New Jersey, Princeton, 1884), Presbyterian; b. at Germantown, Penn., Nov. 10, 1852; graduated at the College of New Jersey, Princeton, 1873, and at Princeton Theological Seminary 1877, of which latter institution, since 1884, he has been a director. He studied in Berlin University; became pastor of the United Congregational Church, Newport, R.I., 1879, and of the Brick Presbyterian Church, New-York City, 1882. Besides contributions to various periodicals, he has published The Reality of Religion, N.Y., 1884, 2d ed. 1886.

VAN VLECK, Henry Jacob, bishop of the Unity (Moravian); b. in Philadelphia, Jan. 29, 1822; graduated at Moravian Theological Seminary, Bethlehem, Penn., 1841; was teacher in Nazareth Hall, Northampton County, Penn., 1841-44; in the Moravian Parochial School, Salem, N.C., 1845-48; in Nazareth Hall, 1849-50; principal of the Moravian Parochial School at Nazareth, Penn., 1850-66; was ordained deacon at Nazareth, Penn., 1863; presbyter at Lititz, Penn., 1867; pastor at South Bethlehem, Penn., 1866-74; at Gnadenhütten, Fry's Valley, and at Ross, O., 1874-82; at Fry's Valley, O., since 1882; consecrated a bishop, Sept. 18, 1881, being appointed by the Provincial Synod of 1881, and the Unity Elders' Conference in Berthelsdorf, Germany, both appointments being sanctioned by "the Lot." Both his grandfather and father were bishops; a fact unprecedented in the Moravian Church.

VAUGHAN, Very Rev. Charles John, D.D. (Cambridge, 1845), dean of Llandaff, Church of England; b. at Leicester, Aug. 6, 1816; became scholar of Trinity College, Cambridge; Craven University scholar; Porson prizeman, 1836-37; Browne's medallist for Greek ode and epigrams.
and Member's prizeman for Latin essay, 1837; chancellor medallist and B.A. (senior classic) 1836, M.A. 1841; was ordained deacon and priest 1841; was fellow of Trinity College, 1839–42; vicar of St. Martin, Leicester, 1841–44; head master of Harrow School, 1844–59; chaplain in ordinary to the Queen, 1851–79; vicar of Doncaster, and rural dean, 1860–69; chancellor of York Cathedral, 1860–71; select preacher at Cambridge 1861–62, and at Oxford 1875 and 1876. Since 1869 he has been master of the Temple, London; since 1878, dean of Llandaff; and since 1892, deputy clerk of the Closet. He was a member of the Cambridge University Commission 1883–92, and of the New Testament Revision Company 1870–81. He is the author of a number of volumes of sermons, parochial, academical, etc., and of St. Paul's Epistle to the Romans, London, 1859, 3d ed. 18–; Memorials of Harrow Sundays, 1859, 4th ed. 1885; Lectures on Philippians, London, 1853–55; The Revolutions of the Day: Lectures upon the Acts of the Apostles, 1868–69, etc. volumes of sermons, parochial, academical, etc., e.g., he Lesson Commentary on the Interna-
tional Sunday-School Lessons. —

**VENABLES, Edmund, Church of England; b. in London, July 5, 1819; educated at Merchant Taylors School, July 5, 1830–38, and Pembroke College, Cambridge; graduated B.A. ( wrangler and second-class classical tripos) 1842, M.A. 1845; ordained deacon 1844, priest 1846; was curate to Archdeacon Julius C. Hare, at Herstmonceux, 1844–53; curate of Bonechurch, Isle of Wight, 1853–55; examining chaplain to John Jackson, D.D. (d. 1885), while bishop of Lincoln, and chaplain while bishop of London; since 1867 has been canon residuary and precentor of Lincoln Cathedral; since 1891, diocesan representative in the Society for the Propagation of the Gospel. He is an Evangelical High Churchman. From childhood he has been devoted to architectural and archaeological pursuits: was one of the founders of the Cambridge Camden Society; one of the first members of the Archaeological Institute. He edited the Society's translation of Semitic literature, due to the Old Testament, London, 1889, 2 vols.; translated and edited Wieseler's Chronological Synopsis of the Four Gospels, 1876; edited, in the Clarendon Press series of English classics, Bunyan's Pilgrim's Progress, Grace Abounding, the Improvement of Mr. John Bunyan, Oxford, 1879; contributed articles Luke, Matthew, Mark, etc., to the Oxford Dictionary of the Bible, London, 1883; articles Catacombae, Corona, Ecclesiastical Painting and Sculpture, etc., to Smith and Cheetham's Dictionary of Christian Antiquities, 1875–80, 2 vols.; articles Basil, Chrysostom, Gregorius Nyssenus, Theoret, etc., to Smith and Wace's Dictionary of Christian Biography, 1877–86, 4 vols.; on the Teaching of the Twelve Apostles, in British Quarterly, 1885;

**VENABLES.**

**VOCCK, Wilhelm, Ph.D., Lic. Theol., D.D.(all Erlangen; 1850, 1861, 1870, respectively), German Lutheran; b. at Nuremberg, Nov. 18, 1835; studied at Erlangen and Leipzig, 1853–58; became pri
tedocent at Erlangen, 1861; professor extraordinary of the Semitic languages in the theological faculty at Dorpat, 1862; ordinary professor, 1864. He is the author of Kalendarium syriacum auctore Caszwinio, Leipzig, 1859; Mosis canonicum cuenenum (Deut. xxxii.), Nördlingen, 1861; Im Mülls Lamiyat al afdil. Arabischer Text, Leipzig, 1865; Vatican Daniel, Dorpat, 1866; Der Chaldaer und seine neuesten Bekannt-

**VOGEL, (Karl) Albrecht, German Protestant; b. in Dresden, Saxony, March 10, 1822; studied at Leipzig and at Berlin; became pri
tedocent at Jena 1850, and later professor extraordinary; ordinary professor at Vienna, 1851. He is the author of Rathereus von Verona und das 10. Jahr-
hundert, Jena, 1854, 2 parts; Peter Damiani, 1859; Der Kaiser Dichletian, Gotua, 1853; Beiträge zur Herstellung der altgriechischen Bibel-Ubersetzung, 1859. From Vienna, 1871; De schoenen kerkelijke fur Allows, 1874; Der Segen Mosis untersucht und ausgeleyl, Erlangen,
VOLKMAR.

1873; In wie weit ist der h. Schrift Irrthumslosigkeit zuzuschreiben? 1884, 2d ed. same year; Festrede, zur Jahresfeier der Stiftung der Universität Dorpat, 1884; Die Bibel als Kanon, 1885. He contributed sections Kanonik und Hermeneutik, to Zöckler's Handbuch, Nördlingen, 1883 sqq.; edited the ninth volume of Hofmann's Die heilige Schrift N. T. (Nördlingen, 1881), and with Mühlau the eighth to tenth editions of Gesenius' Heb. u. chald. Handw., Leipzig, 1878, 1882, 1886.

VOLKMAR, Gustav, Swiss Protestant; b. at Hersfeld, Hessia, Jan. 11, 1809; studied at Marburg, 1829-32; taught in various places; became privat-docent at Zürich 1853, professor extraordinary 1858, and ordinary professor 1863. He is the author of Das Evangelium Marcions, Leipzig, 1852; Über Justin den Märtyrer und Sein Verhältniss zu unsern Evangelien, Zürich, 1853; Die Quellen der Ketzergeschichte bis zum Nicäum, kritisch untersucht, 1855 (1st vol.); Die Religion Jesu und ihre Entwicklung, Leipzig, 1857; Das vierte Buch Ezra und apokalyptische Geheimnisse überhaupt, Zürich, 1858; Handbuch der Einleitung in die Apokryphen, Tübingen, 1860-68 (1st part); Commentar zur Offenbarung Johannes, Zürich, 1862; Der Ursprung unserer Evangelien, 1866; Mose Prophetie und Himmlsfahr, Leipzig, 1867; Die Evangelien des Marcus und die Synopses d. kan. u. ausserkan. Evangelien, mit Com., 1869, 2d ed. 1878; Zwingli, sein Leben und Wirken, Zürich, 1870; Die römische Papstmythe, 1873; Die Herkunft Jesu Christi nach der Bibel selbst, 1874; Die neuesten liturgischen Briefe erklärt, 1. Bd. 1875; Die Kanon. Synoptiker ... u. das Geschichtliche vom Leben Jesu, 1876; Jesus Nazarenus und die erste christliche Zeit, 1882; Die neuen deckte urchristliche Schrift "Lehre der Zwölfe Apostel," 1st and 2d ed. 1885; edited Polycarp Smyrnai epistola genuine, 1885.

VOYSEY, Charles, theist; b. in London, March 18, 1828; educated at St. Edmund Hall, Oxford; graduated B.A., 1851; held various curacies; was vicar of Healaugh, Yorkshire, 1864-71; deprived Feb. 11, 1871, in consequence of rationalistic views upon the Bible; and has since lectured and preached independently in London. His sermons are published weekly, and in several volumes under title, The Sting and the Stone, London, 1868, sqq., vol. viii., 1881; Mystery of Pain, Death, and Sin, 1879; also Fragments from Reimarus, vol. i., 1879.
WACE, Henry, D.D. (Oxford, 1839, Edinburgh, 1882), Church of England; b. in London, Dec. 10, 1836; educated at Brasenose College, Oxford; graduated B.A. (second class in classics and mathematics) 1860, M.A. 1873, B.D. 1882; was ordained deacon 1881, priest 1882; was curate of St. Luke's (1861-63), and of St. James's (1865-69), London; lecturer of Grosvenor Chapel, 1870-72; chaplain of Lincoln's Inn, 1872-80; Boyle lecturer, 1874-75; professor of ecclesiastical history in King's College, 1875-83; select preacher at Cambridge, 1875; Bampton lecturer at Oxford 1876, and select preacher 1876-82. Since 1880 he has been preacher at Lincoln's Inn; since 1881, prebendary in St. Paul's Cathedral; since 1883, chaplain to the archbishop of Canterbury, and principal of King's College; and since 1884, honorary chaplain in ordinary to the Queen. He is the author of Introduction to the Pastoral Epistles, in the Bible Commentary; and of Christianity and Morality (Boyle Lectures), London, 1876, 7th ed. 1886; The Foundations of Faith (Bampton Lectures), 1880, 2d ed. 1881; The Gospel and its Witnesses: some of the Chief Facts in the Life of our Lord, 1883, 2d ed. 1884; The Student's Manual of the Evidences of Christianity, 1889; joint editor with Dr. William Smith of A Dictionary of Christian Biography, Literature, Sects, and Doctrines, from the Time of the Apostles to the Age of Charlemagne, 1880-86, 4 vols.; with Professor Buchheim, of The First Principles of the Reformation, or the Primary Works of Luther, 1884; and alone of The Bible (Speaker's) Commentary on the Apocalypse, 1886, 2 vols.

WADDINGTON, Charles, French Reformed; b. in Paris, June 10, 1819; became doctor of letters in Paris, 1849; taught philosophy in the Sorbonne, 1850-58; at Strasburg, 1858-64; and since in the Paris faculty. Among his works may be mentioned Romas, sa vie, ses écrits, et ses opinions, Paris, 1855; Essais de logique (crowned by) the Acadeny, 1857; De l'âme humaine, 1862; De la philosophie de la Renaissance, 1872; De l'autorité d'Aristote au moyen âge, 1877. He is a founder of the Société de l'histoire du protestantisme français (1852), and a chevalier of the Legion of Honor (1866).

WAGENMANN, Julius August, German Protestant; b. at Berneck, Württemberg, Nov. 23, 1823; studied at Tübingen, 1841-45; was pastor at Blaubeuren 1846-50, and at Tübingen 1856-64; and since in the Paris faculty. Among his works may be mentioned Raman, sa vie, ses écrits, et ses opinions, Paris, 1855; Essais de logique (crowned by) the Acadeny, 1857; De l'âme humaine, 1862; De la philosophie de la Renaissance, 1872; De l'autorité d'Aristote au moyen âge, 1877. He is a founder of the Société de l'histoire du protestantisme français (1852), and a chevalier of the Legion of Honor (1866).

WALDEN, John Morgan, D.D. (Farmers' College, Belmont, O., 1865), L.L.D. (McKendree College, Ill., 1870), Methodist; b. at Lebanon, Warren County, O., Feb. 11, 1851; graduated at Farmers' (now Belmont) College, Hamilton County, O., 1852; was principal of the preparatory department of the same, 1852-54; editor, 1854-58; entered the ministry in the Cincinnati Conference, 1858; was pastor 1858-64 (in Cincinnati, O., 1860-64); corresponding secretary of the Western Freedmen's Aid Committee, 1865-66; corresponding secretary of the Freedmen's Aid Committee of the Methodist-Episcopal Church, 1866-67; presiding elder of the East Cincinnati district, 1867-89; agent of the Western Methodist Book Concern, Cincinnati, O., 1866-54; elected bishop, May 15, 1884. Since 1847 he has been identified with temperance reform. He was a prominent anti-slavery man; established in 1857 at Quindaro, Kan., a paper to promote Free State principles; was a member of the Topeka (Kan.) Legislative, and of the Leavenworth Constitutional Convention, and author of its address to the country; member of the Board of Education, Cincinnati; chairman of the Library Board after re-organization of the Public Library, in which he was active; sent teachers to the contrabands in the Mississippi Valley, early in 1863, and has been ever since officially connected with educational work in the South. He was a delegate to the General (Methodist-Episcopal) Conferences of 1868, 1872, and 1876; and to the Methodist Ecumenical Council, London, Eng., 1881.

WALDENSTRÖM, Paul Petter, Swedish Lutheran Church; b. at Luleå, a town in the northern part of Sweden, July 20, 1838; graduated as Ph.D. at the University of Upsala 1863; ordained 1864; became head master of gymnasium at Umeå 1864, and of that at Grefe 1874. He came into conflict with Lutheran Orthodoxy in 1872, upon the doctrine of the atonement, in regard to which he holds that the reconciliation through Christ is of us to God, not of God to us; not per gratiam proper Christum salviatio, but proper gratiam per Christum. The subject is God, the Father of Christ; the source is the love of God; the object is the whole world; the mediator is Christ, the only begotten God, the Son of God; the end is the restitution of men to God, not the redemption of God to men. His subsequent writings in defence of his position have excited great interest, and stirred up a great controversy. He is also a leader in the Free-Church movement in Sweden, and in consequence frequently prosecuted by the Upsala Consistory. He resigned his clerical position in the State Church in 1880. For baptizing two children in September, 1884, he was prosecuted by the Consistory, but by appeal to the king he was cleared. He is a member of the Swedish Parliament. His eloquence renders him an attractive and powerful preacher, and the Free-Church movement owes much to him. See M. W. Montgomery, A Wind from the Holy Spirit in Sweden and Norway, New York, 1884.] Of his numerous and highly popular writings, all in Swedish, may be mentioned, Sermons over the New Pericopes of the Swedish Church, Stockholm, 1858-60, 4 vols.; The Lord is Holy, 1876 (reprinted in Chicago, Ill.), and translated into German (Leipzig, 1877); The Eternal Decree of Election, 1880 sqq., 3 vols.; The History of Infant-Baptism; The New Testament, newly translated, with Notes, 1883 sqq.
WALKER, Right Rev. William David, S.T.D. (Racine College, Wis., 1883; Columbia College, New-York City, 1884). Episcopal, missionary bishop of North Dakota; b. in the city of New York, June 29, 1839; graduated at Columbia College, New-York City, 1855, and at the General Theological Seminary there 1862; as deacon, took charge of Calvary Chapel, New-York City, October, 1862; ordained priest, June 29, 1863; remained in charge of Calvary Chapel until Feb. 1, 1884, when he resigned to enter upon his episcopate to which he was elected October, 1883; consecrated bishop, Dec. 20, 1888. He is the author of Funeral Address, New York, 1888; Convocation Address, 1884.

WALSH, Right Rev. William Pakenham, D.D. (Trinity College, Dublin, 1873), lord bishop of Ossory, Ferns, and Leighlin; b. in Ireland, about the year 1820; educated at Trinity College, Dublin; graduated B.A. 1841, M.A. 1853, B.D. 1873; ordained deacon 1843, priest 1844; became curate of Avoca, 1843; of Rathdrum, 1845; chaplain of Sandford, 1853; dean of Cashel, 1873; bishop, 1878. He is the author of Christian Missions and Christian Missions in the United States, 1870; Love for Jesus, 1871; The Mobile Stone, 1872, 2d ed. 1873: "Put me in Remembrance:" Prayers, 1872; The Forty Days of Fasting, and their Teachings, 1875; Daily Readings for Holy Seasons, Advent to Epiphany, 1875; Ancient Monuments and Holy Writ, 1875, 2d ed. 1878; Heroes of the Mission-Field, 1878, 2d ed. 1882; The Decalogue of Charity, 1882.

WALTHER, Carl Ferdinand Wilhelm, D.D. (Capital University, Columbus, O., 1877), Lutheran (Missouri Synod); b. at Langenbursdorf, Saxony, Oct. 25, 1811; graduated at the University of Leipzig 1833; emigrated in 1838; and since 1849 has been professor of theology, and president of Concordia Seminary, and pastor of the Evangelical Lutheran joint congregation, St. Louis, Mo. [He is the founder and leader of the Missouri Synod, the most orthodox branch of the Lutheran Church in America, and which has grown very rapidly since its founding, and which has an unbroken connection with the Church in Europe.]

WAVD, Julius Hammond, Episcopal; b. at Lexington, Ky., Nov. 5, 1851; graduated at the University of Washington, Seattle, 1871; has been superintendent of The Modern Church, and The Bible in Modern Thought (both preparing); and numerous articles, etc.

WARD, William Hayes, D.D. (University of New-York City, and College of New Jersey, Princeton, both 1873), L.L.D. (Amherst College, Mass., 1885), Congregationalist; b. at Abington, Mass., June 25, 1835; educated at Phillips Academy, Andover, Mass., and at Amherst College, Mass.; graduated B.A., 1856; studied in Union Theological Seminary, New-York City, 1856—57; in the Sheffield Scientific School, New Haven, Conn., 1857; was tutor in Beloit College, Wis., 1857—58; in Andover Theological Seminary, Mass., 1858—59 (graduated); was pastor at Oakalossa and Grasshopper Falls, Kan., 1859—60; of the Episcopal Church in Easthampton, Mass., 1861; at Utica, N.Y., 1862—67; professor of Latin, Ripon College, Wis., 1865—67; associate editor New-York Independent, 1868—71; has been superintendent of the World's Missionary Society, 1871—81. He was editor of the World's Exploration to Babylon, 1894—95. He edited (with Mrs. Lanier) Sidney Lanier's Poems, New York, 1894; has contributed to Bibliotheca Sacra, Journal American Oriental Society, Proceedings Palestine Exploration Society, etc.

WARGEL, Benjamin Breckinridge, D.D. (College of New Jersey, Princeton, 1880); Presbyterian; b. at Lexington, Ky., Nov. 5, 1851; graduated at Princeton College 1871, and Theological Seminary 1876; since 1879 has been professor of New Testament language and literature at Western Theological Seminary, Allegheny, Penn. He has written several review articles.
WARNER, Israel Perkins, D.D. (Iowa College, Grinnell, Ia., 1868). Congregationalist; b. at Bethany, Conn., April 8, 1814; graduated at Yale College, New Haven, Conn., 1838; principal of Cromwell (Conn.) Academy, 1838-39; studied at Yale Theological Seminary, 1839-40; became pastor at Granby, Conn., 1842; Mt. Carmel, Conn., 1848; Pastoral Missions and Travel, editor of The American Tract Society, Boston, 1859; editor and book publisher in Boston, 1870; editor of The Christian Mirror, of Maine, October, 1875; editor and proprietor of the same, Portland, Me., April 1, 1877. In 1839, when the controversies on slavery, which at length eventuated in the civil war, were at their height, the American Tract Society of Boston withdrew from its connection with the society of the same name at New York, and commenced a distinct publication work of its own. Dr. Warren, who had some editorial experience in connection with his work for seamen, was chosen secretary of the Boston society, in charge of its publication department. In this capacity he served eleven years, until May, 1850, when, the causes which led to the separation of the two societies having disappeared, it was deemed advisable to re-unite them, and transfer the publishing work and material of the Boston society to that of New York. During this period a very large number of tracts, books, and periodicals, were issued under his editorial care. The Tract Journal and Child at Home were published for families, and for several years The Sabbath at Home, an illustrated monthly magazine. The Christian Banner was distributed in great numbers in the army and navy. The Freedman and The Freedman's Journal were small monthly sheets for the use of the emancipated blacks. About five hundred different tracts and pamphlets were issued, and five hundred and twenty-five volumes of various sizes, making an aggregate, including periodicals, of 53,672,276 copies. In addition to the ordinary uses of this class of publications, there was a very wide distribution among the soldiers and sailors in service; and another, more limited and specially provided for them, among the freedmen, to aid in the inceptive stages of their education. The entire cost of these publications, from May 1, 1859 to May 1, 1870, was $1,002,997.06. Dr. Warren is the author of the following publications: Sermons, On Female Education (Hartford, 1852), On the Death of Mrs. Mary Langdon of Plymouth (June, 1853), On Finished Work; Pastoral Valedictory (January, 1856). Tracts and pamphlets, A Corpse in a Ball-dress (Boston, 1859), The Pemberton Mill (1860), How to Begin to be a Christian (1861), A Happy New Year (1864), The Flag of Our Country (1864), The Death of the Soul (1867, pp. 28), How to Repent (1867, pp. 31), How to Be a Christian Baptism, Parkersburg, W. Va., 1864; Rise and Progress of the United Brethren Church, 1865; Life and Times of Rev. Jacob Bachtel, Dayton, O., 1887; The Roman Catholic not a True Christian Church, Parkersburg, W. Va., 1886. 

WARNER, Zebedee D.D. (Otterbein University, Westerville, O., 1879), United Brethren in Christ; b. in Pendleton County, Va. (now in West Virginia), Feb. 28, 1833; studied at Clarksburg (Va.) Academy, left in 1852; graduated in Chautauqua Sunday-School Normal Course, 1879; entered on pastoral work, 1854, was presiding elder, 1862-69; in charge of church at Parkersburg, W. Va., 1869-80; presiding elder of the district, 1880-85; elected corresponding secretary of the General Missionary Society, 1885. He has been seven times to the General Conference; was for two years president of the Eastern Sunday-School Assembly; was for eight years teacher of theology in Parkersburg Conference; has been since 1858 a trustee of Otterbein University. He is the author of Christian Baptism, Parkersburg, W. Va., 1884; Rise and Progress of the United Brethren Church, 1865; Life and Times of Rev. Jacob Bachtel, Dayton, O., 1887; The Roman Catholic not a True Christian Church, Parkersburg, W. Va., 1886. 

WARNER, Henry White, D.D. (Dickinson College, Carlisle, Penn., 1872), bishop of the Methodist-Episcopal Church; b. at Massachusetts, 1811; graduated at Wesleyan University, Middletown, Conn., 1833; taught natural science at Amenia, N.Y., and ancient languages at Wilbraham, Mass.; joined the New-England Conference in 1855, as at Richmond, Va., Westfield, Lynn, Bourne, Worcester, Charlestown, Cambridge, twice in Boston, all Mass.; was transferred to Philadelphia Conference, 1871; to New-York East, 1874; to Philadelphia, 1877; elected bishop, 1880. He was in evangelical work in the South, 1880-84; was delegate to Pan-Methodist Council in London, 1881. He is the author of Sights and Insights (travels in Europe and the East), New York, 1874; Recreations in Astronomy, 1870.

**WARREN, William Fairfield, D.D.** (Ohio Wesleyan University, Delaware, 1862), LL.D. (Wesleyan University, Middletown, Conn., 1874), Methodist, b. at Westfield, Mass., March 13, 1833; graduated at Wesleyan University, Middletown, Conn., 1853; entered the Methodist ministry, 1854; studied at Berlin and Halle, and travelled in Europe and the East, 1856-58; was professor of systematic theology in the Methodist Missionary Institute at Bremen, 1861-66; acting president of Boston Theological Seminary, and professor of systematic theology, 1866-71; dean of the School of Theology, Boston University, 1871-73; since 1873 has been president of Boston University, and professor of comparative history of religions, comparative theology, and philosophy of religion. He is the author of *Anfangsgriine*, 1868; *Systematische Theologie, 1 Thel.*, 1865; *Paradise Found; the Cradle of the Human Race at the North Pole: a Study of the Prehistoric World*, Boston, 1885, 5th ed. same year; and many reports, pamphlets, articles, etc. See list in *Wesleyan University Alumni Record*.

**WASHBURN, George, D.D.** (Amherst College, Mass., 1874), Congregationalist; b. at Middleborough, Mass., March 1, 1838; graduated at Amherst College, Mass., 1855; studied in Andover Theological Seminary, 1855-56; from 1858 to 1868 was missionary of A.B.C.F.M. in Turkey, and since 1869 has been president of Robert College, and professor of philosophy and political economy, Constantinopole. Circumstances brought him into very intimate relations with the political events in Europe connected with the last Russo-Turkish war, and secured him the personal friendship of many English statesmen. The first Bulgarian parliament passed a resolution thanking him for what he had done to secure liberty for Bulgaria and for the elevation of the Bulgarian people. He is a commissioner of the Order of St. Alexander (Bulgaria). He has contributed to American periodicals under his own name, and also much for English reviews under assumed names.

**WATSON, Right Rev. Alfred Augustin, D.D.** (University of North Carolina, Chapel Hill, N.C., 1868; University of the South, Sewanee, Tenn., 1884), Episcopalian, bishop of East Carolina; b. in New-York City, Aug. 21, 1818; graduated at the University of the City of New York, 1857; admitted to the bar of the Supreme Court of the State of New York, 1841; ordained deacon in the diocese of New York, 1844; ordained priest in the diocese of North Carolina, 1845; in charge of Grace Church, Plymouth, N.C., and St. Luke's, Washington County, N.C., 1844-58; rector of Christ Church, New Berne, N.C., 1858-65; chaplain in the Confederate Army, 1861-62; in charge of St. James's Parish, Wilmington, N.C., 1863-84; consecrated bishop, 1884. He is the author of *The Anti-Nicene Apologies*, Cambridge, 1870; *Defenders of the Faith*, 1878; *The Law and the Prophets* (Hulsean Lectures), 1883.

**WATSON, Frederick, Church of England; b. in York, Oct. 13, 1844; educated at St. John's College, Cambridge; graduated B.A. (twelfth wrangler) 1868, M.A. 1871, B.D. 1884; was ordained deacon 1871, priest 1872; was first-class theological and Hulsean prizeman, 1869; Carus Greek Testament prizeman and Hulsean scholar, 1870; first Tyrwhitt scholar, 1871; fellow of St. John's College, 1871-78; theological lecturer, 1874-78; Hulsean lecturer, 1882; since 1878 he has been rector of Starston, Norfolk. He is the author of *The Ante-Nicene Apologies*, Cambridge, 1870; *Defenders of the Faith*, 1878; *The Law and the Prophets* (Hulsean Lectures), 1883.

**WATTS, Robert, D.D.** (Westminster College, Missouri, 1865), Irish Presbyterian; b. at Moneylane, County Down, Ireland, July 10, 1820; graduated at Washington College, Lexington, Va., 1849, and at Princeton Theological Seminary, N.J., 1852; became pastor in Philadelphia, Penn., 1853, and in Dublin, Ireland, 1863; and in 1866, professor of systematic theology, Assembly's College, Belfast, Ireland. He is the author of *Calvin and Calvinism*, Edinburgh, 1868; *Utilitarianism*, Belfast, 1868; *What is Presbyterianism?* 1870; *Prelatic Departures from Reformation Principles*, Edinburgh, 1871; *Arminian Departures from Reformation Principles*, 1871; *Atomism*, Belfast, 1874; *Herbert Spencer's Biological Hypothesis*, 1875; *Atomism*, London, 1875; *The Doctrine of Eternal Punishment*, Belfast, 1877; *The New Apologetics*, Edinburgh, 1879; *The Newer Criticism*, 1881; *The Rule of Faith and the Doctrine of Inspiration*, London, 1885.

**WAYLAND, Heman Lincoln, D.D.** (Brown University, Providence, R.I., 1869), Baptist; b. (son of President Francis Wayland) at Providence, R.I., April 23, 1830; graduated in Brown University there, 1849; studied at Newton Theological Institution, Mass., 1849-50; taught the academy at Townsend, Vt., 1850-51; was resident grad-
WELLES, Jonathan, D.D. (Otterbein University, Westerville, 1873), bishop of the United Brethren in Christ; b. in Carroll County, O., Feb. 29, 1824; raised on a farm; educated in common schools and Hagerston Academy, O.; began preaching when twenty-one; was pastor, 1847–52; presiding elder, 1852–57; general agent for Otterbein University, 1857–65; bishop since 1865; elect in five times; now in Ohio diocese.

He is the author of Discourses on the Resurrection, Dayton, O., 1871, two editions; Ministerial Sobery, 1873, two editions; Der Pilgrimische Lehrbegriff, 1873, three editions; Universal Restoration not sustained by the Word of God, 1878, two editions.

WEIDNER, Revere Franklin, b. at Centre Valley, Lehigh County, Penn., Nov. 22, 1831; graduated at Muhlenberg College, Allentown, Penn., and at the Evangelical Lutheran Theological Seminary at Philadelphia; pastor at Phillipsburg, N.J., 1873–78; also professor of English and history at Muhlenberg College, 1875–77; pastor at Philadelphia, 1878–82; and since 1882 professor of dogmatics and exegesis at Augustana Theological Seminary (Swedish Lutheran), Rock Island, Ill. He is a member of the American Philological Association, of the American Oriental Society, and of the Society of Biblical Literature and Exegesis; author of a Commentary on Mark (Philadelphia, 1881), and of a Theological Encyclopaedia (Part I., Introduction, and exegetical Theology, Philadelphia, Penn.; 1882, Part II., Historical and Critical Theology of the Old Testament, Chicago, 1886), and a frequent contributor to reviews and the religious press.

WEIFFENBACH, Ernst Wilhelm, German Protestant; b. at Bornheim, Rheinland, May 25, 1842; studied at Giessen, Utrecht, and Heidelberg, 1859–65; became privaat-docent at Giessen, 1866; professor extraordinary, 1871; professor in the Prediger-seminar of Hesse Darmstadt, 1882. He is the author of Exegetisch-theologische Studien über Jakobus ii. 14–26, Giessen, 1871; Der Wiederkunftsgedanke Jesu, Leipzig, 1873; Das Papias-Fragment bei Eusebius, Giessen, 1874; Die Papias-Fragmente über Marcus u. Matthäus, Berlin, 1876; Zur Auslegung der Stelle Phil. ii. 5–11, Carlachu, 1884; *.

WEINGARTEN, Hermann, German Protestant; b. in Berlin, March 12, 1834; studied at Jena and Berlin; became privaat-docent at Berlin, 1862; professor extraordinary, 1863; ordinary professor at Marburg 1873, and at Breslau 1876. He is the author of: Pascals Apologia des Christenthums, Leipzig, 1863; Die Revolutionen Englands, 1868; Zeittafeln zur Kirchengeschichte, Berlin, 1870, 2d ed. Leipzig, 1874; Der Ursprung des Mönchthums im nachconstantinischen Zeitalter, Gotha, 1877; and editor of Richard Rothe's Fortsetzungen über Kirchengeschichte, Tübingen, 1875, 2 parts. *.

WEISS, Bernhard, D.D., German Protestant; b. at Königsberg, June 20, 1827; studied there and at Halle and Berlin; became privaat-docent at Königsberg, 1862; professor extraordmary, 1871; ordinary professor at Kiel 1883, and at Berlin 1877, where, since 1880, he has been superior consistorial councilor, and councilor to the department of spiritual affairs. He is the author of Der petrinsche Lehrbegriff, Berlin, 1855; Der Philippbrief, 1859; Der johanneseiche Lehrbegriff, 1862; Lehrbuch der biblischen Theologie des N. T., 1868, 4th ed. 1884; Das Marcusevangelium und seine synoptischen Parallelen, 1872; Das Mattäuseregelium und seine Lucas-Parallelen, Ilale, 1876; Ueber die Bedeutung der geschichtlichen Betrachtung für die neuere Theologie, Kiel, 1876 (pp. 21); Das Leben Jesu, Berlin, 1882, 2 vols. 2d ed. 1884 (English trans. London, 1885, 2 vols.); Word of God, 1878, two editions.

WEIZSÄCKER, Karl (Heinrich) von, German Protestant; b. at Ohringen, Württemberg, Dec. 11, 1822; became privaat-docent of theology 1847, preacher 1848, and court chaplain 1851, at Stuttgart; superior consistorial councillor, 1857; and in 1861 Baur's successor in the theological faculty at Tübingen. From 1856 to 1876 he edited the Jahrbücher für deutsche Theologie, and in it wrote numerous articles. He is also the author of Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus, Tübingen, 1863; Untersuchungen über die evangelische Geschichte, Gotha, 1884; Lehrer und Unter richt an der evangelisch-theologischen Facultät der Universität Tübingen von der Reformation bis zur Gegenwart, Tübingen, 1877.

WELCH, Ransom Bethune, D.D. (University of City of N.Y., and Rutgers College, 1883), L.L.D. (Maryville College, Tenn., 1872), Presbyterian; b. at Greenville, N.Y.; graduated from Union College 1846, and from Auburn Theological Seminary 1852; was (Reformed Dutch) pastor at Gilboa 1854–56, and at Catskill, N.Y., 1856–59; professor of rhetoric, logic, and English literature in Union College, New York, 1866–70, and since 1876 of theology in Auburn Theological Seminary. He is the author of Faith and Truth, New York, 1876, 2d ed. 1890; Outlines of Christian Theology, 1881; and numerous articles in periodicals.

WELLES, Right Rev. Edward Randolph, S.T.D. (Racine College, Wis., 1874), Episcopal, bishop of Wisconsin; b. at Waterloo, Seneca County, N.Y., Jan. 10, 1830; graduated at Hobart Col-
WESTCOTT, Brooke Foss, D.D. (Cambridge, 1870; hon., Edinburgh, 1884), D.C.L. (hon., Oxford, 1881), Church of England; b. near Birmingham, Jan. 12, 1825; was educated at Trinity College, Cambridge; Battie University scholar, 1846; Browne medallist for Greek ode, 1846—47; Latin essay (Undergraduate Bach.), 1847, 1849; B.A. (equal senior classic, twenty-second wran ler, Latin essay) 1847; M.A. 1851, B.D. 1854; was ordained deacon and priest, 1851; was elected fellow of Trinity College, 1849; was Nor risian prizeman, 1850; assistant master at Harrow School, 1852—59; examining chaplain to the bishop of Peterborough, 1868—69; canon residuary, 1869—83; rector of Somersham with Pidley and Colne, Hunts, 1866; honored by the coronation of Queen, 1875—79; select preacher at Oxford, 1877— 80. Since 1870 he has been regius professor of divinity, Cambridge; since 1879, chaplain in ordinary to the Queen; since 1882, fellow of King's College, Cambridge; since 1883, examining chap lain to the archbishop of Canterbury; and since 1884, canon of Westminster. In May, 1885, he declined the deanship of Lincoln. He was a member of the New-Testament Revision Company (1870—81), is a contributor to the Bible (Speaker's) Commentary (Gospel of John), to Smith's Dictionary of the Bible and of Christian Biography; and is the author of Elements of Gospel Harmony, Cambridge, 1851 (Norrisian essay); A General Survey of the History of the Canon of the New Testament during the first four centuries, Lon don, 1855, 5th ed. 1881; Characteristics of the Gospel Miracles, 1859; Introduction to the Study of the Gospels, 1890, 6th ed. 1892; The Bible in the Church, 1864, 9th ed. 1885; The Gospel of the Resurrection, 1868, 5th ed. 1884; A General View of the History of the English Bible, 1888; Christian Life Manifest and One (sermons), 1872; Some Points in the Religious Office of the Universities, 1873; The Paragraph Psalter, arranged for the use of chairs, Cambridge, 1879, 2d ed. 1881; The Revelation of the Risen Lord, London, 1882; The Gospel according
WESTON. 234

WHITTON.

to St. John (from Bible Comm.), 1882, 2d ed. 1884; The Historic Faith (lectures on the Apostles' Creed), 1883, 3d ed. 1885; Epistles of St. John, Greek Text, Notes, and Essays, 1888, 2d ed. 1888; Revelation of the Father: titles of the Lord, 1884. Conjointly with Rev. Prof. Dr. H. S., he edited The New Testament in the Original Greek, 1st and 2d ed. 1881, 2 vols.; school edition of text alone, 1885. [See H. T.]

WESTON, Henry Griggs, D.D. (University of Rochester, N. Y., 1859), Baptist; b. at Lynn, Mass., Sept. 11, 1820; graduated at Brown University, Providence, R. I., 1840, and at Newton Theological Institution, Mass., 1843; after serving as pastor from 1843 to 1868, he became president of Crozer Theological Seminary, Pennsylvania.

WHEDON, Daniel Denison, D.D. (Emory and Henry College, 1847), LL.D. (Wesleyan University, 1868); b. at Onondaga, N.Y., March 20, 1808; d. at Atlantic Highlands, N. J., June 8, 1885. He graduated at Hamilton College, Clinton, N. Y., 1828; studied law at Rochester, N. Y.; became a teacher in Oneida (N. Y.) Conference Seminary; a tutor in Hamilton College, 1831; professor of ancient languages and literature in Wesleyan University, Middletown, Conn., 1883; Methodist pastor, 1844; professor of rhetoric, logic, and history, in the University of Michigan, Ann Arbor, 1844; again in the pastorate, at Jamaica, L. I., N. Y., 1855; elected by General Conference of the Methodist Episcopal Church, editor of The Methodist Quarterly Review, 1856, and re-elected quadrennially until May, 1884, when his health, which had long been feeble, forbade his continued holding of the position. He was a man of learning, literary ability, and great industry. He was the author of Public Addresses, Collegiate and Popular, Boston, 1856; Commentary on Matthew and Mark, New York, 1860; The Freedom of the Will, as a Basis of Human Responsibility, elucidated and maintained in its issue with the Necessitarian Theories of Hobbes, Edwards, the Princeton Essaysists, and other Leading Advocates, 1864, 3d ed. same year; Commentary on the New Testament: intended for popular use, 1860-75, 5 vols.; and a Comment on a Commentary on the Old Testament, 1880 sqq., of which the seventh vol. (Jeremiah) appeared in 1886; published many single sermons and addresses, contributions in the Bibliotheca Sacra, and other periodicals, etc.

WHEELER, David Hilton, D.D. (Cornell College, Mount Vernon, Ia., 1887), LL.D. (Northwestern University, Evanston, Ill., 1881), Methodist; b. at Ithaca, N. Y., Nov. 15, 1829; graduated at Rock-River Seminary, Mount Morris, Ill., 1851; tutor in same, 1851-53; professor of ancient languages, Cornell College, Mount Vernon, Ia., 1853-55; editor of Carroll County Republican, 1855-57; superintendent of Carroll County schools, 1855-57; professor of Greek, Cornell College, 1857-61; United-States consul, Genoa, Italy, 1861-66; war correspondent in Austro-Italian war, 1866; commissioner of correspondence of New-York Tribune, 1866-67; professor of English literature, Northwestern University, Evanston, Ill., 1867-75; editor of The Methodist, New York, 1875-82; president of Allegheny College, Meadville, Penn., 1883 to date. He has written extensively for the periodical press, etc. He is the author of Age in South Italy, London, 1884, 2 vols.; Celestia's Conspiracy of Fieschi (translation), 1886; By-Ways of Literature, New York, 1883.

WHIPPLE, Right Rev. Henry Benjamin, A.M. (hon., Hobart College, Geneva, N. Y., 18—), D.D. (Racine College, Wis., 1859), Episcopal; b. at Adams, Jefferson County, N. Y., Feb. 15, 1822; educated at private schools, but prevented by ill health from entering college; engaged in business; became a candidate for orders, 1847; rector of Zion Church, Rome, N. Y., 1849; of the Church of the Holy Communion, Chicago, Ill., 1857; bishop, 1858. He has written tracts and letters on the Indian policy of the United States.

WHITAKER, Right Rev. Ozi William, D.D. (Kenyon College, Gambier, O., 1866), Episcopal; assistant bishop of Pennsylvania; b. at New Salem, Mass., May 10, 1830; studied in Amherst College, Mass., 1851-52; graduated from Middlebury College, Vt., 1856, and from the General Theological Seminary, New York City, 1863; became missionary in Nevada, 1863; rector of St. Paul's Church, Binglewood, N. J., 1865; of St. Paul's Church, Virginia City, Nev., 1867 to 1886; missionary bishop of Nevada, 1869; assistant bishop of Penn., 1886. Author of Occasional Sermons.

WHITE, Erskine Norman, S.T.D. (University of the City of New York, 1874), Presbyterian; b. in New-York City, May 31, 1839; graduated at Yale College, New Haven, Conn., 1854, and at Union Theological Seminary, N. Y. City, 1857; became bishop at Richmond, Staten Island, N. Y., 1859; New Rochelle, 1862; Buffalo, 1868; New York (W. 23d St.), 1874. In 1886 he became corresponding secretary of the Board of Church Erection of the Presbyterian Church. He has written several review articles, etc., and a history of the West Twenty-third Street Church.

WHITHEAD, Right Rev. Cortlandt, D.D. (Union College, Schenectady, N. Y., 1880), Episcopal; bishop of Pittsburgh; b. in New-York City, Oct. 30, 1842; graduated at Yale College, New Haven, Conn., 1867; at Yale College, New Haven, Conn., 1863; and at Philadelphia Divinity School, 1867; became missionary at Black Hawk and Georgetown, Col., 1867; rector of the Church of the Nativity, South Bethlehem, Penn., 1870; bishop, 1882. He was assistant secretary of Diocesan Convention of Central Pennsylvania, 1872-81; contributed to several articles in the Catholic Encyclopedia, and was a trustee of St. Luke's Hospital, Lehigh University, and Bishophopse Church, South Bethlehem; trustee of Western University, Pittsburgh, Penn.

WHITON, James Morris, Ph.D. (Yale College, New Haven, Conn., 1881), Congregationalist; b. in Boston, Mass., April 11, 1833; educated in Boston Latin School, and graduated at Yale College 1853; was rector of Hopkins Grammar School, New Haven, Conn., 1854-64; pastor of the First Congregational Church, Lynn, Mass., 1865-69; of the North Congregational Church, Lynn, 1869-75; principal of Williston Seminary, Easthampton, Mass., 1876-79; of the First Congregational Church, Newark, N. J., 1879-85; acting pastor of the Trinity Congregational Church, Trenton, N. J., 1886. His theological standpoint is that of a Trinitarian Christian evolutionist; regarding the Trinity, interpreted through the principle of the divine immaturity as the fundamental and comprehensive article of faith. Creation, revelation, and judgment are eternal Divine pro-
cesses, all manifested in the world of the past, present, and future. Redemption is essentially a constructive rather than a reconstructive process. Atonement is the Divine process of the reconcili-ation of man to God, by an expiatory satisfaction—mediated through the historical experience of the Christ, producing an adequate repentance—to that which is of God in conscience. The norm of conscience for faith, duty, and hope, is in the Holy Scriptures, whose authority as a divine revelation centres in the living Word of God, the Christ, speaking therein. The promised advent of the Christ is now being progressively realized in the life of the world that now is, and the resurrection likewise in the life of the world to come. He is the author of Latin Lessons, Boston, 1860; Greek Lessons, New York, 1861; Select Orations of Lytias, Boston, 1865, 2d ed. 1881; "Is Eternal Punishment Endless?" 1876, 2d ed. 1877 (maintaining that endless punishment is not decisively revealed in the New Testament: it raised a question of conscience for the Christian community, a historical process rather than a reconstructive process, which was decided in his favor by a council in Newark, 1879, twenty-eight to three, cf. stenographic report in The Congregationalist, April 12, 1879); Six Weeks' Preparation for Reading Casar, 1877, 3d ed. 1886; Auxilia Vergiliana (pamphlet), 1876, 2d ed. 1885; Essay on the Gospel according to Matthew, 1839; Essay on the Atonement, 1881, reprinted in London, Eng., under title Beyond the Shadow, 1884; Early Pupils of the Spirit (pamphlet), Lond., 1884; Three Months' Preparation for Reading Xenophon (published in conjunction with his daughter Mary B. Whiton), N. Y., 1885; The Evolution of Revelation (pamphlet), 1886; The Divine Satisfaction, London, 1888; frequent contributions to the religious journals, occasional articles in The New-Englander, etc.

WHITSITT, William Heth, D.D. (Mercer University, Macon, Ga., 1874) Baptist; b. near Nashville, Tenn., Nov. 25, 1841; studied at Union University, 1857-60; was first assistant, then chaplain, of the 4th Tennessee Infanry; served in the C.S. Army from 1861-65; studied at the University of Virginia, Charlottesville, Va., 1868; and at the Southern Baptist Seminary (then at Nashville, Tenn., since 1877 at Louisville, Ky.), 1867-78; at Leipzig, 1868-70; and at Berlin, 1870-71; was pastor at Albemarle, Ala., February-July, 1872; professor of biblical introduction and ecclesiastical history in the Southern Baptist Theological Seminary, 1872 to date. He has published The Relation of Baptists to Culture (his inaugural address, published in The Baptist Quarterly, 1872); History of the Rise of Infant Baptism, Louisville, Ky., 1878; History of Communion among Baptists, 1880. Theological Seminary of Ohio, Gambier, O., 1867), LL.D. (College of William and Mary, Williamsburg, Va., 1873), Episcopalian, bishop of Virginia; b. in Mecklenburg County, Va., July 7, 1828; graduated at the Theological Seminary of Virginia, near Alexandria, 1847; became rector of Kanawha Parish, Kanawha County, Va., 1847; St. James's, Northern Parish, Goochland County, Va., 1849; Grace, Berryville, 1852; St. Paul's, Louise ville, Ky., 1857; assistant bishop of Virginia, 1869; bishop, 1876.

WIBERG, Andreas, Baptist; b. in the parish of Tuna, province of Helsingland, in the North of Sweden, July 17, 1816; graduated at the University of Upsala, 1843, and received holy orders the same year at the same place; took the S.C. "pastoral degree" at Upsala in 1847; received the degree of M.A. from the University of Lewistown, Penn., U.S.A., in 1854; was minister in the Lutheran State Church of Sweden, 1843-1861; colporteur evangelist in the service of the American Baptist Publication Society among sailors in New York, and immigrants in the West of the U.S.A.; 1852-1858; Baptist missionary in Sweden, 1855 to date. He is the author, in Swedish, of "Who is to be baptized?" Upsala, 1852; "Christian Baptism as set forth in the Holy Scriptures" (published both in English and Swedish), Philadelphia, U.S.A., 1854, 3d ed. Philadelphia, 1873; "Translation of the Gospel according to St. Matthew, with Commentary," Stockholm, 1858; "The Evangelist" (bi-monthly), 1860-68; "The Doctrine of the Holy Scripture on Sanctification," 1868; "The Doctrine of Justification," 1869; "Come to Jesus," London, 1870; Unity of Christians, London, 1873; the second son of Pastor Christian Christoph Wieseler, and younger brother of the well-known Friedrich Wieseler, professor of philology and archaeology at Göttingen. In his seventh year both his parents died; and he was brought up by near relatives, who first thought to make him a forester. He attended the gymnasium at Salzwedel from 1826 to 1831; then the university of Göttingen, where he was especially influenced by Lücke, from 1831 to 1835. In the latter he became repetens, 1830; privat-docent of Old and New Testament exegesis, 1839; professor extraordinary there, 1843; ordinary professor at Kiel, 1851; at Greifswald, 1853. In 1870 he was appointed professor of philology and archaeology at Göttingen. In his seventh year both his parents died; and he was brought up by near relatives, who first thought to make him a forester. He attended the gymnasium at Salzwedel from 1826 to 1831; then the university of Göttingen, where he was especially influenced by Lücke, from 1831 to 1835. In the latter he became repetens, 1830; privat-docent of Old and New Testament exegesis, 1839; professor extraordinary there, 1843; ordinary professor at Kiel, 1851; at Greifswald, 1853. In 1870 he was appointed professor of philology and archaeology at Göttingen. In his seventh year both his parents died; and he was brought up by near relatives, who first thought to make him a forester.
WILKINSON, William Cleaver, D.D. (University of Vermont, Burlington, 1850). L.L.D. (McGill University, Montreal, Can., 1870), Congregationalist; b. at Westford, Vt., Oct. 19, 1833; graduated at the University of Vermont, Burlington, N.Y., 1850; studied at the Wilberforce Missionary College, Winchester, 1878-82; consecrated bishop, 1882.

WILKES, Henry, D.D. (University of Vermont, Burlington, 1850), L.L.D. (McGill University, Montreal, Can., 1870), Congregationalist; b. at Exeter College, Oxford; graduated B.A. 1864, M.A. 1865; ordained deacon 1864, priest 1865; was curate of Cuddesdon, 1864-66; chaplain to late bishop (Wilberforce) of Oxford, 1864-69; curate of Lea, Lincolnshire, 1866; rector of Middleton Stony, Oxford, 1866-68; domestic chaplain to late bishop (Wilberforce) of Winchester, 1868-78; sub-almoner to the Queen, 1871-73; editor of the Christian, 1877-81; Dean of the Wilberforce Missionary College, Winchester, 1878-82; consecrated bishop, 1882.

WILKEN, Carl Pontus, Ph.D. (Upsala, 1883), Lutheran; b. in the parish of Ky, province of Dal, Sweden, May 19, 1837; educated at the University of Upsala; became Lektor in theology and Hebrew at the Elementary School of Upsala, 1873; vice-professor of theoretical philosophy at the University of Upsala, 1879; professor of philosophy at the University of Christians, Norway, 1884. He has received the prize of the Norwegian Church, 1870, for "Christianity and its Ceremonies." He was also the author of The Internal Administration of the Congregational Churches, Montreal, 1868, 3 editions; numerous sermons, college addresses, etc.

WILKINSON, William Cleaver, D.D. (University of Rochester, N.Y., 1873), Baptist; b. at Rochester, N.Y., Oct. 19, 1833; graduated at the University of Rochester, N.Y., 1857, and at the Rochester Theological Seminary, 1859; was pastor of Second Baptist Church, New Haven, Conn., 1859-61; professor ad interim of modern languages in University of Rochester, N.Y., 1863-64; Mt. Auburn Church, Cincinnati, 1866-68; professor of homiletics and pastoral theology, Rochester Theological Seminary, New York, 1872-81. He was offered the chair of the German language and literature in University of Michigan, Ann Arbor, 1871; also of English literature there, 1873. He has been from the beginning (1878) one of the "counselors" of the Chautauqua Literary and Scientific Circle, and is head of the department of literature and art in the Chautauqua School of Theology. He is the author of The Dance of Modern Society, 1868, lasted, 1884; A Free Lance in the Field of Life and Letters (essays), 1874, last ed. 1882; Preparatory Greek Course, English and Latin, 1874; Preparatory Latin Course in English, 1883; College Greek Course in English.
WILLCOX. 237  WILLIAMS.

1884: College Latin Course in English, 1885 (the four books constitute "The After-school Series," of which, up to 1886, more than a hundred thousand volumes had been sold); Poems, 1883; Edwin Arnold as Poetizer and as Paganizer, 1885.

WILLCOX, Giles Buckingham, D.D. (University of the City of New York, 1881), Congregationalist; b. in New-York City, Aug. 1, 1826; graduated at Yale College, New London, Conn., 1849; Jersey City, N.J., 1869; Stanford, Conn., 1875; professor of pastoral theology and special studies in Chicago Theological Seminary, 1879. He has contributed frequently to religious periodicals.

WILLIAMS, Right Rev. Channing Moore, S.T.D. (Columbia College, New-York City, 1867), Episcopal, missionary bishop of Yedo, Japan; b. at Richmond, Va., July 15, 1829; graduated from the College of William and Mary, Virginia, 1853, and from the Theological Seminary of Virginia, near Alexandria, 1855; became missionary bishop of China (with jurisdiction in Japan), 1866; re-elected in 1876, 1884; College Latin Course in English, 1885 (the four books constitute "The After-school Series," of which, up to 1886, more than a hundred thousand volumes had been sold); Poems, 1883; Edwin Arnold as Poetizer and as Paganizer, 1885.

WILLIAMS, George, Church of England, layman, the founder of the Young Men's Christian Association; b. at a farmhouse in the parish of Dulverton, Somersetshire, Eng., Oct. 11, 1821. Having completed his education, he began his business-life at Bridgewater. There he was converted in 1837, and immediately endeavored to lead his associates to Christ. In this he was so successful that a considerable number professed religion. In 1841 he became a junior assistant in the dry-goods establishment of Messrs. Hitchcock & Co., 72 St. Paul's Churchyard, London, during which period the majority of his fellow clerks (there were some 120 in all) were indifferent to religion, while many were licentious, in 1843 he induced a few of the spiritually minded assistants to hold with him, at regular intervals, a prayer-meeting in a bedroom of the establishment,—it being then customary for clerks to occupy rooms in the business houses where they were employed,—for the conversion of their fellow-clerks; and out of that meeting originated the Young Men's Christian Association movement. Mr. George Hitchcock, their principal, who had been converted since Mr. Williams came, having mentioned these meetings to his friend Mr. W. D. Owen, proprietor of a large drapery establishment in the West End, the latter spoke of them to Mr. James Smith, his principal assistant, who immediately commenced similar meetings amongst the young men. In the spring of 1844, Mr. Williams was impressed with the importance of introducing similar meetings in all the large establishments of London. He broached the subject, first of all, to his most intimate friend and fellow-assistant, the late Mr. Edward Beaumont, on a Sunday evening in the latter part of May, 1844. The following week, after the prayer-meeting, three or four of the young men were induced to hold with him a conversation upon the subject; and it was then resolved to call a meeting of all the religious young men of the establishment, to meet on Thursday, June 6, 1844, to consider the importance and practicability of establishing a society for improving the spiritual condition of young men engaged in the drapery and other trades. At this meeting the following persons were present: Messrs. George Williams, C. W. Smith, James Smith (from Mr. Owen's, by invitation of Mr. Williams), Norton Smith, Edward Valentine, Edward Beaumont, J. C. Cockett, Edward Rogers, John Harvey, John C. Symons, William Creese. Mr. James Smith was chosen chairman; Mr. Valentine, treasurer; and Messrs. Symons and Creese, secretaries. It was decided to form the projected society; and Mr. C. W. Smith, being delegated to choose a name for it, suggested among others that of The Young Men's Christian Association, which was afterwards adopted, Thursday, July 4. Mr. Williams being a young man, and merely a draper's assistant, modestly kept himself in the background in the early meetings of the Association, yet in the absence of the first chairman, always asked to preside; but to him, under God, belongs the credit of being the founder of that organization which has spread all over the world, and to it he has freely given his time and his means. He was the treasurer of the parent association from 1863 to 1885, succeeding Mr. Hitchcock; and is now president, succeeding the late Earl of Shaftesbury. He was taken by Mr. Hitchcock into partnership, and now is the head of the firm of Hitchcock, Williams, & Co., in which establishment he was a clerk. Besides the Young Men's Christian Association, Mr. Williams is the president of the Commercial Travellers' Christian Association, the Christian Community, the Young Men's Foreign Missionary, and of several other societies. He takes an active interest in the British and Foreign Bible Society, the London City Mission, the Sunday-school Union, the Bishop of London's Diocesan Council for Young Men, the Young Women's Christian Association, and many others.

The success of the Young Men's Christian Association was assured from the start. Its membership was twelve on June 6; in five months the association numbered seventy, each of whom had been carefully examined as to his Christian zeal before admittance, and religious services had been founded by it in ten drapers' establishments. On March 6, 1845, the membership was 160; on Nov. 5, 1846, the second annual meeting, branch associations in different places in London and in other cities were reported. In 1848, 480 members in London, and 1,000 in all, were reported. In 1849 the Earl of Shaftesbury became president, and so continued until his death, Oct. 1, 1883, when he was succeeded by Mr. Williams. In September, 1886, it was reported that there were 3,376 branch associations throughout the world, with nearly 200,000 members and associates. For an interesting and trustworthy history of the parent association, see George J. Stevenson's Historical Records of the Young Men's Christian Association from 1844 to 1884, London, 1884; for a brief account of the movement in general, see article, Young Men's Christian Association, in the Schaff-Herzog Encyclopedia of Religious Knowledge, vol. 4.

WILLIAMS, Right Rev. John, D.D. (Union College, Schenectady, N.Y., 1847; Trinity College, Hartford, Conn., 1849; Columbia College, New-
York City, 1851; Yale College, New Haven, Conn., 1853, LL.D. (Hobart College, Geneva, N.Y., 1870), Episcopal, bishop of Connecticut; b. at Deerfield, Mass., Aug. 30, 1817; studied in Harvard College, Cambridge, Mass., 1831-33, and at Trinity College, Hartford, Conn., 1833-35; graduated at the latter, 1835; was tutor in the college, 1837-40; assistant in Christ Church, Middletown, Conn., 1841-42; rector of St. George's, Schenectady, N.Y., 1842-48; president of Trinity College, 1848-53; assistant bishop of Connecticut 1851-65, bishop since 1865. He is the author of Ancient Hymns of Holy Church, Hartford, 1845; Thoughts on the Gospel Miracles, New York, 1848; The English Reformation (Paddock Lectures), 1881; The World's Witness to Jesus Christ (Bedell Lectures), 1882; editor of Bishop Harold Browne's Exposition of the Thirty-nine Articles, 1863; many sermons and review articles.

WILLIAMS, Samuel Wells, LL.D. (Union College, Schenectady, N.Y., 1850), Congregationalist, layman; b. at Utica, September, 1812; d. at New Haven, Conn., Feb. 17, 1884. He studied at the Rensselaer School, Troy, N.Y.; went to China in 1833 as a printer for the A.B.C.F.M. Missionary Board at Canton; published Mead's Hokkien Dictionary (Chinese), 1835; translated Japan, 1837, and translated into Japanese Genesis and Matthew; assisted in editing The Chinese Repository, Canton, 1833-51; was interpreter to Commodore Perry's Japan expedition, 1853-54; became secretary and interpreter of the American Legation, Peking, 1855; assisted Minister Reed in negotiating the treaty with China, 1856. He visited the United States in 1845, where he staid three years, teaching; again in 1860; returned to live there in 1876, and was appointed lecturer in Chinese in Yale College, New Haven, Conn. He was president of the American Bible Society, 1851-53. He was one of the most eminent of sinologists. He was the author of Easy Lessons in Chinese, Macao, 1842; A Chinese Commercial Guide, 1843, 5th ed. Hong-Kong, 1863; An English and Chinese Vocabulary in the Court Dial, Macao, 1844; The Middle Kingdom: a Survey of the Geography, Government, Education, Social Life, Arts, Religion, etc., of the Chinese Empire and its Inhabitants, New York, 1848, 3d ed. 1857, new ed. rev. 1883, 2 vols. (a standard work); Tonic Dictionary of the Chinese Language, Canton, 1856; Syllabic Dictionary of the Chinese Language, Shanghai, 1874 (this was the great work of his life); Chinese Immigration, New York, 1879.
WILSON, John Leighton, D.D. (Lafayette College, Easton, Penn., 1854), Presbyterian (Southern Church); b. in Sumter County, S.C., March 25, 1809; d. near Marysville, S.C., July 13, 1886; graduated at Union College, Schenectady, N.Y., 1829, and at Theological Seminary, Columbia, S.C., where he was pastor at Garnett, S.C., 1834-53; secretary of Foreign Missions for the Presbyterian Church, New-York City, 1853-61; the same for the Southern Presbyterian Church, Columbia, S.C. (now Baltimore, Md.), since 1851. He edited The Foreign (Missionary) Record, New York, 1853-61, and The Missionary, Baltimore, since 1849. He is the author of Western Africa: Its History, Condition, and Prospects, New York, 1857; between thirty and forty articles in reviews of United States and England, notably one on the slave-trade, written about 1852, in which the proposed withdrawal of the British squadron from the coast of Africa under the impression that the slave-trade could not be broken up, was opposed. Of the article, Lord Palmerston had many thousand copies printed and circulated to prevent the withdrawal.

WILSON, Joseph Ruggles, D.D. (Oglethorpe University, Milledgeville, Ga., 1837), Presbyterian; b. at Steubenville, O., Feb. 28, 1828; graduated from Western Theological Seminary, Allegheny, Penn., 1845, and at Princeton Theological Seminary, N.J., 1846-48; was pastor at Chartiers, Penn., 1848-51; professor of natural sciences at Hampden-Sidney College, Va., 1851-55; pastor at Staunton, Va., 1855-58; Augusta, Ga., 1858-70; professor of pastoral theology and homiletics in Columbia Theological Seminary, S.C., 1870-74; pastor at Wilmington, N.C., 1874-85; professor of theology in South-western Presbyterian University, Clarkesville, Tenn., 1885 to date. He has been stated clerk of the Southern General Assembly since 1861, and has represented it in other ecclesiastical bodies; was a member of the second general council of the Alliance of the Reformed Churches, Philadelphia, 1880, and read a paper on Evangelism; is a contributor to The South Presbyterian Review, etc.

WILSON, Robert Dick, Presbyterian; b. at Indiana, Penn., Feb. 4, 1856; graduated at College of New Jersey, Princeton, N.J., 1876, and at Western Theological Seminary, Allegheny, Penn., 1879; became instructor in the latter institution, 1880; professor of Hebrew, Chaldee, and Old Testament literature in the same, 1886.

WILSON, Right Rev. William Scot, LL.D. (speciali gratia Trinity College, Dublin, 1859), lord bishop of Glasgow and Galloway; b. in Scotland, about the year 1807; graduated at King's College and University of Berneen, M.A., 1827; ordained deacon 1827, priest 1829; was chaplain to the bishop of Ross and Argyle, 1827-32; incumbent of Holy Trinity, Ayr, 1839-84; synodical clerk of the united diocese of Glasgow and Galloway, 1840-45; dean, 1845-59; became bishop, 1866.

WING, Conway Phelps, D.D. (Dickinson College, Carlisle, Penn., 1857), Presbyterian; b. at Marietta, O., Feb. 12, 1809; graduated from Hamilton College, Clinton, N.Y., 1828, and at Auburn Theological Seminary, N.Y., 1831; was pastor at Sodus, N.Y., 1831-38; Odgen, N.Y., 1838-39; Monroeville, Mich., 1839-41; Newport, Tenn., 1841-42; Huntsville, Ala., 1842-48; Carlisle, Penn. (First Church), 1848-76. He was active in the revivals of 1832-35, in the anti-slavery agitation in Western New York, zealous in opposition to slavery in Tennessee and Alabama, a member of the Convocation of Reconstruction for the Presbyterian Church in 1870. He was an adherent of the New-School branch of the Presbyterian Church, but a warm supporter of the re-union in 1869 and 1870. He translated Hase's Manual of Ecclesiastical History (with Professor Blumenthal), New York, 1856; King's Commentary on Second Corinthians (with large additions) in Schaff's edition of Lange's Commentary, 1868; wrote History of the Presbyteries of Donegal and Carlisle, Carlisle, 1876; A History of the First Presbyterian Church of Carlisle, 1877; A History of Cumberland County, Penn., 1879; Historical and Genealogical Register of the Descendants of John Wing of Sandwich, New York, 1885, 2d ed. 1886; eleven elaborate articles in Presbyterian and Methodist Quarterly Reviews; two extensive articles in McClintock and Strong's Cyclopædia, vols. iv., v. (1870 and 1872); many articles in New-York Evangelist and in The Christian Observer, etc.

WINGFIELD, Right Rev. John Henry Ducachet, D.D. (William and Mary College, Williamsburg, Va., 1869), LL.D. (do., 1874), Episcopalian, missionary bishop of Northern California; b. at Portsmouth, Va., Sept. 24, 1839; graduated from St. Timothy's College, Md., 1850, and from William and Mary College, Williamsburg, Va. (with gold medal for prize essay), 1853; was tutor at former college, 1850-52, 1853-54; at the Church Military Academy, New York, 1854-55; studied at the Theological Seminary of Virginia, Alexandria, 1853-56; was principal of the Ashley Institute, Little Rock, Ark., 1856-58; ordered deacon 1858, priest 1859; assistant minister in Christ Church, Little Rock, 1858; the same in Trinity Church, Portsmouth, Va. (of which his father was rector), 1858-64; rector of Christ Church, Rockspring, Harford County, Md., 1864-66; assistant minister in Trinity Church, Portsmouth, Va., 1866-68; rector of St. Paul's Church, Petersburg, Va., 1868-74; of Trinity Church, San Francisco, Cal., 1874; returned to Petersburg, Va., 1874; consecrated bishop there, Dec. 2, 1874; had charge of his parish until April 1, 1875, when he removed to his jurisdiction, and now resides at Benicia, Cal. He founded St. Paul's School for Young Ladies, Petersburg, Va., and became rector and professor, 1871; became president of the missionary College of St. Augustine, 1875; rector of St. Paul's Church, and rector of St. Mary's of the Pacific girls' school, 1876, - the three at Benicia, Cal.; declined election to the bishopric of Louisiana, 1879, and to the assistant bishopric of Mississippi, and to the rectorship of Grace Church, San Francisco, Cal., both in 1882. He has published sermons, addresses, pastoral letters, articles, etc.
University of Munich 1837–50; became privat-docent of theology at Munich, 1851; professor of theology at Wurzburg, 1857; at Munich, 1874. He is the author of Die Nazazard, Regensburg, 1804; Die Lehre des heiligen Hilarius von Poitiers über die Selbstdieussurz Christi, 1865; Encyclopädie der katholischen Theologie, Landsbath, 1874; Über das Sittengesetz, Würzburg, 1878; Die moralischen Tugend der Religion, Freiburg, 1883; Über das kathol. Priesterthum, Straubing, 1882.

WISE, Daniel, A.M., D.D. (both høn., Wesleyan University, Middletown, Conn., 1849, 1859, respectively), Methodist; b. at Portsmouth, Eng., Jan. 10, 1813; educated in Portsmouth Grammar School; removed to the United States, 1853; was pastor of various churches, 1857–95; editor of Zion's Herald, Boston, 1852–55; editor of the Sunday-school publications of the Methodist-Episcopal Church (including editorship of Sunday-school Advocate and Sunday-school Teacher's Journal), and corresponding secretary of the Sunday-school Union 1856–72, and of the Tract Society of said church, and editor of tract publications, including Good News, a tract periodical, New-York City, 1860–72; supernumerary preacher, disabled through disease of the throat from much pulpit work, but engaged in authorship, 1872 to date. He published and edited the first Sunday-school paper ever issued for the Sunday schools of the Methodist-Episcopal Church. It was originally a magazine published by D. S. King in Boston in 1836. He purchased it in 1838, changed it into a paper, and continued his connection with it, either as publisher or editor, until 1844. It was subsequently merged into The Sunday-school Advocate, published in New-York by the book-agents of the Methodist-Episcopal Church. He is the author of Life of Lorenzo Dow, Lowell, Mass., 1840 (one edition of four thousand copies); History of London for Boys and Girls, 1841 (one edition of four thousand copies); Personal Effort, Boston, 1841, last ed. 1869; Questions on Romans, Lowell, 1840, last ed. 1869; Cottage on the Moor, New York, 1845, last ed. 1870; McGregor Family, 1845, last ed. 1864; Infant Teacher's Manual, 1845, last ed. 1880; Benevolent Traveller, 1846, last ed. 1867; Love's Thou Me? Boston, 1846, last ed. 1882; Guide to the Saviour, New York, 1847, last ed. 1886; The Path of Life, Boston, 1847, last ed. 1885; Bridal Greetings, New York, 1850, last ed. 1884; Life of Ultrie Zwingle, 1850, last ed. 1882; Young Man's Counselor, Boston, 1850, last ed. 1883; Young Lady's Counselor, 1851, last ed. 1883; Aunt Effie, New York, 1852, last ed. 1885; My Uncle Toby's Library, 12 vols., nom de plume of Francis Forrester, Boston, 1853; Precious Lessons from the Lips of Jesus, 1854, last ed. 1862; Living Streams from the Fountain of Life, 1854, last ed. 1882; Sacred Echoes from the Harp of David, 1855, last ed. 1862; Popular Objections to Methodism Considered and Answered, 1856, last ed. 1856; Gurney-Morris Stories, 5 vols., nom de plume of Francis Forrester, Boston, 1857, last ed. 1857; Pleasant Pathways, 1859, last ed. 1879; Lindendale Stories, 5 vols., nom de plume of Lawrence Lanewood, Boston, 1865, last ed. 1883; Hollywood Stories, 6 vols., nom de plume of Francis Forrester, Esq., Philadelphia, 1872, last ed. 1885; Little Life in Boston, New-York, 1873, last ed. 1877; The Square of Walton Hall: a Life of Waterton the Naturalist, 1874, last ed. 1885; The Story of a Wonder Life: a Popular Picture from Life of John Wesley, Cincinnati, 1874, last ed. 1883; Sunday Days on the Hudson, New York, 1875, last ed. 1878; Uncrowned Kings, Cincinnati, 1875, last ed. 1886; Our King and Saviour (a Life of Christ for the young), New York, 1875, last ed. 1883; Vanquished Victors, Cincinnati, 1876, last ed. 1885; Winwood Cliff Stories, 4 vols., Boston, 1878, last ed. 1883; Lights and Shadows of Human Life, New York, 1878, last ed. 1882; Sainly and Successful Worker: A Life of William Carroso, Cincinnati, 1879, last ed. 1883; Heroic Methodists, N.Y., 1882, last ed. 1884; Sketches and Anecdotes of American Methodists, 1883; Our Missionary Heroes and Heroines, 1884; Bay Travellers in Arabia, 1885; Men of Renown (for young men), Cincinnati, O., 1888; Some Remarkable Women (for young ladies), in press; aggregate sale of these volumes exceeds a half-million copies; frequent contributions to The Ladies Repository, The National Repository, The Methodist Review, and the weekly periodicals of the Methodist-Episcopal Church.

WITHEROW, Thomas, D.D. (Presbyterian Theological Faculty of Ireland, 1883, LL.D. (Royal University of Ireland, 1885), Irish Presbyterian; b. at Ballycastle, County Londonderry, May 29, 1824; educated at Belfast College 1839–43, and at Free Church College, Edinburgh, under Dr. Chalmers, 1843–44; became pastor at Maghera, 1845; and professor of ecclesiastical history, Magee College, Londonderry, 1865. He was moderator of the Irish General Assembly, 1878; became editor of The Londonderry Standard (tri-weekly), 1878; and senator of the Royal University, 1884. He is the author of Three Prophets of our Own, Belfast, 1855, 2d ed. Derry, 1860; Which is the Apostolic Church? an Inquiry, Belfast, 1856 (reprinted Edinburgh, 1884; London, 1869; and Philadelphia, n.d.); The Scriptural Baptist, Belfast 1854 (reprinted, Edinburgh, 1884; Italian translation, Florence; Derry and Enniskillen in 1869, Belfast, 1873, 3d ed. 1883); The Apology and Aghirn: Story of Famous Battlefields in Ireland, 1879; Historical and Literary Memorials of Irish Presbyterianism, London, 1879, 2 vols.; and various smaller works and review articles.

WITHERSPOON, Thomas Dwight, D.D. (University of Mississippi, Oxford, Miss., 1867, LL.D. (the same, 1885), Presbyterian (Southern Church); b. at Greensborough, Hale County, Ala., Jan. 17, 1836; graduated at University of Mississippi, 1858, and at the Columbia Theological Seminary, S.C., 1859; was post-graduate student in the University of Virginia, Charlottesville, 1871; chaplain in the Confederate Army, 1861–65; pastor of the Second Church, Memphis, Tenn., 1865–70; chaplain in the Confederate Army, 1871–73; pastor at Oxford, Miss., 1875–80; chaplain in the University of Virginia, 1871–73; pastor of Tabb-street Church, Petersburg, Va., 1873–82; of First Church, Louisville, Ky., 1882 to date. He had declined elections to professorships in Columbia Theological Seminary, and in the presidency of William Jewell College, Mecklenburg County, N.C., and of other literary institutions. He is the author of Children of the Covenant, Richmond, Va., 1873, 3d ed. 1874, later editions; Letters on Romanism, 1882.

WITROW, John Lindsay, D.D. (Lafayette College, Easton, Penn., 1872), Congregationalist; b. at Coatesville, Chester County, Penn., March 3, 1826; undergraduate at the University of Virginia, 1871—73; pastor of First Church, Lake City, Iowa, 1873—84; pastor of the First Church, Madison, Wis., 1886; and of the First Congregational Church of Big Bend, Wis., 1886; and of other churches in the state of Wisconsin; president of the College of Wisconsin, Madison, Wis., 1886, and of the New York Conference of Congregational Ministers, 1887; author of Thompson's History of the Kansas Indian War, 1867; a long letter to President Lincoln, 1865; and of many tracts published by the publishing house of the New York Christian Advocate. He is the author of a large number of sermons and addresses, and of religious tracts.
WITHROW.

19, 1837; graduated at the College of New Jersey, Princeton, 1860, and at Princeton Theological Seminary, 1863, became pastor of Presbyterian Church, Abington, Penn., 1863; of the Archstreet Presbyterian Church, Philadelphia, Penn., 1868; of the Second Presbyterian Church, Indianapolis, Ind., 1873; of the Park-street Congregational Church, Boston, Mass., 1876. He is a consistent Roman Catholic, and thoroughly wanting in sympathy with so-called progressive theology.

WITHROW, William Henry, D.D. (University of Victoria College, Cobourg, Can., 1882), Methodist; b. at Toronto, Can., Aug. 6, 1859; educated at Toronto Academy, Victoria College, Cobourg, and Toronto University; graduated at the last, B.A. 1869, M.A. 1864; was in the Methodist ministry at Montreal, Hamilton, Toronto, and Niagara, 1864—1873; professor of ethics in Wesleyan Ladies' College, 1873—1878; Romance Illusions, 1879; Lawrence Waste, 1880.—

WOOD, John George, Church of England; b. in London, July 21, 1827; educated at Ashbourne Grammar School; entered Merton College, Oxford, 1844; elected Jackson's scholar, 1846; graduated B.A. 1851, M.A. 1851; attached to anatomical museum for two years; ordained deacon 1852, priest 1854; was curate of St. Thomas's, Oxford, 1852—54; assistant chaplain to St. Bartholomew's Hospital, London, 1858—62; reader at Christ Church, Newgate Street, London, 1858—62; elected precentor of the Canterbury Diocesan Choral Union, 1858; resigned, 1876. He was associate commissioner (educational department) International Exhibition, Paris, 1867. In 1880 he began to deliver sketch-lectures on natural history, illustrated by colored pastel drawings, executed before the audience, upon a large sheet of canvas; in October or November, 1883, delivered the opening course of the Lowell Lectures in Boston, Mass.; subsequently delivered many sketch-lectures in America during 1884 and 1885. He is the author of Natural History, London, 1862; Anecdotes of Animal Life, 1854—55, 2 vols.; My Feathered Friends, 1867; Common Objects of the countryside; 1857; Common Objects of the Country, 1858; Illustrated Natural History, 1856—63, 3 vols.; Glimpses into Pet-labd, 1863; Houses without Hands, 1865; Bible Animals, 1869; Insects at Home, 1871; Insects Abroad, 1874; Man and Beast, 1874—75, 2 vols.; Pet-labd Revisited, 1884; Old and New Testament Histories for Schools, 1884; Nature's Teachings, 1876; Graduated Natural-History Readers for Schools, 5 vols.; Man and his Handiwork, —; Horse and Man, 1885, etc. (Most of these works are being continually reprinted, the number of editions not being specified.)

WOODBRIDGE, Samuel Merrill, D.D. (Rutgers College, New Brunswick, N.J., 1857; Union College, Schenectady, N.Y., 1858), L.L.D. (Rutgers College, 1883), Reformed (Dutch); b. at Greenfield, Mass., April 5, 1819; graduated at the New-York University, 1838, and at the Theological Seminary, New Brunswick, N.J., became pastor at South Brooklyn, N.Y., 1841; Coxsackie, 1850; New Brunswick, N.J., 1852; and professor of ecclesiastical history and church government, and dean of the Theological Seminary of the Reformed Church, New Brunswick, 1857. He is the author of Analysis of Theology, New York, 1872, 2d ed. 1882.

WOODFORD, Right Rev. James Russell, D.D. (by Archbishop of Canterbury, 1869), lord bishop of Ely, Church of Scotland; b. at Henley-on-Thames, April 30, 1820; d. at Ely, Oct. 24, 1885. He was late scholar of Pembroke College, Cambridge; graduated B.A. 1843, senior of (Williams and second-class classical tripos) 1842. M.A. 1845; ordained deacon 1845, priest 1845; was second master of Bishop College, Bristol, 1845—45; perpetual curate of St. Saviour's, Coalpit Heath, 1845—48; of St. Mark's, Eaton, Bristol, 1848—55; vicar of Kemptes, Gloucester, 1855—68; examining chaplain to the Bishop of Oxford and Winchester, 1888—73; vicar of Leeds, 1868—73; select preacher at Cambridge, 1864, 1867, 1873, 1875, 1878; honorary chaplain numerous articles in the religious press, and separately issued The Church's Future, Gettysburg, 1872; The Dream of Providence on the Eve of the Reformation, 1884.
to the Queen, and honorary canon of Christ Church, 1867; consecrated bishop, 1873. He was the author of The Church Past and Present (four lectures), 1852; Sermons, London, 1873, 3 vols.; Six Lectures on the Creed, 1855; Occasional Sermons, 1858-61, 2 series, 2d ed. 1861-65; Ordination Sermons, 1856, 1860; Christian Sanity (four sermons), Cambridge, 1863; Ordination Sermons, 1872.

WOODROW, James, Ph.D. (Heidelberg, Germany, 1856). M.D. (hon., Medical College, Augusta, Ga., 1861). D.D. (Hampden-Sidney College, Prince Edward County, Va., 1871). LL.D. (Davidson College, twenty miles from Charlotte, S.C., 1888), Presbyterian (Southern Church); b. at Carlisle, Eng., May 30, 1828; graduated at Jefferson College, Canonsburg, Penn., 1849; studied at Heidelberg, Germany, 1856-66, and elsewhere in Europe, 1856; was professor of natural sciences, Oglethorpe University and Milledgeville, Ga., 1853-61; in South-Carolina University, whose headquarters are at Columbia, S.C., 1869-72; and in South-Carolina College, Columbia, the chief part of the university, 1880, to the present. In 1851 he became professor of natural science in connection with revelation, in the Presbyterian Theological Seminary at Columbia, S.C.; was removed by board of directors, Dec. 10, 1884, on account of views presented in an address on Evolution, delivered in May, 1884; the act not removed, but was still in office. He then resumed his duties as chairman of the faculty and professor. He was ordained in 1860; since 1861 has edited The Southern Presbyterian Review, and since 1886 The Southern Presbyterian.

WOODRUFF, Frank Edward, Congregationalist; b. at Eden, Vt., March 20, 1855; graduated at the University of Vermont at Burlington, 1875, and at the Union Theological Seminary, New-York City, 1881; was fellow of his class, and as such studied two years in Germany and Greece (Tübingen, Berlin, and Athens); was inaugurated as associate professor of history in Andover Theological Seminary, Mass., 1883.

WOOLEY, Theodore Dwight, D.D. (Harvard College, Cambridge, Mass., 1847). LL.D. (Wesleyan University, Middletown, Conn., 1845), Congregationalist, son of William W. Woolsey, a prosperous merchant of New-York City, and of Eliza Dwight, sister of President Dwight of Yale College, New Haven, Conn.; b. in New-York City, Oct. 31, 1801; entered Yale College 1816, graduated 1820; for a year (1820-21) studied law in New-York City, without a view to practising it, and then theology at Princeton Theological Seminary, N.J. for nearly two years (1821-23), was a tutor at Yale College for about two years (1823-25); soon afterwards went to Europe, where he spent three years, chiefly in France and Germany. In Germany he studied Greek; at Leipzig under Godfrid Hermann, at Bonn under Weleker, and at Berlin under Boeckh and Bopp. Returning to the United States, he was a tutor at Greek at Yale College in 1831; and held the office actively until 1846, when he was chosen president of Yale College, which position he continued in for twenty-five years, until 1871, when he resigned his connection with the institution, and withdrew from public life. He was a member of the American Company of Revision of the New Testament, and its chairman (1871-81). He is the author of editions of the Greek text, with English notes, for the use of college students, of the Aelcstis of Euripides, Cambridge, 1820; the Antigone of Sophocles, 1835; the Prometheus of Eschylus, 1837; and the Gorgias of Plato, 1843; Introduction to the Study of International Law, designed as an Aid in Teaching and in Historical Studies, Boston, 1880, 5th ed. enlarged, New York 1876, London 1875, 2d ed. 1879; Essays on Divorce and Divorce Legislation, with Special Reference to the United States, New York, 1889, 2d ed. revised 1892; Religion of the Present and of the Future: Sermons preached chiefly at Yale College, 1871; Political Science, or the State, theoretically and practically considered, 1877, 2 vols. (originally Boston, 1858-60, 2 vols.); besides, he is the author of smaller works and of a number of essays and reviews, e.g., in The North American, Princeton Review, The Century, and especially in The New Englander, of which latter for several years after its first appearance (1843) he was one of a committee of publication.

WOODROW, John, New Church (Swedenborgian); b. in Boston, Feb. 13, 1834; became pastor of the New Church Society at Newtonville, Mass., 1869; instructor in theology in the New Church Theological School, Boston, 1878, and president 1881. He is the author of A Year's Lessons from the Psalms, Boston, 1889; Correspondences of the Bible: the Animals, 1875, 2d ed. 1884; A Journey in Palestine, 1884.

WOODROW, Right Rev. Charles, D.C.L. (Oxford, 1853), bishop of St. Andrew's, Dunkeld, and Dunblane, Episcopal Church in Scotland; b. at Bockin, Eng., Aug. 22, 1809; was a student of Christ Church College, Oxford; took the prize for Latin verse 1827, and for the Latin essay 1831; graduated B.A. (first-class classics) 1830, M.A. 1832; was ordained deacon 1834, priest 1840; was a private tutor for several years, and had under his instruction both Mr. Gladstone and Cardinal Manning; from 1836 to 1845, second master of Winchester College; from 1847 to 1854, warden of Trinity College, Glemalmond, Perthshire; and in 1853 consecrated bishop. He was a member of New Testament Company of Bible Revisers. He is the author of Greece gran. rud., London, 1839, 10th ed. 1869; Greek Primer, 1871, 6th ed. 1879; Christian Episcopat at a Public School, 1844, 2 vols.; Two Judicial Opinions on the Doctrine of the Eucharist, 1858-61; Discourse on Scottish Reformation, 1860, 2d ed. 1863; On Shakespeare's Knowledge and Use of the Bible, 1864, 3d ed. 1880; Cata clesis, 1868; Outlines of the Christian Ministry, 1872; Remarks on Dr. Lightfoot's Essay on the Christian Church, 2d ed. 1826; Dissertatio de clerum pertinenti Latiné reddita, 1880; editor of Shakespeare's Historical Plays, Roman and English, 1883, 3 vols.
(Cambridge, 1839), D.C.L. (hon., Oxford, 1870), lord bishop of Lincoln, Church of England; b. in the head master's house, Harrow-on-the-Hill, Middlesex, Eng., Sept. 21, 1865. He was scholar of Trinity College, Cambridge; chancellor's English medallist for the year, The Druids, 1827—28; Person prize-man, 1828; Browne's medallist, 1827—28; Craven scholar, 1829; graduated B.A. (senior classic) 1830, M.A. 1833; travelled in Greece, 1832—33; was ordained deacon 1833, priest 1835; fellow of Trinity College, Cambridge, 1830—38; public orator, 1836; head master of Harrow School, 1838—44; canon of Westminster, 1844—69; Hulsean lecturer, Cambridge, 1847—48; vicar of Stanford-in-the-Vale, Berkshire, and rural dean, 1850—69; archdeacon of Westminster, 1865—69; consecrated bishop, 1869. He took part in the Old-Catholic Congress held at Cologne, September, 1872. He was the author of Athens and Attica: Journal of Visits to the Walls of the City of Pompeii, 1837, 2 ed. Inscriptiones Pompeianae: Ancient Writings, 2 ed. 1852; The Apocalypse in Greek, with illus., 1882; Whitehall preacher, 1879; Bampton lecturer, 1880; was at the Old-Catholic Congress at Cologne with the bishop of Lincoln in 1872, busy collating Latin manuscripts in Italy, France, and Spain, for an edition of the Vulgate New Testament, 1878—88. He is the author of Lectures introductory to a study of the Latin language, Literature, Oxford, 1870; Fragments and Specimens of Early Latin, 1874; University Sermons on Gospel Subjects, 1878; The One Religion: Truth, Holiness, and Peace desired by the Nations and
revealed by Jesus Christ (Bampton Lectures), 1881; The St. Germain St. Matthew (Lp), being No. 1 of a Series of Old Latin Biblical Texts, 1883; articles on Constantine the Great and his Sons, and on The Emperor Julian, and others in Smith and Wace’s Dictionary of Christian Biography; various pamphlets and sermons, viz. Erasmus; sive Thucydides conditum (chancellor’s Latin prize essay), 1866; Kelvin College and the present University Crisis, 1889; The Church and the Universities: A Letter to C. S. Roundell, M.P., with Postscript, 1880; Prayers for Use in College, 1883; Love and Discipline: A Memorial Sermon preached at Lincoln after the Funeral of Christopher Wordsworth, Bishop of Lincoln, 1855 (March); A Farewell Sermon, on Ps. civ. 25, 26, Rochester, September, 1885.

WRATISLAW, Albert Henry, Church of England; b. at Rugby, Warwickshire, Nov. 5, 1821; educated at Christ’s College, Cambridge; graduated B.A. (twenty-fifth senior optime and third in first class classical tripos) 1844, M.A. 1847; was elected fellow of Christ’s College; became tutor; was twice examiner for classical tripos; head master of Felstead Grammar School, 1852—55, and of Bury St. Edmunds Grammar School, 1855—70, when he retired on a pension of two hundred pounds a year; and, in the same year, became vicar of Manorbier. His theology is “Broad Church.” He is the author of Loci Communes, Common Places (delivered in the chapel of Christ’s College, conjointly with Professor Swainson), London, 1848; Bohemian Poems, Ancient and Modern, translated from the Original Slavonic, London, 1871; Life, Legend, and Canonization of St. John Nepomucen, 1873; The Native Literature of Bohemia in the Fourteenth Century (Ilechester Lectures, 1877, Oxford), 1878; Biography of John Hus, 1882.

WRIGHT, Charles Henry Hamilton, Ph.D. (Leipzig, 1875), D.D. (Trinity College, Dublin, 1879), Church of Ireland; b. in Dublin, March 11, 1836; educated at Trinity College, Dublin; won first-class Hebrew prize, 1854, 1855, 1856; Arabic prize, 1859; first-class divinity testimonium, 1858; graduated B.A. (respondent) 1857, M.A. 1858, B.D. 1873 (stipendiis condonato); was incorporated at Exeter College, Oxford, as M.A., 1862; graduated B.A. (twenty-fifth senior optime and third in first class classical tripos) 1844, M.A. 1847; was elected fellow of Christ’s College; became tutor; was twice examiner for classical tripos; head master of Felstead Grammar School, 1852—55, and of Bury St. Edmunds Grammar School, 1855—70, when he retired on a pension of two hundred pounds a year; and, in the same year, became vicar of Manorbier. His theology is “Broad Church.” He is the author of Loci Communes, Common Places (delivered in the chapel of Christ’s College, conjointly with Professor Swainson), London, 1848; Bohemian Poems, Ancient and Modern, translated from the Original Slavonic, London, 1871; Life, Legend, and Canonization of St. John Nepomucen, 1873; The Native Literature of Bohemia in the Fourteenth Century (Ilechester Lectures, 1877, Oxford), 1878; Biography of John Hus, 1882.

WRATISLAW. WRIGHT.

WRIGHT.
tion (the Donnellan Lectures for 1880-81), London, 1883; Biblical Essays; or, Exegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's "Spirits in Prison," and the Key to the Apocalypse, Edinburgh, 1885; with numerous other pamphlets and articles, for instance, in The Nineteenth Century (for February, 1882), on The Babylonian Account of the Deluge, The Site of Paradise (October, 1882), The Jews and the Malicious Charge of Human Sacrifice (November, 1883).

WRIGHT, George Frederick, F.A.A.S., Congregationalist; b. at Whitehall, N.Y., Jan. 22, 1838; graduated at Oberlin College 1859, and Theological Seminary, Oberlin, O., 1862; was in the Seventh Ohio Volunteer Infantry five months of 1863; became pastor at Bakersfield, Va., 1862; at Andover, Mass., 1872; professor of New Testament language and literature in Oberlin Theological Seminary, 1881; was assistant geologist on Pennsylvania survey 1881, and United-States survey since 1884. He is the author of The Logic of Christian Evidence, Andover, 1860, 4th ed. 1883; Studies in Science and Religion, 1882; The Relation of Science and Religion to the Bible, 1888; The Glacial Boundary in Ohio, Indiana, and Kentucky, Cleveland, 1884; The Divine Authority of the Bible, Boston, 1884; is an editor of the Bibliotheca Sacra.

WRIGHT, Milton, D.D. (Westfield College, Ill., 1872), United Brethren in Christ; b. in Rush County, Ind., Oct. 17, 1829; graduated at Hartsville College, Ind., 1853; became a member of the White River Conference, Ind., 1853; ordained, 1856; was pastor at Indianapolis, 1855-56; at Andersonville, Ind., 1856-57; missionary in Oregon, where he was pastor at Sublimity and most of the time president of Sublimity College (a denominational institution), 1857-59; in the itinerancy in the White River Conference, 1859-69, during which he was presiding elder (1861-64, 1866-68), and pastor at Hartsville, Ind., and teacher of theology in Hartsville College (1868-69); was editor of The Religious Telescope (church organ), Dayton, Ohio, 1869-72; editor of Free Church's first term; was elected bishop (assigned to West Mississippi District), 1877-81; presiding elder in White River Conference, 1881-85 (editor and publisher of The Richmond Star, Richmond, Ind., 1883-85); re-elected bishop for the term of four years, and sent to the Pacific Coast District, 1885. His writings are wholly journalistic, except a few tracts.

WRIGHT, Theodore Francis, Swedeborgian; b. at Dorchester (now Boston), Mass., Aug. 3, 1845; graduated at Harvard College 1866, and at New Church Theological School, Boston, 1869; since 1866 has been pastor at Bridgewater, Mass.; since 1870 editor New Jerusalem Magazine (monthly), Boston; and since 1884 instructor in homiletics and pastoral care, New Church Theological School. During 1864-65, he was first lieutenant One Hundred and Eighth Regiment United-States colored troops. He is the author of Life Eternal, Boston, 1885.

WRIGHT, William, M.A., Ph.D. (Phi. Leyden), LL. D. (Aberdeen, Dublin, Edinburgh, St. Andrew's), layman, Church of England; b. in Ireland, Presidency of Bengal, Jan. 17, 1830; educated at St. Andrew's and Halle; was appointed professor of Arabic in University College, London, 1855; in Trinity College, Dublin, 1856; assistant in department of MSS. in British Museum, 1851; assistant keeper of MSS., 1856; professor of Arabic in the University of Cambridge, 1870. He is the fellow of Queens' College, Cambridge. He was an Old-Testament reviser (1870-85), and is a corresponding or honorary member of many learned and royal societies. He is the author, translator, or editor of The Travels of Ibn Jubair (Arabic), Leyden, 1852; Analysest sur l'histoire et la litterature des Arabes d'Espagne, par al-Makkari, livres i.-iv., 1855; The Book of Jonah in Four Oriental Versions, with Glossaries, London, 1857; Opuscula Arabica, Leyden, 1859; A Grammar of the Arabic Language, London, 1859-62, 2 vols., 2d ed. 1874-76; The Kamul el-Mubarrad (Arabic), Leipzig, 1884-85, 11 parts; Contributions to the Apocryphal Literature of the New Testament (Syriac and English), London, 1885; The Homilies of Aphraates (Syriac), vol. i., 1889; An Arabic Reading Book, Part I., 1870; Catalogue of the Syriac MSS. in the British Museum, 1870-72, 3 vols.; Apocryphal Acts of the Apostles (Syriac and English), 1871, 2 vols.; Catalogue of the Ethiopic MSS. in the British Museum, 1877-79; The Church of the East (Syriac and English), Cambridge, 1882; The Book of Kaitlah and Dimnah (Syriac), Oxford, 1883.

WRONG, George McKinnon, Church of England in Canada; b. at Grafton, Ontario, Can., June 25, 1860; graduated concurrently at University College and at Wesley College, Toronto, 1880; became a captain of residence, Wesley College, and lecturer in ecclesiastical history and polity, 1883.

WYLIE, James Aitken, LL.D. (Aberdeen, 1856), Free Church; b. at Kirriemuir, Forfarshire, Scotland, Aug. 9, 1836; educated at Marischall College of the University of Aberdeen 1852-55, at University of St. Andrew's 1856; received his theological training in Original Secession Hall under Rev. Dr. Paxton, Edinburgh, 1827-30; was minister of Original Secession Congregation at Dollar, 1831-46; associated with Hugh Miller in the editorship of The Witness, Edinburgh, 1846-56; editor of Free Church's two terms; was bishop of the Protestant Institute of Scotland, Edinburgh, 1860 to date. The Institute is an extra-mural lecturership, founded by the Protestant churches of Scotland, for the indoctrination of students in the distinctive principles of the Roman-Catholic and Protestant theologies. He wrote The Evangelical Alliance's first prize essay on Popery. He has travelled over nearly all Europe, and also Asia Minor, Palestine, and Egypt. In 1868 he was examined before the House of Lords, on the working of canon law with reference to the establishment of the papal hierarchy in Great Britain. In 1881, on the occasion of his jubilee, he received a public testimonial, portrait with three hundred guineas, etc. He is the author of The Modern Judea compared with Ancient Prophecy, Glasgow, 1841 (sale twenty thousand copies); Scenesthe Bible, 1843 (sale fifteen thousand copies), last ed. 1882; On Unfulfilled Prophecy, 1845; Ruins of Bible Lands: Journeys over the Region of Fulfilled Prophecy, 1845, 14th ed. 1892; The Past and Present of Papal Europe, 1848, 4th ed. 1868; The Papacy: its History, Dogmas, Genius, and Prospects (The Evangelical Alliance prize essay), 1851, 4th ed. 1890, German trans., Elber-
WYLIE.

feld, 1853, 2d ed. 1854; *From the Alps to the Tiber* 1856 (sale two thousand copies); *The Gospel Ministry: Duty and Privilege of Supporting it* (first prize essay), 1857 (sale ten thousand copies); *Wanderings and Musings in the Valley of the Waldenses, Travels, etc.*, 1859; *The Great Exodust: or, the Time of the End*, 1862, 2d ed. 186-; *Rome and Civil Liberty*, 1864 (sale fifteen thousand copies); *The Awakening of Italy and the Crisis of Rome*, 1866 (sale two thousand copies); *The Road to Rome via Oxford, or Ritualism Identified with Romanism*, 1888; *Daybreak in Spain: a Sketch of Spain and its New Reformation, a Tour of Two Months*, 1870; *Impending Crisis of the Church and the World*, Edinburgh, 1871; *The History of Protestantism*, London, 1875-77, 8 vols. (sale sixty to eighty thousand copies), Dutch trans. 1878-79, German trans. 18—; *The Jesuits: their Moral Maxims and Plots against Kings*, Edinburgh, 1881; *Visit to the Land of the Pharaohs*, 1882; *Over the Holy Land*, 1883; editor of new edition of the *Scots Worthies*, with supplemental biographies; *Dictionary of the Bible*, 1870, 2 vols.; besides pamphlets on the Popish controversy.
YERKES, Stephen, D.D. (La Grange College, Tenn., 1857), Presbyterian; b. in Bucks County, Penn., June 27, 1817; graduated at Yale College, 1837; studied theology privately; was pastor and teacher in Baltimore and Harford Counties, Md., 1843-52; professor of ancient languages, Transylvania University, Lexington, Ky., and pastor of Bethel Church, 1852-57; since 1857, professor in Theological Seminary, Danville, Ky. (of Oriental and biblical literature, 1857-69; of biblical literature and exegetical theology since 1869). 

YOUNG, Alexander, D.D. (Jefferson College, Canonsburg, Penn., 1859), L.L.D. (Washington and Jefferson College, Washington, Penn., 1873), United Presbyterian; b. near Glasgow, Scotland, June 4, 1815; graduated from the Western University of Pennsylvania, Pittsburgh, Penn., 1835; professor of Latin and Greek in the same, 1838-40; pastor of Associate Reformed Church at St. Clairsville, Ohio, 1842-58; co-pastor at Monmouth, Ill., 1859-60; solo pastor, 1860-63; was co-pastor of the Second United Presbyterian Church, Monmouth, 1863-66; was solo pastor, 1866-71; was professor in all departments (except history) of the Associate Reformed Theological Seminary, Oxford, Ohio, 1858-66; transferred, with the seminary, to Monmouth, Ill., in the same relations, September, 1858, and so continued until 1864; during this period also professor of Greek and Latin in Monmouth College; professor of apologetics and all departments of theology in the seminary, 1864-76; and of evidences of Christianity, in Monmouth College, 1864-76; of apologetics and pastoral theology in the United Presbyterian Theological Seminary, Allegheny, Penn., 1874 to date, changing chairs with other professors as interest or preference required. 

YOUNG, Robert, L.L.D., F.E.S.L., layman; b. at Edinburgh, Sept. 10, 1822; received education at private schools, 1827-38; served apprenticeship to the printing-business, 1838-45; became a bookseller and printer in 1846; joined the Free Church, and became a sabbath-school teacher, in 1843; commenced bookselling and printing in 1847; married, and went to India as a literary missionary and superintendent of the Mission Press at Surat, in 1856; returned in 1861; conducted "Missionary Institute," 1864-74; visited New York, Boston, Princeton, Philadelphia, Washington, etc., in 1867; carried the Analytical Concordance through the press in 1876-79; took special interest in the "Aberdeen" attacks on the Bible, 1876-80, and in "Presbyterian Union," 1884-85. A moderate Calvinist, simple Presbyterian, and strict textual critic and theologian. His works, chronologically arranged, are, Book of the Precepts; or, the Six Hundred and Thirteen Affirmative or Prohibitive Precepts, collected by Rabbi Moses Ben Maimon, with a life of Maimonides, edited in the original Hebrew, with a translation; Chaldee Portions of Daniel (ii. 4-vii. 28) and Ezra (iv. 7-vii. 26) in the Original Chaldee, with corresponding Greek, Syriac, and (Rabbinical) Hebrew; Ethics of the Fathers, collected by Nathan the Babylonian, A. D. 200, in the Original Hebrew, with an English translation, and an introduction to the Talmud; Hexaglot Pentateuch; or, the Five Books of Moses in the Original Hebrew, with the corresponding Samaritan text and version, the Chaldee Targum, the Syriac Peshito, and the Arabic of Saadiah Gaon, arranged interlinearly, with comparative tables of alphabets and verb (Gen. i.-v.); Westminster Assembly's Shorter Catechism, translated into Arabic, French, Hebrew, Gaelic, Samaritan, Spanish, Syriac, also Dutch, German, Greek, Italian, Latin, and Portuguese; Christology of the Targums; or, the Doctrine of Messiah, as unfolded in the Ancient Jewish Paraphrases, or Translations of the Sacred Scriptures into the Chaldee Language, in Hebrew, Chaldee, and English; Rubbinical Vocabulary, with List of Abbreviations and an Analysis of the Grammar, adapted expressly for the Mishna and the Targums, with introduction; Obadiah's Prophecy against Edom, in the Original Hebrew, with the corresponding Chaldee, Syriac, and Arabic versions, interlinear; Paradigms (Complete) of the Verbs, Regular and Irregular, in Hebrew, Chaldee, Samaritan, and Syriac; Root-books of the Hebrew, Chaldee, Samaritan, Syriac, Greek, and Latin Languages, containing every root in each, in alphabetical order, with English explanations; Song of a Finnish Country-Girl, in Finnish, with translations into Hebrew, Samaritan (ancient and modern), Chaldee, Syriac, and English; Israelitish Gleaner and Biblical Repository, containing rare and interesting poems, tales, and other compositions into Hebrew and from it, translations from the Targums, etc. (the above were published in Edinburgh, 1849-56); Gujarati Grammar and Exercises; or, a New Mode of Learning to Read, Write, or Speak the Gujarati Language, on the Ollendorffian system, with Key; The First and Second Books of Chronicles, translated into the Gujarati Language, from the Original Hebrew (these two were published in Surat, 1857-60); Bible (The Holy), consisting of the Old and New Covenants, translated according to the Letter and Idioms of the Original Languages (do., 2d ed., revised, larger type); Hebrew Tenses, illustrated from the Biblical Text, the Cognate Languages, and the Chief Biblical Critics; Chronological Index to the Bible, Old and New Testaments; Variations of the Alexandrian, Vatican, and Sinaitic MSS. of the New Testament; Marginal (Ten Thousand) Readings for the English Testament, in Addition to those given by the Editors of King James's Bible, being a series of more literal renderings, derived from an examination of the original Scriptures, when compared with the common version; Concise Critical Commentaries on the Holy Bible, being a companion to the new translation of the Old and New Covenants, specially designed for those teaching the word of God, whether preachers, catechists, scripture-readers, district-visitors, or sabbath-school teachers; Grammatical Analysis of the Hebrew, Chaldee, and Greek Scriptures, consisting of the
original texts unabridged, the parsing of every word, with all its prefixes and affixes, and a literal translation: The Twelve Minor Prophets, complete; Biblical Notes and Queries regarding Biblical Criticism and Interpretation, Ecclesiastical History, Antiquities, Biography and Bibliography, Ancient and Modern Versions, Progress in Theology, Reviews of Religious Works, etc.; Hebrew and Chaldee Vocabulary, consisting of every word in the Old-Testament Scriptures, whether noun, verb, or participle; the verbs with their conjugations, and the nouns with their gender, to which is added the number of times in which each word occurs, with the etymological and idiomatic renderings of the new translation; Introduction to the Hebrew Language, in a Way hitherto unexampled; Biblical Tracts for Every Day in the Year, on the Most Important Facts and Doctrines of Scripture, illustrated from itself; Analytical Concordance to the Bible, on a new plan, with every word in alphabetical order, arranged under its own Hebrew or Greek original, with the literal meaning of each and its pronunciation, exhibiting about 311,000 references, or 118,000 beyond Cruden, marking 30,000 various readings in the Greek New Testament, with the latest information on biblical geography and antiquities of the Palestine Exploration Society, etc.,—all designed for the simplest reader of the English Bible;Appendices to the Analytical Concordance: I. For Sabbath-school Teachers (Analytical surveys of [1] all the “Books,” [2] all the “Facts,” [3] all the “Idioms,” of the Bible, [4] Bible Themes, questions, canonicity, rationalism, etc.). II. For Divinity Students (reversed indexes to the Analytical Concordance, forming [1] a Hebrew Lexicon, [2] Hebrew tenses illustrated, [3] a Greek Lexicon); with 23 pictorial views of Palestine, 16 Bible maps, and 25 fac-similes of biblical MSS.; Contributions to a New Revision; or, A Critical Companion to the New Testament, being a series of notes on the original text, with the view of securing greater uniformity in its English rendering, including the chief alterations of the “Revision” of 1881 and of the American Committee; Concordance to Eight Thousand Changes of the Revised New Testament; Dictionary and Concordance of Bible Words and Synonyms, exhibiting the use of above ten thousand Greek and English words occurring in upwards of eighty thousand passages of the New Testament, so as to form a key to the hidden meanings of the Sacred Scripture; Two-fold Concordance to the New Testament, (1) to the Greek New Testament, exhibiting every root and derivative, with their several prefixes and terminations in all their occurrences, with the Hebrew originals of which they are renderings in the Septuagint; (2) a concordance and dictionary of Bible words and synonyms (being a condensation of the New-Testament part of the English Analytical Concordance); also a concise concordance to eight thousand changes of the “Revised” Testament; Grammatical Analysis of the Book of Psalms in Hebrew, the original text unabridged, the parsing of every word, with all its prefixes and affixes, with a literal translation; Paradigms of the Hebrew Verbs, with the Serviles in Large Open-faced Characters.
ZOECKLER, Otto, Ph.D. (Göttingen, 1857); professor extraordinary, 1857; Profungrätschütz und biblischer Sprachgeist, 1859; System der christlich kirchlichen Katechetik, 1 Bd. 1863—72, 2 vols., 2d ed. 1872—74; Die Katechismen der Waldenser und Böhmischen Brüder, kritische Textausgabe, Erlangen, 1863; Über die wesentlichen Verfassungsziele der lutherischen Reformation, Leipzig, 1867 (pp. 64); System der praktischen Theologie, 1876—78, 3 parts; Der Kaisertraum des Mittelalters in seinen religiösen Motiven, 1877 (pp. 31); Das Drama vom Ende des römischen Kaiser- tums und von der Erscheinung des Antichristes. Nach Nachs. d. 12. Jahrh., 1878 (pp. 75); Von römischer Kaiserzeit bis zum heutigen Tage, ein mittelalterl. Drama, 1877; Die Christenlehre im Zusammenhang, 1880—82, 3 parts, 2d ed. 1883—85; Luther's kleiner Katechismus, 1880—81, 2 parts; Lehrbuch der Pädagogik, 1882; Luthers Stellung, Hamburg, 1889 (pp. 26).

ZIMMER, Friedrich Karl, Ph.D. (Halle, 1877), Lic. Theol. (Bonn, 1880), German Protestant; b. at Gardelegen, Prussia, Sept. 22, 1855; educated at Tübingen and Berlin; became privat-docent of theology at Bonn 1880, the same at Königsberg, and pastor at Malmsfelt 1883; professor extraordinary, and pastor of the Deaconesses' hospital, Königsberg, 1884. He edited Halleluja, 1880—85. He is the author of J. G. Fichte's Religionsphilosophie, Berlin, 1878; Der Spruch vom Jonazaichen, Hild burghausen, 1881; Galaterbrief und Apostelgeschichte, 1882; Exegetische Problem des Hebräer und Galaterbriefs, 1882; Concordantia supplementaria omnium vocum N. T., Bonn, 1882; Die deutschen evangelischen Kirchengesangvereine der Gegenwart, Quedlinburg, 1882; Der Verfall des Kantonen- u. Organistenamtes in der evangelischen Landeskirche, Preusens, seine Ursachen u. Vorschläge zur Besserung, 1885; several minor articles on church music and exegesis.

ZOECKLER, Otto, Ph.D. (Giessen, 1854), Lic. Theol. (do., 1856), D.D. (hon., do., 1866), Lutheran; b. at Grünberg, Hesse, May 27, 1833; studied at Giessen, Erlangen, and Berlin, 1851—56; became privat-docent at Giessen, 1857; professor extraordinary, 1863; ordinary professor at Greifswald, 1866. He became consistorialrat at Greifswald, January, 1885. He edited the Allgemeine literarische Anzeiger für das Ev. Deutschland, 1867—74; and since 1892, has edited the Evangelische Kirchenzeitung (founded by Hengstenberg); and since 1890, been principal editor of der Beweis der D.G. He is the author of De vi ac notionem vocabulii iamic N. T. (inaugural dissertation), Giessen, 1857; Theologia naturalis: Entwurf einer systematischen Naturtheologie vom offenbarungsgläubigen Standpunkte, vol. i., Frankfurt-a.-M., 1860; Kritische Geschichte der Askese, 1863; Hieronymus, sein Leben und Wirken aus seinen Schriften dargestellt, Gotha, 1864; commentary on Chronicles, Job, Proverbs, Ecclesiastes, Canticles, and Daniel, in Lange's Bibelwerk, Bielefeld, 1866—72 (translated New York, 1870 sqq.); Die Urgeschichte der Erde und des Menschen, Gütersloh, 1888; Das Kreuz Christi, 1870 (English trans., The Cross of Christ,

**ZOEPPFEL, Richard Otto, Ph.D., D.D.** (both from Göttingen, 1871 and 1878), Protestant theologian (school of Ritschl); b. at Arensburg Livland (Russia), June 14, 1843; studied theology at Dorpat, 1862–68 (with interruptions); history at Göttingen, 1869–70; became repetent of theology at Göttingen, 1870; professor extraordinary of theology at Strassburg, 1872; ordinary professor there, 1877. He is the author of *Die Papstwahlen und die mit ihnen im nächsten Zusammenhange stehenden Ceremonien in ihrer Entwicklung vom 11. bis zum 14. Jahrhundert*, Göttingen, 1871; (with Holtzmann) *Lexikon für Theologie und Kirchenwesen*, Leipzig, 1882.

**ZUNZ, Leopold, Ph.D., Hebrew;** b. at Detmold, Germany, Aug. 10, 1794; d. at Berlin, March 21, 1886. He was educated at the University of Berlin; became rabbi to the new synagogue there, 1829, but retired after two years, and started a society for Jewish culture and science, to which Heinrich Heine belonged. But the society, which was nicknamed "Young Jerusalem," although embracing many men of talent, soon broke up, perhaps because of Zunz's radicalism. Many of its members became Christians. From 1821 to 1832, Zunz was director of the New Jewish Congregational School. From 1825 to 1835 he edited the *Spengler'sche Zeitung*. From 1835 to 1839, at Prague, he again undertook ministerial functions. From 1839 to 1850 he was director of the Normal Seminary in Berlin. Since 1845 he was a member of the Board of Commissioners for the educational interests of the Jews in Prussia. His long life was one of great literary activity. His works are distinguished by learning and by beauty and clearness of style. Among them may be mentioned, *Etwas über die rabbinische Literatur*, Berlin, 1818 (which first brought him into notice); *Predigten*, 1823, 2d ed. 1846; *Die gottesdienstlichen Vorträge der Juden*, historisch entwickelt, 1832 (his most valuable book); *Namen der Juden*, Leipzig, 1837; *Zeitafel über die gesammte heilige Schrift*, Berlin, 1839; *Zur Geschichte und Literatur*, Bd. 1., 1843; *Damaskus, ein Wort zu Abwehr*, 2d ed. 1859; *Die synagogale Poesie des Mittelalters*, 1855–59, 2 parts; *Die Vorschriften über Eidesleistung der Juden*, 1859; *Wahlrede*, 1861; 2. *Wahlrede*, 1861; *Politisch und nicht politisch* (lecture), 1862; *Selbstregierung* (lecture), 1864; *Sterbeurteile*, 1864; *Die geistige Gesundheit* (lecture), 1864; *Die hebräischen Handschriften in Italien*, 1864; *Literaturgeschichte der synagogalen Poesie*, 1865; *Nachtrag dazu*, 1867; *Israel's gottesdienstliche Poesie* (lecture), 1870; *Deutsche Briefe*, Leipzig, 1872.
FIRST APPENDIX:

Mostly additions sent by the writers too late for insertion in the proper place. New book-titles follow directly after the authors' names.

ACHELIS, E. C. Aus dem akademischen Get-
teudienst in Marburg, Predigten, Marburg, 1886.

ACQUOY, John Gerard Richard, D.D. (Leiden, 1857), Dutch Protestant theologian; b. at Am-
dsterdam, Jan. 3, 1829; educated at the University of Amsterdam; became Reformed pastor at Eer-
beek 1858, Koog 1861, Bommel 1863; professor of theology at Leiden, 1878; professor of ecclesi-
astical history, and history of Christian doctrine, in the same, 1881. In 1877 he became a member
of the Royal Academy of Sciences. He is the author of Gerardi blagni epistolwXIV. (his D.D.
thesis), Amsterdam, 1857; and in Dutch of "Her-
man de Ruyter, after Published and Unpublished
Documents," 1870; Jan van Venray, 1873; "The
Cloister of Windesheim and its Influence," 1875,
3 vols.; "The History of the Reformed Church

AHLFELD, J. F. Cf. art. Herzog 2 XVII. 637
sqq.

ALLEN, A. V. O., received the degree of D.D.
at Harvard's 250th anniversary, Nov. 8, 1886.

ALEXANDER, Bishop W. The Divinity of our

ALEXANDER, Henry Carrington, D.D. (Ham-
pden-Sidney College, Va., 1869), Presbyterian; b.
at Princeton, N. J., Sept. 27, 1835; graduated at
the College of New Jerse, Princeton, N.J., 1854,
and at the Theological minary in that place,
1858; was stated supply of the Eighty-fourth
streetChurch, New-York City, for six months in
1858; the same in the villagechurch of Charlotte
Court-House, Va., from Oct. 1, 1859, to May, 1861,
pastor until Jan. 1, 1870; since professor of biblical
literature and interpretation of the N. T., Union
Theological Seminary, Va. Author of Life of Jo-

ARNOLD, M., resigned his inspectorship, No-
ember, 1886.

BAIRD, H. M. The Huguenots, and Henry of

BARTLETT, E. C., edited with J. P. Peters,
The Scriptures for Young People, New York, 1886
sqq. 3 vols.

BARING-GOULD is lord of the Manor of Lew
Trenchard and Waddilstone; eldest son of Edward
Baring-Gould, J. P. and D. L. for County Devon,
representative of the ancient family of Gould of
Devon, which has occupied estates in the county
since the reign of Henry III. Lew Trenchard
became the property of the Goulds in 1625, and
has continued in the family since. He is J. P.
for County of Devon. To the list of his books
add: The Trials of Jesus, London, 1886; Nazareth
and Capernaum; Ten Lectures on the Beginning of
our Lord's Ministry, 1886; Our Parish Church:
Twenty Addresses to Children on the Great Truths
of the Christian Faith, 1886.

BAUDISSIN, W. W. F., D.D. (Louv., Giessen,
1880).

BAUR, C. A. L., D.D. (Louv., ——, 18—); was
member of commission for revising Luther's
Bible. Add to list of books: Sechs Tabellen über
die israelitische Geschichte, Giessen, 1848; (edited
Andreas Kempf's Selbstbiographie, Leipzig, 1882;
(with Dr. Karl A. Schmid), Geschichte der Erzie-
hung, Stuttgart, 1884.

BEECHER, H. W., made a brilliant lecturing
tour in England in the summer of 1886, and was
offered a public reception by the Common Council
of Brooklyn, but declined it (November, 1886).

BEETS, Nicolaas, D.D. (Leiden 1839, Edin-
burgh 1884), Phil. Mag. and Litt. D. (Utrecht,
1865), Dutch Protestant, religious poet; b. at
Haarlem, Sept. 13, 1814; studied theology at Lei-
den; became Reformed pastor at Heemstede 1840,
at Utrecht 1854; professor of theology at Utrecht,
1875. He is the author in Dutch of Camera obscura
(under the pseudonyme of Hildebrand), Haarlem,
1839, 16th ed. 1886 (translated into different lan-
guages of Europe; the French title is, Scénes de la
vie hollandaise, Paris, 1856); "Biography of J. H.
van der Palm," 1892 (English trans. New York,
1865); "Hours of Devotion," 1848-75, 8 vols. (Ger-
man select trans. Bonn, 1858); "St. Paul, at the
most Important Times of his Life and Activity,
" 18—, 3d ed. 1859 (German trans. Gotha, 1857,
Danish trans. Copenhagen, 1838); "Literary Rec-
reations," 1856, 2d ed. 1873; collected edition
of his poems, 1864—53, 4 vols.; "Literary Miscella-
nies," 1876, 2 vols.; editor of the complete works
of Staring and Bogaers (Dutch poets of the nine-
teenth century), 1862 and 1871 respectively; and
of Anna Römer Visscher (seventeenth century),
1881; translator into Dutch of Emblémes chrétiens
by Georgette de Montenay, lady of honor to Jeanne
d'Albret, Queen of Navarre, 18—.

BEHRENS, A. J.F. Socialism and Christianity,
New York, 1886.

BELL, Frederik Willem Bernard van, D.D.
(Leiden, 1849), Dutch Protestant theologian; b.
at Rotterdam in the year 1822; studied at Lei-
den; became Reformed pastor at Noordwykerbou-
1849, at Hoorn 1853, at Amsterdam 1856; pro-
fessor of theological encyclopedia, interpretation
of the Greek Testament, and moral philosophy, at
Groningen. He is one of the founders and editors
of the Theologisch Tijdschrift, Amsterdam and Lei

BENDER, W., belongs to the left, or radical, wing of the school of Ritschl.

BENRATH, K., D.D. (hon., Jens, 18—).

BENSON, Archbishop. Communings of a Day held with Musters of Public Schools in the Chapel of Winchester College (six short addresses), London, 1886.

BERESFORD, Right Hon. and Most Rev. Marcus Gervais, D.D. (Cambridge, 1840), D.C.L. (Oxford, 1892), Lord Archbishop of Armagh and Clogher, and Primate of All Ireland, Church of Ireland, a nephew of the first Marquis of Waterford; b. at Kilmore, Ireland, in the year 1801; d. at Armagh, Dec. 26, 1885; educated at Trinity College, Cambridge; graduated B.A. 1824, M.A. 1828; ordained deacon 1824, priest 1825; became rector of Kildallen, 1825; later vicar of Drungand Lara, and also vicar-general of Kilmore and archdeacon of Ardagh; bishop of Kilmore, 1854; translated to Armagh, 1863.

BERNARD, Hon. and Right Rev. Charles Brodrick, D.D. (Oxford, 1880), lord bishop of Tuam, Killaloe, and A churny, Church of Ireland, son of the second Earl of Bandon; b. at Ban don (?), Ireland, Jan. 4, 1811; educated at Balliol College, Oxford; graduated B.A. 1832, M.A. 1834, B.D. 1866; was ordained deacon 1835, priest 1836; was vicar of Bantry, 1840—42; rector of Kilbrogan, Killaloe, and Achonry, Church of Ireland, son of the second Earl of Bandon; b. at Bandon (?), Ireland, in the year 1801; d. at Armagh, Dec. 26, 1885; educated at Trinity College, Cambridge; graduated B.A. 1824, M.A. 1828; ordained deacon 1824, priest 1825; became rector of Kildallen, 1825; later vicar of Drungand Lara, and also vicar-general of Kilmore and archdeacon of Ardagh; bishop of Kilmore, 1854; translated to Armagh, 1863.

BERNARD, Hon. and Right Rev. Charles Brodrick, D.D. (Oxford, 1880), lord bishop of Tuam, Killaloe, and Achonry, Church of Ireland, son of the second Earl of Bandon; b. at Bandon (?), Ireland, Jan. 4, 1811; educated at Balliol College, Oxford; graduated B.A. 1832, M.A. 1834, B.D. 1866; was ordained deacon 1835, priest 1836; was vicar of Bantry, 1840—42; rector of Kilbrogan, Killaloe, and Achonry, Church of Ireland, son of the second Earl of Bandon; b. at Bandon (?), Ireland, in the year 1801; d. at Armagh, Dec. 26, 1885; educated at Trinity College, Cambridge; graduated B.A. 1824, M.A. 1828; ordained deacon 1824, priest 1825; became rector of Kildallen, 1825; later vicar of Drungand Lara, and also vicar-general of Kilmore and archdeacon of Ardagh; bishop of Kilmore, 1854; translated to Armagh, 1863.

BESTMANN, H. J. Die evangelischen missions und das deutsche Reich (lecture), Leipzig, 1886.

BEVAN, L. D., was assistant and co-pastor with Rev. Thomas Binncy, 1865-66; became pastor at Pittsb, 1866; was ordained deacon 1835, priest 1836; was vicar of Bantry, 1840—42; rector of Kilbrogan, Killaloe, and Achonry, Church of Ireland, son of the second Earl of Bandon; b. at Bandon (?), Ireland, Jan. 4, 1811; educated at Balliol College, Oxford; graduated B.A. 1832, M.A. 1834, B.D. 1866; was ordained deacon 1835, priest 1836; was vicar of Bantry, 1840—42; rector of Kilbrogan,

BICKERSTETH, E. The Rock of Ages, 1858; and (1m:deutschcReich (lecture), Leipzig, 1886.


BONNET, J., is a professor in the University of France. His Olympia Morata has been translated into several languages, besides the German (Hamburg, 1660); his Aonio Poleario into Ger man (Hamburg, 1833), Italian (Florence, 18—); his Récits, etc., into German (Berlin, 1864). He edited the admirable Mémoires of Louis de Marolles, from the time of the Revocation, Paris, 1882; and a third series of Récits du seizième siècle, 1886.

BORDIER, Henri Léonard, Reformed Church of France, layman; b. in Paris, in the year 1817; educated at the Ecole de droit and the Ecole des Chartes in Paris, and licensed in law, and as paleographic archivist in 1840; but has ever since devoted himself to historical studies. He was successively, for a time, assistant to the historian Augustin Thierry; assistant in the Academy of Inscriptions; secretary by interim of the Ecole des Chartes; a member of the commission on the departmental archives of the minister of the interior (1846), archivist of the national archives (1850), dismissed on the establishment of the Empire. He was, during the siege of Paris, on the commission upon the papers of the Tuileries; and in 1872 was designated honorary director of the Department of manuscripts in the National Library. He has been for many years on the committee, of the "Société d'histoire du protestantisme français." He is the author of numerous works, noted for their great accuracy. Among them may be mentioned: various notices in the Bibliothèque de l'Ecole des Chartes, Paris, 1841-86; Histoire générale de tous les dépôts d'archives existant en France, 1855; Les églises et monastères de Paris, 1856; an edition of Libri miraculorum alicum opera minora of Gregory of Tours, Latin text with French translation, 1857-64, 4 vols.; a French translation of the Historia Francorum of Gregory of Tours, 1859-61, 2 vols.; (with Ed. Charton) Histoire de France, 1859-61; Les inventaires des archives de l'Empire, 1867; Une fabrique de faux autographes, 1869; Chansonier huguenot du seizième siècle, 1869; L'Allemagne aux Tuileries, de 1850 à 1870, 1872; La Saint Barthélemy et la critique moderne, Geneva, 1879; L'Édific historique de l'Érémité Bolois Paris, 1880; Nicolas Castellin de Tournay, refugié à Genève (1564-1576), 1881; is reissuing with enlargements and corrections, the brothers Eugène and Emile Haag's La France protestante (original ed., Paris, 1846-50, 10 vols.); Paris, 1877 sqq.
BREDENKAMP, C. J. Der Prophet Jesaia erläutert. Erlangen, 1886 sq.

BRIGHT, W. was educated at Rugby School; ordained deacon 1848, priest 1850; appointed proctor of the chapter in convocation, 1870.

BROOKE, S. A. The Unity of God and Man, and Second Protest against Dr. Temple's Consecration, 1884; A Pattern for Builders, 1878; The Disestablishment of Religion in Oxford, the Betrayal of a Sacred Trust: Words of Warning to the University, 1880; Prophecy. — not "Forecast," but (in the words of Bishop Butler) "The History of Events before they come to pass," 1880; Divergent Ritual Practice, 1881; Canon Robert Gregory, A Letter of Friendly Remonstrance, 1st and 2d ed. 1881; The Revision Revised: Three Articles from the Quarterly Review, with a Reply to Bishop Ellicott's Pamphlet, and a Vindication of the Traditional Reading of 1 Tim. iii. 16, 1883; To Educate Young Women like Young Men, and with Young Men, a Thing Inconsistent and Immodest, 1884; Poems (1840—78), 1885.

CARROLL, Henry King, LL.D. (Syracuse University, N.Y., 1885), Methodist layman; b. at Dennissville, N.D., Nov. 15, 1847; was self-taught; became editor of The Haare Republican, Maryland, 1868; assistant editor of The Methodist, New York, 1869; of The Independent and Home, New York, 1870; night agent of the New-York Associated Press, 1871; special correspondent of the Boston (Mass.) Traveller, 1873; religious editor of the New-York Independent, 1876. He was a delegate from the Methodist-Episcopal Church to the Ecumenical Methodist Conference in London, 1881; organizing secretary of the Methodist Centennial Conference, 1884. He was the chief editor of the Proceedings of the Centennial Methodist Conference, New York, 1886; is the author of the pamphlets, World of Missions, New York, 1892; Catholic Dogma of Church Authority, New York, 1884; and is a frequent contributor to the Methodist Quarterly Review, New York.


CASSEL, P. Kritisches Sendschreiben über die Probobel. Berlin, 1885 (Heft 1; "Mit e. wissenscht. Anmerkung über Hellenismen in den Psalmen; Heft II.; Messianische Stellen des alten Testaments. Anhängt sind Anmerkungen über Megillah Taanith; Aus dem Lande des Sonnenaufgangs, 1885; Ze rooster, sein Name und seine Zeit, 1886 (pp. 24).

CHESTER, Right Rev. William Bennet, D.D. (Trinity College, Dublin, 1883), lord bishop of Killaloe, Church of Ireland; b. at Ballyclough, County Cork, Ireland, in the year 1820; educated at Trinity College, Dublin; graduated B.A. and divinity testimonium (second-class) 1846, M.A. 1856, B.D. 1883; ordained deacon and priest, 1846; became curate of the Parish of Killakee, Co. Kerry, 1847, of Killkee 1849; rector of Ballymackey and chancellor of Killlaoe, 1855; rector of Nenagh 1859, of Birr 1875 (prebendary of Tipperkevin or canon of St. Patrick's, 1877—54; archdeacon of Killaloe, 1890—94); bishop of Killaloe, Killfenora, Clonfert, and Kilmaclough, 1884.

CHYNE, T. K. The Church and Solomon; or, the Wisdom of the Old Testament (an introduction to the...
criticism and exegesis of Job, Proverbs, Ecclesiastes, and Ecclesiasticus), 1886. He also contributed to the Queen's Printers' Teacher's Bible; and art. Histories in the 9th ed. of the Encyclopaedia Britannica.


CLARKE, J. F. Vezed Questions in Theology, 1886; The Fourth Gospel, 1886.

COMBA, E. Vera Narrazione del Massacro di Vattellina di V. Parravicino, 1886; Parafrai sopra l'Ep. di S. Paolo ai Romani di F. Virgilio, 1886. He is editing the Histoire des Vaudois d'Italie depuis leurs origines jusqu'à nos jours, 2 vols.

CONDER, Eustace Rogers, D.D. (Edinburgh, 1882), Congregationalist; b. near St. Albans (the ancient Verulam), Eng., April 5, 1820; educated for the Christian ministry at Spring Hill College, Birmingham; entered, 1838; graduated M.A. in philosophy, with gold medal, at the University of London, 1844; became Congregational pastor at Toole, Dorset, 1844; at Leeds (East Parade Congregational Church), 1845-71. In 1870 was chairman of the Congregational Union in 1873. He is "distinctly and strongly evangelical, with high views of authority of Scripture; but of broad sympathies, unpledged to any party formula or narrow creed." He is the author of Memoir of Josiah Conder (his father, see Encyclopædia, iii. 2590), London, 1856; Commentary on St. Matthew's Gospel, 1886; Sleepy Forest, and other Tales for Children, 1872; The Basis of Faith, Critical Survey of Christian Theism (Congregational lecture for 1877), 1877, 3d ed. 1886; Outlines of the Life of Christ, 1881; Drops and Rocks, and other Talks with the Children, 1892; a great number of articles in reviews and magazines, lectures, etc.

CORNILL, Carl Heinrich, Lic. Theol. (Marburg, 1880 [?]), D.D. (hon., Heidelberg, 1886), German Protestant theologian; b. in Germany, April 26, 1854; pursued his theological studies at Marburg, and other universities; became privat-docent of theology at Marburg, 1880 [?]; professor extraordinary at Königsberg, 1886. He is the author of Jeremia und seine Zeit, Heidelberg, 1880 (pp. 39); Der Prophet Ezechiel gescildert, 1882 (pp. 53); Das Buch des Propheten Ezechiel (a critical reconstruction of the Hebrew text), Leipzig, 1886 (pp. xii. 513).

COTTRELL, H., d. at Edinburgh, Thursday, April 16, 1886.

COULIN, F. La vocation du chrétien, Paris, 1870.

Cramer, Jacobus, D.D. (Utrecht, 1886), Dutch Protestant theologian; b. at Rotterdam, Dec. 24, 1833; educated at Utrecht; became adjunct to the director of the Missionary Society of Rotterdam, 1858; Reformed pastor at Oude Wetering 1859, at Charloins 1862, and at Amsterdam 1866; professor of the history of the Christian religion, early Christian literature, and history of Christian doctrine, at Groningen, 1876, since 1884 at Utrecht. He is an advocate of the evangelical orthodox theology; as appears, amongst other things, from the "Contributions in the Domain of Theology and Philosophy," which he published with G. H. Lamers (Amsterdam, 1867-85, 5 vols.). He is the author of Specimen historico-dogmaticum de Arianoismo (his D.D. thesis), Utrecht, 1858; and in Dutch of "Christianity and Humanity," Amsterdam, 1871, "Alexander Vines, considered as a Christian Moralist and Apologist," 1883 (crowned by the Hague Society).

CREIGHTON, M., Hon. D.C.L. (Durham, 1885). In 1885 he was appointed by the Crown, canon of Worcester Cathedral; in 1886 sent by Cambridge University to represent John Harvard's college (Emmanuel), at the 250th anniversary of the founding of Harvard University, on which occasion (Monday, Nov. 8, 1886) he received the degree of LL.D.


CROSBY, H. Full title of his N. T. Commentary is, The New Testament in both Authorized and Revised Versions, carefully annotated, Boston, 1885.

Croker, T., d. at Londonderry, Oct. 3, 1886.

Culross, James, D.D. (St. Andrew's, 1867), Baptist; b. near Blairgowrie, Perthshire, Scotland, in November, 1824; graduated M.A. at the University of Edinburgh, 1859, at Charlois 1862, and at Amsterdam 1866; professor of the history of the Christian religion, and other universities; became privat-docent of the Congregational Union in 1873. He is "distinctly and strongly evangelical, with high views of authority of Scripture; but of broad sympathies, unpledged to any party formula or narrow creed." He is the author of Memoir of Josiah Conder (his father, see Encyclopædia, iii. 2590), London, 1856; Commentary on St. Matthew's Gospel, 1886; Sleepy Forest, and other Tales for Children, 1872; The Basis of Faith, Critical Survey of Christian Theism (Congregational lecture for 1877), 1877, 3d ed. 1886; Outlines of the Life of Christ, 1881; Drops and Rocks, and other Talks with the Children, 1892; a great number of articles in reviews and magazines, lectures, etc.


Dale, R. W., in 1885 was appointed by the Crown a member of a commission for inquiring into the working of the English system of elementary education. He has written A Preliminary Essay to a translation of Carl Schmidt's Social Results of Early Christianity, London, 1885.

Dalton, H. Nathanael, St. Petersburg, 3d ed. 1886; Immanuel (trans. into Dutch); Der verlorene Sohn, 2d ed. 1884.


Davidson, R. L., was educated at Harrow.
DAVIES, J. L., contributed Peaks, Passes, and Glaciers, to Tracts for Priests and People.

DEANE, H., was Grinfield lecturer in the University of Oxford, 1884–86. He has also written various sermons and articles.

DEANE, W. J., was educated at Rugby. Catechism, 3d ed., 1886.

DECOPPET, Auguste Louis, Reformed Church of France; b. in Paris, Feb. 4, 1836; studied at the preparatory school of theology of Batignolles; became professor of history and French literature in the Royal College of Noorthey, Holland, where the Prince of Orange studied, 1858; determining on a ministerial career, he entered the theological seminary of Montauban, and graduated B.D. 1863; became pastor at Alais 1863; pastor of the Reformed Church of Paris 1859, and is now at the Oratoire. Among his works may be mentioned, Catechisme elementaire, Paris, 1875; Paris protestant, 1876; Sermons, 1876; Sermons pour les enfants, 3 vols. 1880 (translated into Danish, Hungarian, German [Gütersloh, 1883], and English); Meditations pratiques, 1881.


DENISON, Ven. G. A., is brother of the late Lord Osborn, speaker of the House of Commons, 1857–72; of the Bishop of Salisbury, 1857–54; and of Sir William Denison, K.C.B., Governor of Tasmania, Sydney, Madras, 1846–66. The archdeacon, as member of the Lower House of Convocation from revival of Convocation in 1852, was chairman of committees reporting in condemnation of Essays and Reviews, and of Bishop Colenso’s writings on the Old Testament. The Elementary Education Act conditioned the public grant upon the change of the schools of the Church of England into state schools, and in the attendant controversy he bore a prominent part. In December, 1885, after a general election, he issued a pamphlet, Mr. Gladstone, in its 7th thousand, March, 1886.

DEREBOURGQ, Joseph, Ph.D., (Giessen, 1834); b. at Mayence, Aug. 21, 1811; studied at the Talmudical School and in the gymnasium of Mayence, and at the universities of Giessen and Bonn. He came to Paris in 1859; became a corrector of the press in the National Printing House (1852), especially of Hebrew (1856); professor of rabbinical and Talmudic Hebrew in the University of Paris, 1877. In 1871 he was elected a member of the Academy of Inscriptions and Belles-lettres. He is one of the most frequent contributors to the Journal scientifique de la théologie juive, and to the Revue juive scientifique et pratique, Journal asiatique, Revue critique; editor of Lokmann’s Fables, Paris, 1846; the second edition (with M. Reinaud) of the Séances de Hariri, 1847–53; author of Essai sur l’histoire de la Palestine, 1867, etc.

DIECKHOFF, A. W., was professor extraordinary at Göttingen, 1854, before becoming ordinary professor at Rostock, 1860. He has written Zur Lehre von der Bekehrung und von der Prädestination: Zweite Entgegung auf missourische Ausflüchte, Rostock, 1886; Der Alkoholstreit, Dogmengeschichtlich dargestellt, Gotta, 1896.

DITTRICH, F., was professor of moral theology, 1872; of ecclesiastical history, 1873. He has published Observationes quaedam de ordine naturali et morali, Braunschweig, 1869; Reprint der Briefe des Cardinals Gasparo Contarinii (1483–1528), 1881; Gasparo Contarinii, eine Monographie, 1885. In the Indice Lectionum Leicii Hosiiani Brunsgenensis he wrote the following articles: De Socratis sententia, virtute esse scientiam, 1868; Quid e S. Pauli sententia lex moralis, in moribus spectantium, 1871; De Tertulliano christiana veritatis regulari contra hareticorum licentiam vindice, 1877; Qua partes fuerint Petri Pauli Vergeri in colloquio Wornatensi, 1879; Sitzt IV. Summi Pontificis ad Paulum III. Op. Pontif. Max. compositionum defensio, 1883. He edited the Mittheilungen des ermländischen Kunsts Vereines, Braunsberg, 1870, 1871, 1875; has also contributed to the Zeitschrift für Geschichte und Alterthumskunde Ermlands; to the Historisches Jahrbuch der Göres-Gesellschaft (Die Nuntiaturberichte Giovanni Morone’s vom Reichstage zu Regensburg 1841, 1843); and to the Beiträge zur Geschichte der katholischen Reformation im ersten Drittel des 16 Jahrhunderts, in 1884 and 1886.


DIXON, R. W., is the son of James Dixon, a celebrated Wesleyan preacher. He has written Lyrical Poems, Oxford, 1886.

DOES, M., wrote other articles in the Encyclopædia Britannica, besides those mentioned; Para- bles, 1st series, 3d ed. 1886.

DODEES, J. I., teaches also natural theology and textual criticism. Page 56, l. 14, r. Kerkelijke; l. 19, supply de before Jesu.

DONALDSON, J., rector of the University of St. Andrews, 1889.


DRUMMOND, Henry, has made scientific ex-
peditions in Europe, America, and Central Africa, and is the author of various scientific papers.

**Dwiger**, L., since 1855 has been "Maître de conférences d'histoire à l'Ecole des Hautes-Etudes de la Sorbonne," Paris.


**Draycott**, V., received the degree of L.L.D. at the 250th anniversary of Harvard College, Nov. 8, 1886; translated the third edition of Godet on John.


**Eaton**, Samuel John Mills, D.D. (Washington and Jefferson College, Washington, Penn., 1868). Presbyterian; b. at Fairview, Erie County, Penn., April 15, 1820; graduated at Jefferson College, Canonsburg, Penn., 1845; studied at the Western Theological Seminary, Allegheny, Penn., 1846-48; was stated supply and pastor at Franklin, Penn., 1848-82; at Mt. Pleasant, Penn., 1848-55. He was permanent clerk, synod of Allegheny, 1850-70; stated clerk, synod of Erie, 1870-81; has been stated clerk, presbytery of Erie, since 1883; trustee of Washington and Jefferson College, Washington, Penn., since 1879; director of the Western Theological Seminary since 1880. He was a delegate in the Christian Commission, 1863; travelled in the East, 1871. He is the author of History of Petroleum, Philadelphia, 1864; History of the Presbytery of Erie, New York, 1868; Ecclesiastical History (in Centennial Memorials of Presbyterianism in Western Pennsylvania, Harrisburg, 1869); History of Venango County, Penn., 1876; Lakeside, Pittsburgh, 1880; Memoir of Rev. Cyrus Dickson, D.D., New York, 1883; Jerusalem, Palestine, 1884; Lamberton Memorial, Pittsburg, 1885.


**Eddy**, Z., removed to Detroit, Mich., in 1886.

**Eden**, R., d. at Inverness, Thursday, Aug. 26, 1886.

**Edersheim**, A., was the first Jew to carry petitions in Europe, America, and Central Africa, and is the author of various scientific papers.

**Dwiger**, L., since 1855 has been "Maître de conférences d'histoire à l'Ecole des Hautes-Etudes de la Sorbonne," Paris.


**Draycott**, V., received the degree of L.L.D. at the 250th anniversary of Harvard College, Nov. 8, 1886; translated the third edition of Godet on John.


**Eaton**, Samuel John Mills, D.D. (Washington and Jefferson College, Washington, Penn., 1868). Presbyterian; b. at Fairview, Erie County, Penn., April 15, 1820; graduated at Jefferson College, Canonsburg, Penn., 1845; studied at the Western Theological Seminary, Allegheny, Penn., 1846-48; was stated supply and pastor at Franklin, Penn., 1848-82; at Mt. Pleasant, Penn., 1848-55. He was permanent clerk, synod of Allegheny, 1850-70; stated clerk, synod of Erie, 1870-81; has been stated clerk, presbytery of Erie, since 1883; trustee of Washington and Jefferson College, Washington, Penn., since 1879; director of the Western Theological Seminary since 1880. He was a delegate in the Christian Commission, 1863; travelled in the East, 1871. He is the author of History of Petroleum, Philadelphia, 1864; History of the Presbytery of Erie, New York, 1868; Ecclesiastical History (in Centennial Memorials of Presbyterianism in Western Pennsylvania, Harrisburg, 1869); History of Venango County, Penn., 1876; Lakeside, Pittsburgh, 1880; Memoir of Rev. Cyrus Dickson, D.D., New York, 1883; Jerusalem, Palestine, 1884; Lamberton Memorial, Pittsburg, 1885.


**Eddy**, Z., removed to Detroit, Mich., in 1886.

**Eden**, R., d. at Inverness, Thursday, Aug. 26, 1886.

**Edersheim**, A., was the first Jew to carry off a prize at the gymnasium of Vienna. He was educated in Hungary as well as in Austria (Vienna). He wrote articles Josephus and Philo in Smith and Wace's Dictionary of Christian Biography; and commentary on Ecclesiastics, in the Bible (Speaker's Commentary on the Apocrypha; Israel and Judah, from the Reign of Ahab to the Decline of the Two Kingdoms, 1886.

**Edwards**, L., collected works were published in Welsh at Wrexham. The most important are, "The Doctrine of the Atonement," and "The Harmony of the Faith."

**Ellisott**, Bishop. Are We to Modify Fundamental Doctrine? 2d ed. 1886.

**Ellisott**, C., is a member of the Victoria Institute of London.

**Eyre**, C., went to Newcastle-on-Tyne, 1843; was canon theologian and vicar-general; is a member of the Order of the Knights of Malta, and also of the Holy Sepulchre.

**Fairchild**, J. H., was tutor in languages in Oberlin College, 1839-42.

**Farrar**, A. S., was select preacher at Oxford, 1885-86; examining chaplain to the Bishop of Westminster since 1883.

**Farrar**, F. W., travelled in the United States in 1885, and lectured on Dante, Browning, and the Talmud; contributed commentary on Judges in Bishop Elliot's Commentary, and on Book of Wisdom in Bible (Speaker's Commentary on the Apocrypha.

**Faussert**, A. R., B.D. and D.D. (by special grace of the Board of Trinity College and University, Dublin, 1886), became canon of York Minster, 1885.

**Ferguson**, Samuel David, D.D. (Theological Seminary, Gambier, O., 1885).

**Foulkes**, E. S., was examiner in the Honou School of Theology, Oxford, 1873-75; wrote Primitive Consecration of the Eucharistic Oclusion, London, 1886; numerous articles on church history and theology in Smith's Dictionaries of Christian Antiquities and Biography.

**Field**, H. M. Blood thinner than Water: a few Days among our Southern Brethren, New York, 1886.

**Fisher**, Q. P., received the degree of D.D. at the 250th anniversary of Harvard College, Nov. 8, 1886. Add: Catholicism (sermon), 1886.

**Fliedner**, F., edits also Blätter aus Spanien; and the periodicals, Christian Review (fortnightly) and Children's Friend (monthly); has prepared, in Spanish, lives of Livingstone, Luther, Dr. Fittig (his father), John Howard, Elizabeth Fry, Hymnbook for Sunday Schools, and various other books for the Spanish Christian literature.

**Flint**, R., was appointed in 1859 to the pastorate of the East Parish, Aberdeen, and in 1861 to that of Kileouqhbar, Fife. He is a corresponding member of the Institute of France, and a fellow of the Royal Society of Edinburgh. Author of Vico, Edinburgh, 1884.

**Foster**, R. V., was chief editor of the comments on the International Lessons, and other Sunday-school literature of the Cumberland Presbyterian Church, from 1880 to 1884; and for three years, since 1877, he was in charge of the belles-lettres department of Cumberland University. at the same time discharging the duties of his theological professorship. — Trinity University is at Tehuacana, Tex.


**Freppel**, C. E. St. Irénée, 3d ed. 1886.

**Fricke**, G. A., became Consistorialrat in 1882.


**Friedrich**, J., died in summer of 1886.

**Fritzsche**, O. F. Confessio helrlecaposterior, Zürich, 1839; Duplex liber 'Eph'is, textus greco, 1848; Specimen ed.-crit. interpr. veter. lat. N. T., 1867; Epistula Clem. ad Jacob. et Rufini interprete, 1873.


**Funk**, F. X. Kirchengeschichte, 1886 sqq.

**Gams**, Bonifaz, Ph.D. (Tübingen, 1888); D.D. (hon., Tübingen, 18—). Roman Catholic; b. at Mittelbuch, Jan. 23, 1816; studied at Tübingen, where he received the prize of the theological faculty, and the first homiletical prize, 1838; became rätor at Aichstetten and Gnünd, 1839; act-
HARRISON.

257

ing preceptor at Horb, 1841; made a scientific journey at the expense of the State, 1842-43; became acting pastor at Wurmlingen, 1844; acting preceptor at Gmünd, 1845; professor of theology at Hildesheim, 1847; in the Benedictine Abbey of St. Boniface in Munich 1855, monk there 1856; rose to be superior, but later resigned. He has published Die sieben Worte Jesu am Kreuze, Rottenburg, 1845; Ausgang und Ziel der Geschichte, Tubingen, 1850; Johannes der Täufer im Gefüngnis, 1853; Die Geschichte der Kirche Jesu Christi im 19. Jahrhundert, Innsbruck, 1858, 3 vols.; Die 11. Säkularfeier des Martyrordes hl. Bonifatius in Pula und Mainz, Mainz, 1855; Margott, die Siege der Kirche im ersten Jahrzehnt des Pontifikats Pius IX., Innsbruck 1860, 2d ed. 1860; Katschetiche Reiten gehalten in der Basilika zu München, Regensburg, 1862, 2 vols.; Organisierung des Peterspfennigs, 1862; Kirchengeschichte von Spanien, 1862-76, 4 vols.; Register zu den historisch-politischen Bändern, Munich, 1865; Der Peterspfennig als Stiftung, Regensburg, 1866; J. A. Möhler, ein Leben und Briefe mit Briefen und kleineren Schriften von Möhlers, 1867; Das Jahr des Martyrordes der hl. Apostel Petrus und Paulus, 1867; Kirchengeschichte von J. A. Möhler, 1867-70, 3 vols.; Series Episcoporum ecclesiae catholicæ quatuor innotuerunt a B. Petro Ap., 1873; 1st supplement to the same, Hierarchia cathol. Pä IX., Munich, 1879; Der Bonifatius-Verein in Süddeutschland 1850-80, Paderborn, 1880; Predigt aus Anlass des Jubiläums, Munich, 1881; 2d supplement to Series episcopii, Regensburg, 1886; numerous reviews and articles in the Tübinger Quartalschrift, etc.

GANDELL, R. His fellowship of Hertford College is unendowed. The edition of Lightfoot's Horæ was published by the Clarendon Press, Oxford.


GERHART, E. V., was editor of Rauch's Inner Life of the Christian, Philadelphia, 1856.


GIBB, John, D.D. (Aberdeen, 1886), Presbyterian; b. at Aberdeen, Scotland, in the year 1835; educated at the University of Aberdeen, at Heidelberg and Berlin, and also at the Divinity Hall of the Free Church in Aberdeen; became colleague of Rev. G. Wisely at Malta, 1866; theological tutor in the College of the Presbyterian Church of England, London, 1868; professor of New Testament exegesis in the same, 1877. He is the author of the translation of Augustine's Lectures on the Gospel according to John, vol. i. (in Clark's series), Edinburgh, 1873; Biblical Studies, and their Influence upon the Church, London, 1877; Guiraud and Other Stories, 1881 (2d ed. Guiraud, Brocuf, and the Song of Roland, 1884); Luther's Table-Talk (selected and edited), 1883; articles on theological and historical subjects, in Contemporary Review, British and Foreign Evangelical Review, British Quarterly Review, etc.

GANDELL, W. Applied Christianity, Boston, 1886.

GLOAG, P. J. Introduction to the Catholic Epistles, Edinburgh, 1886.


GORDON, W. R. Peter Nearer in Rome, New York, 1847; several tracts and sermons on various subjects, 1848-49; The Iniquity of Secession, 1862; The Assassination of President Lincoln, 1865; An Answer to the Romish Tract, "Is It Honest?" 1867; Controversial Letters in Defence of [the same], Youngstown, O., 1868.

GREEN, S. G. What Do I Believe? 1881; Christian Ministry to the Young, 1883.


GRUNDEMAN, P. R., has been, since 1882, president of the Missions-Conferenz in the Province of Brandenburg; has written, Zur Statistik der evangelischen Mission, Gutersloh, 1886.

GUTHÉ, H., new ed. Palstina, 1886.

HAERING, T. Die Theologie und der Vorwurf der "doppelten Wahrheit." Rede zum Antritt des akademischen Lehramts an der Universität Zürich, Zürich, 1886 (pp. 31). He is joint editor of the Theologische Studien aus Württemberg, and belongs to the right or conservative wing of the school of Ritschl.

HALE, E. E. Of Mr. Hale's other works may be mentioned, The Man Without a Country, Boston, 1861; If, Yes, and Perhaps, 1868; Ingham Papers, 1870; How To Do It, 1871; Christmas Eve and Christmas Day, 1872; His Level Best, and other stories, 1872; Workingmen's Homes, 1873; In His Name, 1874; Seven Spanish Cities, and the Way to them, 1883; Sermons and Easter Poems, Boston, 1886; (with Susan Hale) The Story of Spain, N.Y., 1886 (several editions of each).

HALEY, J. W., is translating Eusebius' Preparatio Evangelica from the original Greek, a work which has never yet been accomplished.

HALL, N. His church has a membership of nine hundred, and Sunday school of six thousand children. The Lincoln Tower is a hundred and twenty feet in height; the spire is formed of red and white stone representing the stars and stripes. It has two class-rooms called "Washington" and "Wilberforce." To his list of works add: Family Prayers in the Words of Scripture.

HANNE, J. W., gave public lectures upon history and philosophy, Protestantism, etc., at Brunswick, 1840-50; was pastor in different places of the Kingdom of Hannover, 1851-61.

HARNACK, A. Codex Rossanensis, Leipzig, 1880; Der Ursprung des Lectorats und der anderen niederen Weichen, Giessen, 1886; Die Quellen der sogenannten apostolischen Kirchenordnung, Leipzig, 1886; Die Apostellehre u. die jüdischen beiden Wege (enlarged reprint of art. on the subject in the Appendix to Herzog?), 1886.

HARNACK, T. Luther's Theologie. 2. Abth. Luther's Lehre von dem Erlöser und der Erlösung, Erlangen, 1886.

HARPÉR, W. R., has been since 1885 principal of the schools of the Institute of Hebrew.

HARRISON, Ven. Benjamin, Church of England; b. in England about the year 1810; was a student of Christ Church, Oxford University, graduated B.A., first-class classics (and 2d-class mathematics) 1830; Ellerton theological prize,
and Kennicott Hebrew scholar, 1831; English essay, and Pusey and Ellerton Hebrew scholar, 1832; M.A., 1833; was ordained deacon, 1832; priest, 1833; select preacher at Oxford, 1835–37; domestic chaplain to the archbishop of Canterbury, 1838–48; six preacher in Canterbury Cathedral 1848; became canon of Maidstone with canony in Canterbury Cathedral, annexed 1845. He was a member of the Old-Testament Company of the Anglo-Catholic Theological Society from its organization in 1870. He is the author of An Historical Inquiry into the True Interpretation of the Rubrics respecting the Sermon and the Communion Service, London, 1845; Prophetic Outlines of the Christian Church and the Anti-Christian Power, as traced in the Visions of Daniel and St. John (Warburtonian Lectures), 1849; Privileges, Duties, and Perils in the English Branch of the Church of Christ at the Present Time (six sermons preached in Canterbury Cathedral), 1850; and the following charges: Prospects of Peace for the Church, 1875; The Church in its Divine Constitution and Relation with the Civil Power, 1877; The More Excellent Way, 1878; Memories of Departed Brethren, 1878, Church’s Work and Wants, 1881; Diestablishment and Disendowment, 1883; Legacy of Peace, 1883; Address to the Archdeacon of Maidstone, 1885; The Continuity of the Church, and its Present Position in England, 1886.

HATCH, E. Individualism and Ecclesiasticism, Their Common Place in the Church of Christ (sermon), London, 1886.


HAURÉAU, J. B. Hugoide Saint Victor, 2d ed. 1886.

HAWES, H. R., visited America in 1885, and preached at New York and Boston, also before Harvard and Cornell Universities, addressing immense congregations. He also delivered seven lectures at the Lowell Institute, Boston, which drew together the largest audiences ever known to have assembled there. In the same year he visited Philadelphia, Baltimore, and Washington (where he was received by the President of the United States); and, after lecturing at Montreal and Kingston, Canada, returned to London in the spring of 1886. My Musical Life, 2d ed. 1886.

HEDGE, F. H., received the degree of LL.D. at Harvard’s 250th anniversary, Nov. 8, 1886.

HEIDENHEIM, Moritz, Ph.D. (Giessen, 1851), Anglican theologian; b. at Worms, Sept. 23, 1824; educated at the gymnasium at Worms, and at the universities of Würzburg and Giessen; studied theology subsequently at King’s College, London, and was elected associate of the college 1855. He worked for several years in the library of the British Museum, and in the Vatican and other libraries at Rome and elsewhere. He has been since 1864 “English chaplain” of the Anglican Church at Zürich, and private-docent in the theological faculty of the university there. He has published Deutsche Vierteljahrschrift für deutsche und englische theologische Forschung und Kräfte, 6 vols.; and, after lecturing at Athens, 1893–95, 4 vols.; Bibliotheca Samaritana (text and annotations), Leipzig, 1884 sqq.; 3d part, 1886.

HEINRICI, K. F. G. Wesen und Aufgabe der evangelisch-theologischen Fakultäten, Marburg, 1885.

HELMANN, C. F. Die historische und die religiöse Weltentfaltung des jüdischen Volkes, 1882.

HERVEY, A. C., D.D. (Oxford, 1885), wrote also on the Pastoral Epistles in the Pulpit Commentary.


HETTINGER, F. De theologische speculatie en mystieke connatu in Dantes Trilogia, Würzburg, 1882. He was made honorary member of the Louvain theological faculty in 1884.

HEURTLEY, C. A. Faith and the Creed. Dogmatic teaching of the Church of the Fourth and Fifth Centuries, Oxford, 1886 (a translation of Augustin’s De Fide et Symbolo).

HILGENFELD, A., belongs to the school of Baur.


HITCHCOCK, R. D., received the degree of LL.D. at Harvard’s 250th anniversary, Nov. 8, 1886.

HODGE, Archibald Alexander, died, after a short illness, at Princeton, Nov. 11, 1886, aged sixty-three years. He had a remarkable resemblance to his distinguished father, agreed fully with his system of theology, filled his chair, and was a very popular teacher and preacher. His funeral, Nov. 15, was attended by a large concourse of pupils and friends from near and far.

HOEKSTRA, Sytse, D.D. (Amsterdam, 1857), Dutch Protestant theologian; b. at Wieringerwaard, Aug. 20, 1825; studied at the Mennonite Seminary at Amsterdam; pursued a career of great literary activity, writing many books upon practical theology, and contributing to the principal Dutch reviews,—Jaarboeken voor wetenschappelijke Theologie; Licht, Liefde en Leren; especially to the Theologisch Tijdschrif, Amsterdam, 1867 sqq.; was elected a member of the Royal Academy of Sciences, 1868; had charge of the department of logic in the Amsterdam University, 1876; and has been since 1879 professor of the philosophy of religion in the Municipal University of Amsterdam.

He is the author in Dutch of “The Triumph of Love” (expositions of the Castiles), Amsterdam, 1856; “Liefde tot de wet” (lecturing at Montreal and Kingston, Canada, returned to London in the spring of 1886. My Musical Life, 2d ed. 1886.

HETTINGER, F. De theologische speculatie en mystieke connatu in Dantes Trilogia, Würzburg, 1882. He was made honorary member of the Louvain theological faculty in 1884.

HEURTLEY, C. A. Faith and the Creed. Dogmatic teaching of the Church of the Fourth and Fifth Centuries, Oxford, 1886 (a translation of Augustin’s De Fide et Symbolo).

HILGENFELD, A., belongs to the school of Baur.


HITCHCOCK, R. D., received the degree of LL.D. at Harvard’s 250th anniversary, Nov. 8, 1886.

HODGE, Archibald Alexander, died, after a short illness, at Princeton, Nov. 11, 1886, aged sixty-three years. He had a remarkable resemblance to his distinguished father, agreed fully with his system of theology, filled his chair, and was a very popular teacher and preacher. His funeral, Nov. 15, was attended by a large concourse of pupils and friends from near and far.

HOEKSTRA, Sytse, D.D. (Amsterdam, 1857), Dutch Protestant theologian; b. at Wieringerwaard, Aug. 20, 1825; studied at the Mennonite Seminary at Amsterdam; pursued a career of great literary activity, writing many books upon practical theology, and contributing to the principal Dutch reviews,—Jaarboeken voor wetenschappelijke Theologie; Licht, Liefde en Leren; especially to the Theologisch Tijdschrift, Amsterdam, 1867 sqq.; was elected a member of the Royal Academy of Sciences, 1868; had charge of the department of logic in the Amsterdam University, 1876; and has been since 1879 professor of the philosophy of religion in the Municipal University of Amsterdam. He is the author in Dutch of “The Triumph of Love” (expositions of the Castiles), Amsterdam, 1856; “Liefde tot de wet” (lecturing at Montreal and Kingston, Canada, returned to London in the spring of 1886. My Musical Life, 2d ed. 1886.

HETTINGER, F. De theologische speculatie en mystieke connatu in Dantes Trilogia, Würzburg, 1882. He was made honorary member of the Louvain theological faculty in 1884.

HEURTLEY, C. A. Faith and the Creed. Dogmatic teaching of the Church of the Fourth and Fifth Centuries, Oxford, 1886 (a translation of Augustin’s De Fide et Symbolo).
HOERSCHELMANN, Ferdinand, D.D. (hon., Erlangen, 18—); became pastor adjunctus at Felzin, Livonia, 1855; pastor ordinarius, 1861; ordinary professor of practical theology, and university preacher, at Dorpat, 1875. He received the order of St. Stanislaus (2d class) and St. Anna (2d class). Besides books in the Estonian language, — e.g., Introduction to the New Testament, Dorpat, 1881; Matthias Zell and his Friends, 1874; Lectures, 1875; 3d ed. 1884,—he has published various German addresses, etc.


HOFSDEE DE GROOT, Cornelis Philippus, D.D. (Groningen, 1855), Dutch Protestant theologian, son of the succeeding; b. at Groningen, in the year 1829; educated at Groningen; became Reformed pastor at Rottum 1856, at Dwingeloo 1860, at Purmerend 1861, at Kampen 1869; the appointee of the synod of the National Church to be professor of systematic theology, ecclesiastical history of the Dutch Reformed Church, and canons law, in Groningen, 1878; and died there Aug. 11, 1884. He is the author of Paulus concersio precipua theologiae Paulinic fons (his D.D. thesis, Groningen, 1853), and in Dutch of "Letters upon the Bible," Amsterdam, 1860; (with L. van Cleef) "The Apocryphal Gospels," 1877; the Dutch translation of Wylie's History of Protestantism, Leiden, 1883. He is the translator of the "History of the Reformation in the Netherlands (1518-1619)," 1881, 2d ed. 3d vol. 1885; "The Groningen Theses," Rotterdam, 1860; M ededelingen omtrent Matthias Claudius ("In Face of the Doubts and the Wisdom of the World"), The Hague, 1861; Ary Scheffer, 1862, 2d ed. 1872 (German trans. 1864, 2d ed. 1870); "Baalides considered as the First Witness in Favor of the Authenticity of the Writings of the New Testament and of the Fourth Gospel," 1860 (German trans., Leipzig, 1867); "The Modern Theology" of the Netherlands described according to the Principal Writings of its Most Illustrious Representatives," 1869 (German trans., Bonn, 1870); Johan Wessel Gunzevoort, 1871; "The Course of the Schism in the Reformed Church of the Netherlands," 1874; "The Old-Catholic Movement," 1877.

HOLSTEN, K. L. Die drei ursprünglichen, noch ungeschriebenen Evangelien, Karlsruhe und Leipzig, 1883; Die synoptischen Evangelien nach der Form ihres Inhalts, Heidelberg, 1886; Urspu nden und Wesen der Religion (lecture), Berlin, 1886. He belongs to the Tubingen school, and closely adheres to Dr. Baur's views on the alleged antagonism between Petrinism and Paulinism.


HOOD, E. P. The Vocation of the Preacher, London, 1886.

HOOP-SCHEF FER, J. Q., contributed also to the Dooopsgezinde Bijdragen, and wrote "A History of Baptism by Immersion," Amsterdam, 1882.

HOYIKAAS, L. Proeve eener Geschiedenis der Beoefening van de Wijze onder de Hebreren, Leyden, 1882.

HOPF KINS, M., received the degree of L.L.D. at Harvard's 250th anniversary, Nov. 8, 1886.

HOW, W. W. Commentary on the Four Gospels, 18—; Cambridge Pastoral Lectures, 1894.

HOW ISON, J. S. To the Diocesan of Women in the Anglican Church (with a short biographical sketch by his son), 1886.


HUNTINGTON, W. R. Joint author of the so-called "Book Annotated."  

HURST, J. F., made a tour through Egypt, Syria, and Greece, 1871; made an official tour through India, and the Methodist missions in Europe and Turkey, 1884; edited (in connection with Prof. H. C. Whitney) Moral Essays of Seneca, 1877; wrote Christian Union, 1880; The Gospel a Combatte Force, 1884; Short History of the Early Church, 1888.

HURTER, H. Nomenclator, etc., Innsbruck, 1871—86, 3 vols. He is the son of Antistes Hurter, who joined the Roman-Catholic Church. See Encyclopaedia, p. 1043.

IMMER, Heinrich Albert, D.D. (Basel, 1860), Swiss Reformed theologian; b. at Unterseen, Aug. 10, 1804; d. at Bern, March 23, 1884. His father was pastor of Unterseen, Canton Bern. There was a clumsiness about him which his father mistook for stupidity, and severely punished. The effect of such treatment was to retard his mental development. He learned bookbindery at Lausanne and Zurich, and began business at Thun; but the reading, in 1834, of Schleiermacher's
Reden über die Religion so powerfully moved him, that he determined to study theology. He entered, after a brilliant examination, the University of Bern in 1835, passed his theological examination in 1838, and continued his studies at Bonn and Berlin 1838–40. He then returned home, became a pastor, and, after ten years' service, became professor of extraneous divinity at Bern 1856, ordinary professor of New-Testament exegesis and of theology there 1856, and so remained until his retirement as professor emeritus in 1881.

He exerted a great and wide influence. He was the author of Schieiermacher als religiöser Character (lecture), Bern, 1858; *Der Unsterblichkeitsglaube im Lichte der Geschichte und der gegenwärtigen Wissenschaft* (lecture), 1865; *Der Konflikt zwischen dem Staatskirchentum und dem methodistischen Dissentertum im Jahr 1829 in Bern*, 1870 (pp. 71); *Zum Leben Jesu* (lecture, p. 29), Leipzig, 1873; *Hermeneutik des neuen Testaments*, Wittenberg, 1874 (English translation with additional notes, by Prof. A. H. Newman, *Hermeneutics of the New Testament*, Andover, 1877); *Neutestamentliche Theologie*, Bern, 1878. Cf. sketch by R. Rietzsch in Meili's *Theologische Zeitschrift* (see Zeitschrift, vol. 1 (St. Gallen), 1884, pp. 350–362.

JACKSON, Sheldon. L. 6, was missionary to the Choctaws in 1858; l. 8, for Crescent r. La Crescent. He was stated clerk of the Synod of Colorado, 1870–81; became superintendent of missions at Sitka, Alaska, 1884; United-States General Agent of Education in Alaska, 1885. Author of *Alaska and Missions on the North Pacific Coast*, New York, 1880.


JENNINGS, A. C., became rector of King's Stanley, Gloucestershire, 1886.


JOSTES, F. *Die Teiper Bibelübersetzung, eine zweite Kritik*, Münster, 1886. L. 14, r. Germania xxxi. 1–41; 164–204.


KAehler, C. M. A. *Die Versöhnung durch Christum*, Halle, 1885 (pp. 42).

KAFTAN, J. W. M., belongs to the conservative wing of the school of Ritschl, and succeeded Dr. Dörner.

KATTENBUSCH, F. W. F. His *Oeconomische Symbole* is not yet ready, nor does he now contemplate so extensive a work as the title suggests.

KAULEN, F. P., edited the 12th and succeeding editions of C. H. Voszen's *Kurze Anleitung zum Erlernen der hebräischen Sprache* (which is not a translation of the Latin work by the same author), Freiburg, 1874 sqq.

KEIL, J. C. F. *Die Einleitung in d. kanon. Schriften*, etc., 2d ed. 1840; in the third, 2d ed. 1852; and the title was changed to its present form: *Einleitung in die kanonischen und apokryphischen Schriften des Alten Testaments*.

KELLER, L. *Die Waldenser und die deutschen Bibelübersetzungen*, Leipzig, 1886 (pp. 189).

KENNEDY, B. H., fellow of St. John's College, Cambridge, 1828–30; elected fellow, 1855; edited *Vergil's Works*, with Commentary, 1876.


KILLEN, W. D., wrote the continuation (vol. iii.) of James Marton's *Reid's History of the Presbyterian Church in Ireland*, Belfast, vol. i. 1834, vol. ii. 1837, vol. iii. 1853, 3d ed. 1877; *The Ignatian Epistles entirely spurious* (a reply to Bp. Lightfoot), Edinburgh, 1886.

KIRKPATRICK, A. F., until 1882, was assistant tutor and junior dean of Trinity College, Cambridge.


KOENIG, A., has written recensions, apologetical articles in various Roman-Catholic periodicals, besides editing the *Freiburger Diöcesen Archiv*.

KOESSING, F. *Der reiche Jüngling*, 1868.


KOLDE, Th. *Der Methodismus und seine Bedeutung* (lecture), Erlangen, 1886.


KUENEN, A., is also LL.D. The first chapter (The Hexateuch) of the 2d ed. of his *Historisch-kritisches Uebersicht* was translated by Philip H. Wicksteed, with his assistance, and published under title: *An Historico-Critical Enquiry into the Origin and Composition of the Hexateuch*, London, 1886.

KURTZ, J. H. L. 17, after Begründung supply of Einheit u. Ezechiel (d. Pentateuch).

LAMMER, H. *Institutiones des katholischen Kirchenrechts*, Freiburg-im-Breisgau, 1886.


LANGE, J. P. These additional titles have been kindly furnished by Miss Lange: *Sendbriefe der evangelischen Freifrau Athanasia an d. Pater Athanasius*, Cologne, 1838; *Kritishe Beleuchtung*.
LORSIM.

LORIM.

who went half way to Canossa for political considerations, the Christ Order (an order of merit for distinguished services to the Roman Church, established by Pope John XXII. in 1317, and never before given to a Protestant); and came out victor for a time in the "Culturkampf" with Germany (1886). His Latin Poems were published, Rome, 1896; reprinted with English metrical translation by the Jesuits of Woodstock College, Md., Baltimore, 1886.

LIDDON, H. P., declined bishopric of Edinburgh, 1886.

LIGHTFOOT, J. B., D.D. (Durham, 1879; Edinburgh, 1894.

LINCOLN, H. Outline Lectures in History of Doctrine, Boston, 1886.

LINSENMANN, F. X. Add: Lehrbuch der Moraltheologie, Freiburg, 1879; Konrad Summenhart, ein Kulturbaum aus den Anfängen der Universität Tübingen, Tübingen, 1887. Since 1873 he has been joint editor of the Tübingen Theol. Quartalschrift, to which he has been for many years a contributor.

LIPSUS, R. A., since 1886 has been editor of the Theologischer Jahresbericht, founded by Pujner; Die Pilatus-Acten, 2d ed. Kiel, 1886.

LITTLEDALE, R. F. There have been three editions of his commentary on the Psalms.

LOESCHE, G. Bellarmine's Lehre vom Papst und deren actual Bedeutung, Halle, 1885.

LOMAN, Abraham Dirk, Dutch theologian: b. at The Hague, Sept. 16, 1823; studied at the Athenaeum of Amsterdam, the Lutheran Seminary in the same city, and at Heidelberg; became pastor at Maastricht, 1846; then at Deventer, 1849; professor in the Lutheran Seminary, Amsterdam, 1856; of theology in the Municipal University of Amsterdam, 1877. He has written numerous articles in the Gids and in the Theologisch Tijdschrift, Amsterdam and Leiden, 1861 sqq. (of which he was one of the founders). He is the author of De germani Theologi humanitatis (his inaugural address), Amsterdam, 1856; and in Dutch of "Why seek the Living among the Dead?" 1862; "The Testimony of the Muratorian Canon" (upon the Gospel of John), 1865; "Protestantism and the Authority of the Church." 1868; "The Gospel of John: its Origin, First Readers, and its Acceptance in Antiquity." 1873.

LOMMATZSCH, Siegfried Otto Nathanael, Lic. Theol., Ph.D. (Berlin, 1860 and 1863), D.D. (hon., Berlin, 1881), German Protestant theologian; b. at Berlin, Jan. 21, 1833; studied at the University of Berlin, 1853-59; became privat-docent there, 1870; professor extraordinary of theology, 1879. He is a disciple of Carl Immanuel Nitzsch, and Westen, and an adherent of the so-called "Middle Party." Since 1881 he has been a member of the Royal Commission for the examination of upper-class teachers in evangelical theology. He is the author of Schleiermacher's Lehre vom Wunder und vom Uebernaturlichen in dem Zusammenhange seiner Theologie und mit besonderer Berücksichtigung der Reisen über die Religion und der Predigten, Berlin, 1872; Luther's Lehre vom ethisch-religiösen Standpunkte aus mit besonderer Berücksichtigung seiner Theorie vom Geseztes, 1879.

LORIMER, George Cheney, D.D. (Bethel Col-
MERRILL.

262

lege, Russellville, Ky., 186—). Baptist; b. near Edin-
bourne, Scotland, in the year 1838; came to the
United States in the year 1856; studied at George-
town College, Ky.; was ordained pastor at Har-
rordsburg, Ky., 1859; from there went to Paducah,
Ky., and thence to Louisville, Ky., where he re-
mained eight years; then went to Albany, N.Y.,
and was there two years; thence to Shawsmt-
avenue Church, Boston; thence to Tremont Tem-
ple Church in the same city; thence to the First
Church, Chicago, Ill., and is now pastor of the
Michigan-avenue Church of that city. He is the
author of Under the Evergreens; or, A Night with
Discourse concerning Baptists and Religious Belief,
why He came, and what He did, 1883; Studies in
rowed in Cambridge University boat against Ox-
avenue Church, Boston; thence to Tremont Tel-
Michigan-avenue Church of that city. He is the
ple Church in the same city; thence to the First
Church, Chicago, Ill., and is now pastor of the

LOWE, W. H., was educated at Durham school;
rowed in Cambridge University boat against Ox-
ford, 1868, 1870, 1871; was curate of Fen Ditton,
1873-75; of Milton, 1880-82; in charge of Wil-
lingham, 1886; captain of Second Cambridge
(University) Rife Volunteers, 1882-86. He edited
Tazuki i Jahangiri, 1886.

LUCKOCK, H. M. The Bishops in the Tower,
London, 1886.

LUTHARDT, C. E., became canon of Meissen,
1870.


MACBAIN, W. A. V. V., was in Hudson County,
N.J., superintendent of public schools (1848-55),
examiner of all the teachers of public schools (1848-
65), and commissioner for the equalization of
taxes, 1876—81. The New Durham Church under
him (1846-81) was not only prosperous, but the
parent of several other churches.

MACDUFF, J. R. Brighter than the Sun, 1886;
Morning Family Prayers for a Year, 1886; Ripples
in the Twilight: Fragments of Sunday Thought and
Teaching, 1888.

McCLAYNE, J. H. The Wisdom of the Apoc-
lypse, N.Y., 1886.

MACKARNESS, J. F., was educated at Eton.

MACLEAR, G. F., was appointed honorary can-
non of Canterbury in 1885.

MACMILLAN, H., F.S.A. Scot. (1883). The

MADISON, Elias Lyman, D.D. (Rochester Uni-
versity, N.Y., 1855), Baptist; b. at Lebanon,
N.H., Oct. 20, 1810; d. in Philadelphia, Penn.,
Nov. 25, 1886. He was educated at New Hamp-
ton Academy (1830-32), Waterville College, Me.,
now Colby University (1832-36), and at the New-
ton (Mass.) Theological Institution (1836-39);
became pastor of the Second Baptist Church,
Richmond, Va., 1839; resigned on account of the
division in the denomination on the question of
slavery, and became pastor of the Ninth-street
Baptist Church, Cincinnati, O., 1843; of the
Oliver-street Baptist Church, New York, 1849;
of the Fifth Baptist Church, Albany, N.Y., 1857;
of the Broad-street Baptist Church, Philadelphia,
Penn., 1887. He was apprenticed to the brick-
layer's trade in 1826, worked at it until 1830; and
by means of it during vacations and at other
times supported himself through his academy, col-
lege, and seminary life. Because of it he early took
interest in ecclesiastical architecture, and gathered
in the course of years a large and valuable library
upon the subject. He was a man of catholic
tastes, wide reading, and great personal charm.
A few years before his death he sold for twenty
thousand dollars his art collection to Vassar
College, and left the proceeds to the institution; and at
the same time presented his Protestant literature col-
lection to Newton (Mass.) Theological Institution,
his illustrated art works to Rochester (N.Y.) Uni-
versity, many of his miscellaneous works to Colby
University and to Bates College (Maine), a collec-
tion of water-colors to the Metropolitan Museum
of Art, New York City, and his Roman-Catholic
theological works to Cardinal McCloskey. He is
the author of Orators of the American Revolution,
New York, 1848; Proverbs for the People, Boston,
1848; Living Orators in America, New York, 1849;
Republican Christianity, Boston, 1849; Westean
Empire, the Great Drama of Human Progress,
New York, 1856.

MAHAN, A. Out of Darkness into Light, Lon-
don and Boston, 1875; Autobiography: Intellectual,

MAIER, A., is commander of the Order of the
Zähringen Lion with the Star. He wrote Histor-
tisch-kritische Untersuchungen über den Hebräerbrief,
Freiburg, 1851; Die Glossolalie des apostolischen
Zeitalters, 1855; Exegetisch-kritische Untersuch-
ungen über die Christologie, 1871.

MANN, W. J. Life of Melchior Mühlenberg, 1886.

MANNING, H. E. Petri Privilegium, Miscella-

MARQUIS, David Calhoun, D.D. (Washington
and Jefferson College, Washington, Penn., 1875),
Presbyterian; b. in Lawrence County, Penn.,
Nov. 15, 1854; graduated at Jefferson College,
Canonsburg, Penn., 1857; taught, 1857-60; studied
in Western Theological Seminary, Allegheny,
Penn., 1860-62, and in the Theological Seminary
of the North-west, Chicago, Ill., 1862-63; became
pastor at Decatur, Ill., 1863; of North Church,
Chicago, Ill., 1866; of Westminster Church, Bal-
timore, Md., 1870; of Lafayette-park Church, St.
Louis, Mo., 1878; professor of Hebrew, language,
literature and exegesis in the Theological Semi-
nary of the North-west (since 1866, McCormick
Theological Seminary), Chicago, Ill., 1883. He
was moderator of the General Assembly of the
Presbyterian Church at Minneapolis, Minn.,
1886.

MARTI, Karl, Lice Theo!. (Basel, 1879), Swiss
Reformed; b. at Bubendorf, Baselland, Switzer-
land, April 25, 1855; studied at Basel, Göttingen,
and Leipzig; became pastor at Buns, Baselland
1878, at Muttenz 1885; has been privat-dozent at
Basel since 1881. He belongs, in general, to the
school of Ritschli. He is the author of the arti-
cles "Die Spuren der sog. Grundschrift des Hex-
ateuchs in den vorexilischen Propheten des Alten
Testaments," in Jahrb. für prot. Theol., 1880;
"Die alten Laumen und Kloster in der Wüste Juda"
(on basis of information from Baurath
Schick in Jerusalem), in Zeitsch. d. deutsch. Pales-
tinerische Miscellanea, 1881; "Thai Zeboim," in Sam. xii.
18), in same, 1884; and minor articles in the Swiss Kirchenblatt.

MERRILL, S., has visited Palestine three differ-
tent times, and has made the largest collection of
birds and animals from that country that at pres-
OVERTON, John Henry, Church of England; canon of Stow Longa in Lincoln Cathedral; was

MORISON, James. The Extent of the Atonement has been often reprinted; Saving Faith, 9th ed. 1886; St. Paul's Teaching on Sacrifical, a Practical Exposition of Rom. vi., 1886.

MOORHOUSE, J., was chaplain in ordinary to the Queen, 1874-76.

MORISON, J. Q., was the first editor of The Lutheran Observer, Philadelphia, Penn.

MOUTLON, W. F., with Milligan, wrote the commentary on John, in Schaff's Popular Commentary.

MYRBERG, O. F. L. 19, add after Notes: and "Die Verbindung der Stellenaus Sohar..."

NIELSEN, N. Selecte disputationes academicae juris ecclesiastic, Innsbruck, 1888 seqq.


ÖSTRINGEN, A. Was heisst christlich-social! Zeitschröcks, Leipzig, 1884.

OLTRAMA E, M. J. H., D.D. (Strassburg, 1869), Lic-Theol. of Old-Testament exegesis, and now of the same at Heidelberg. To listof books add: Grammatica syriaca, vol. i., Halle, 1867; Vocabulary of the Tigré Language written down by Moritz von Beermann, 1888; (with Arnold) the 2d ed. of Tuch's Commentar über die Genesis, 1871; Neusyrisches Lesebuch, Texte im Dialect von Urmiya, Giessen, 1871; Türkische Sprachwörter in Deutsche übersetzt, Venice, 1877; Zu Religion and Rationalism, Philadelphia, 1866, 2d ed. 1886.

MERX, E. O. A., Ph.D. (Breslau, Aug. 9, 1861), Lic. Theol. (Berlin, 1864), D.D. (Kon. Jena, 1872); at Tübingen was professor of Semitic languages, at Giessen of Old-Testament exegesis, and now of the same at Heidelberg. To listof books add: De Eusebiana historia ecclesiastica versionibus syriaca et armenica (with Professor Wright of Cambridge), he has undertaken a revision of the Syriac text of Eusebius with a translation); in those of the Fifth Congress, Berlin, 1882, Bemerkungen über die Vocalisation der Targum, mit Anhang über die Teychufalischen Fragmente; in Uhlig, "G. Dionysii Thracis ars grammatica," Leipzig, 1883, De versione armenica Dionysii Thehracis disputatio; in "Deutsche morgenl. Zeitschrift," 1885, Eine mittelalterliche Kritik zum 200 jahrigen Geburtsjubiläum des Erzbisthums Utrecht, Heidelberg, 1872; Die Saarljanische Uebersetzung des Targum der Offenbarung, and Zum 200 jahrigen Geburtsjubiläum des Erzbisthums Utrecht, Heidelberg, 1872; Die Saarljanische Uebersetzung des Targum der Offenbarung, and Zum 200 jahrigen Geburtsjubiläum des Erzbisthums Utrecht, 1877; "Zur Religion and Rationalism, Philadelphia, 1866, 2d ed. 1886.

MERX, E. O. A., Ph.D. (Breslau, Aug. 9, 1861), Lic. Theol. (Berlin, 1864), D.D. (Kon. Jena, 1872); at Tübingen was professor of Semitic languages, at Giessen of Old-Testament exegesis, and now of the same at Heidelberg. To listof books add: Grammatica syriaca, vol. i., Halle, 1867; Vocabulary of the Tigré Language written down by Moritz von Beermann, 1888; (with Arnold) the 2d ed. of Tuch's Commentar über die Genesis, 1871; Neusyrisches Lesebuch, Texte im Dialect von Urmiya, Giessen, 1871; Türkische Sprachwörter in Deutsche übersetzt, Venice, 1877; Zu Religion and Rationalism, Philadelphia, 1866, 2d ed. 1886.

MOFFAT, J. C. Comparative Religions has passed through several editions.

MOELLER, E. W., edited De Wette's commentary on Romans, in Schaff's Popular Commentary.

MORRIS, J. Q., was the first editor of The Lutheran Observer, Philadelphia, Penn.

MOURHOUSE, J., was chaplain in ordinary to the Queen, 1874-76.

MORISON, J. Q., was the first editor of The Lutheran Observer, Philadelphia, Penn.

MOTTLE, A. F., was moderator of the General Assembly of the Church of Scotland in 1885.

MUIR, T., edited Dr. T. Opened Declaration of the British and Foreign Bible Society, 1831-41; Lord and Lady, 1831-41; and others.

NIELSEN, N. Selecte disputationes academicae juris ecclesiastic, Innsbruck, 1888 seqq.


ÖSTRINGEN, A. Was heisst christlich-social! Zeitschröcks, Leipzig, 1884.

OLTRAMA E, M. J. H., D.D. (Strassburg, 1869), Lic-Theol. of Old-Testament exegesis, and now of the same at Heidelberg. To listof books add: Grammatica syriaca, vol. i., Halle, 1867; Vocabulary of the Tigré Language written down by Moritz von Beermann, 1888; (with Arnold) the 2d ed. of Tuch's Commentar über die Genesis, 1871; Neusyrisches Lesebuch, Texte im Dialect von Urmiya, Giessen, 1871; Türkische Sprachwörter in Deutsche übersetzt, Venice, 1877; Zu Religion and Rationalism, Philadelphia, 1866, 2d ed. 1886.

MORRIS, J. Q., was the first editor of The Lutheran Observer, Philadelphia, Penn.

MOURHOUSE, J., was chaplain in ordinary to the Queen, 1874-76.

MORISON, J. Q., was the first editor of The Lutheran Observer, Philadelphia, Penn.

MOTTLE, A. F., was moderator of the General Assembly of the Church of Scotland in 1885.

MUIR, T., edited Dr. T. Opened Declaration of the British and Foreign Bible Society, 1831-41; Lord and Lady, 1831-41; and others.

NIELSEN, N. Selecte disputationes academicae juris ecclesiastic, Innsbruck, 1888 seqq.
scholar of Lincoln College, Oxford; first class moderation, 1855; B.A., 1858; M.A., 1860; was ordained deacon 1858, priest 1859; was curate of Quedgeley, Gloucestershire, 1858–60; rector of Legbourne, Lincolnshire, 1860–83; since 1879 has been canon of St. Longa in Lincoln Cathedral; and since 1883 rector of Eoworth, Diocese of Lincoln. With Rev. C. J. Abbey he wrote, The English Church in the Eighteenth Century, London, 1873, 2 vols.; and separately, William Law, Nonjuror and Mystic, 1880; Life in the English Church, 1880–1714, 1885; The Evangelical Revival in the Eighteenth Century, 1886; and contributed to the Encyclopaedia Britannica (9th edition) and The Dictionary of National Biography.


PARK, E. A., received the degree of LL.D. at the 250th anniversary of Harvard University, Nov. 8, 1886.

PARRY, E., in 1882 declined election by the Australian bishops, as bishop of Sydney and metropolitan.

PAXTON, John R. 'The "R."' is a mere initial.

PAYNE-SMITH, R., wrote commentary on the books of Samuel, in the Pulpit Commentary.

PEROWNE, J. J. S., was educated at Norwich Grammar School; was Bell's University scholar, 1842; Crosse Divinity scholar, 1843; prebendary of St. David's Cathedral, 1867–72. He is the author of Remarks on Dr. Donaldson's "Jannah; " The Church, the Ministry, the Sacraments (sermons), 1882; The Athenian Acropolis (sermon); Confession in the Church of England (sermon with appendix); articles on the Pentateuch, Zechariah, etc., in Smith's Dictionary of the Bible; articles in the Contemporary Review, Expositor, Good Words, etc.; editor of Rogers on the Thirty-nine Articles appendix; An Eirenicon of the Eighteenth Century, London, 1887.


PORTER, J. L. Jerusalem, Bethany, and Bethlehem, London, 1886. Dr. Porter was missionary in Syria, 1849–59.

PREGER, J. W., Die Entfaltung der Idee des Menschen durch die Weltgeschichte, Munich, 1870; Der kirchenpol. Kampf unter Ludwig d. Bäser u. sein Einfluss auf d. öffentl. Meinung in Deutschland, 1877; Die Verträge Ludwigs d. Bäers und Friedrich dem Schönen 1255 u. 1256, 1883; Die Politik Johannes XXII. in Bezug auf Italien und Deutschland, 1885; Psalmbuchlein, Bibl. Psalmen in deutschen Liederreihen, Rothenburg, 1886; articles on R. Merswin, J. Tauler, Mystische Theologie, in Herzog.

PRESSSENSÉ, E., is a corresponding member of the Lowell Institute, Boston, taking the place of Victor Cousin; takes an active part in the French Senate as a liberal; wrote Variétés morales et politiques, Paris, 1885.

PRIME, Wendell, D.D. (Union College, Schenectady, N.Y., 1860), Presbyterian, son of the late Samuel Ireneus Prime, b. at Matenaw, N.Y., Aug. 3, 1837; graduated at Columbia College, New-York City, 1856; studied theology for one year in Union Theological Seminary, Hampden Sidney, Va., and for two at Princeton (N.J.) Theological Seminary, where he graduated 1861; was pastor of Westminster Church, Detroit, Mich., 1861–77; of Union Church, Newburgh, N.Y., 1869–75; and since 1876 has been an editor of The New-York Observer.

PRINS, J. J., became emeritus professor, 1886; wrote Commentatio de loco difficilii, 1 Pet. iii. 18–22, proemio ornata, 1838; Specimen de loco Luc. ii. 26–29, 1839.


RAEBIGER, J. F. Kritische Untersuchungen, 3d ed. 1886.

RAINY, R., takes a leading part in all the affairs of the Free Church of Scotland.

RAND, W. W. Dictionary of the Bible was upon the basis of Edward Robinson's.

RANKE, E. Specimen codicis Novi Test. Fuldensis, Marburg, 1860.
SCHULTZE, C. P., was first senior moderator of the Classics, 1843.

REICHEL. 265

REICHEL. 265

SCHULTZE, M. W. T. Ein Wort zur Controverse über die Mystik in Theologie, Freiburg, 1886.

REUTER, H. F. Augustinischen Studien, 1887.

REVILLE, A. was pastor at Luneray (Seine Inférieure), 1849-51; the English translation mentioned, l. 11, is of the Manuel d'instruction Protéiformes, 2d ed. 1885; Les Religions des peuples non civilisés, Paris, 1888, 2 vols.; Les Religions du Mexique, de l'Amérique centrale et du Pérou, 1884. In 1886 he was made president of the Section des études religieuses, founded at the École des Hautes Études at the old Sorbonne, by the National Government, and lectures there on the history of doctrines.


RICE, E. W. Pictorial Commentary on St. Matthew, 1886.


ROBERTS, W. C., L.L.D. (College of New Jersey, 1888).

ROBINSON, C. G. Name of present church changed in 1886, from "Memorial" to "Madison Avenue." L. 29, after "thousand" add: copies.

ROBINSON, E. G., received the degree of L.L.D. at the 25th anniversary of Harvard University, Nov. 8, 1886.

ROBINSON, T. H. In Harrisburg, was pastor of Market-square Church.


RÜETSCHI, R., is editor of the Kirchenblatt für die Schweiz-Schule.

RYSBERG, A. V. His "Romantic Stories" and "Freebooter" have been translated into Danish and German; his "Adventures of Little Viggo" and "Freebooter" have been translated into Danish and French; issued "The Sibylline Books and Voluspa," Stockholm, 1881; "Poems," 1892 (Danish, German, and Polish translations); "The Myth of the Sword of Victory," Copenhagen, 1884; "Investigations in German Mythology," Stockholm, 1886.

RYDEBERG, A. V. His "Romantic Stories" and "Freebooter" have been translated into Danish and German; his "Adventures of Little Viggo" into German and French; issued "The Sibylline Books and Voluspa," Stockholm, 1881; "Poems," 1892 (Danish, German, and Polish translations); "The Myth of the Sword of Victory," Copenhagen, 1884; "Investigations in German Mythology," Stockholm, 1886.

RYLE, J. C., was educated at Eton.

SALMON, G., contributed various articles in Smith and Wace's Dictionary of Christian Biography.


SANDAY, W., studied at Balliol College as well as at Corpus Christi College, Oxford.

SAUSSAYE, P. D. C. German translation of Vier Schetsen has not yet appeared.

SAVAGE, M. J. Social Problems, 1886.

SAYCE, A. H. Inscriptions of Mai Amir, etc., 1885; Assyria: its Princes, Priests, and People, 1886.

SCHAFER, D. S., was moderator of the Synod of Missouri, 1886.

SCHANZ, P. Commentar über das Evangelium des Matthäus, Freiburg, 1879; Marous, 1881; Luebeck, 1885; Jena, 1886.

SCHÜELE, K. H. G. German translation of Church Catechising, Gottha, 1886; he is editor of the "Review for Christian Faith and Education."

SCHENCK, W. E., retired from secretaryship in 1886.

SCHERR, E. H. A., since 1849 has been a frequent contributor to the Revue de théologie, and since 1861 on the political and literary staff of Le Temps. He published Melanges de critique religieuse, Geneva, 1860.

SCHICKLER, Fernand de, Baron, French Protestant layman; b. in Paris, Aug. 24, 1835; early distinguished himself, and endeared himself to his co-religionists, by his devotion to the cause of Protestantism in France, which his wealth enabled him materially to aid. He has been since 1865 president of the "Société de l'histoire du protestantisme français;" since 1875, president of the "Société biblique protestante de Paris;" since 1879, member of the Central Council of the Reformed Churches. In 1877 he was president of the liberal delegation of the reformed churches of France. He has contributed to the Bulletin of the "Société de l'histoire du protestantisme français;" to the Journal du protestantisme français; to the history of the Bible Society of Paris (Notices biographiques sur les membres du comité biblique), 1896; to the Histoire de France dans les archives privées de la Grande-Bretagne, 1879; to the Rapport présenté au Jubilé semi-séculaire de la Société pour l'encouragement de l'instruction primaire parmi les protestants de France, 1880; and has separately published En Orient, Paris, 1892; Notice sur la Société de l'histoire du Protestantisme Français 1855-72, 1874.


SCHOLZ, A. Commentar zum Buch Judith, 1887.

SCHUTTE, Conrad Hermann Louis, since 1884 editor of The Columbus (O.) Theological Magazine.


SCHULTZ, H. Zur Lehre vom h. Abendmahl, Gotha, 1886. He belongs to the school of Ritschl.

SCHULZE, L. T., was director of the seminary at Magdeburg, for the training of teachers of religion in the gymnasium. Edited Libri symbolici eccles. Luth., Berlin, 1856; Melanchthon's Loci praecipui, 1856; Luther's Ausführliche Erklärung der Epistel an die Galater, 1856; author of Ueber das Reformatorium von 1494 (in Libri symbolici eccles. Luth., Berlin, 1856; Luther's Ausführliche Erklärung der Epistel an die Galater, 1856; author of Ueber das Reformatorium von 1494 von Jacobus Philipp von Basel in Zschr. f. kirchl. Wiss., 1886.)
defeated; but a Government bill enjoining that children's labor in factories to ten 2. day. It was

dren under nine were to be employed in the fac

the play at Oberammergau in 1890), 1886.

das Zeitaller der {Viedergeburt der Kilnsle, 1869;

first in the first-class in classical tri s.

semin at Tiibingen, 1859-61.

not more than forty-eight hours a week, and were

tories, while those under thirteen were to work

Altbayenlscher Sagenschalz, zur Bereicherung der in—

:ustiindein Suddeutschland, 1878; Ursprung der

Bayernstamm, Her/cunfl und Ausbreitung fiber Oes

effort was in 1833, when he intro uced in the

House of Commons 9. bill limiting the hours of

mines; and, on the stren h of its reVelatious,

produced another bill on the subject. This the Gov

1864 he introduced in Parliament measures which

done so much for the outcast children there. In

dent of the British and Foreign Bible Society from

1851 till his death, as also of the Young Men's Christian Association. He was largely

instrumental in reforming the treatment of lunatics. He did much to elevate the costermonger

class. But it would be impossible to estimate the good he did in the course of his long and active life. He was conversant with nearly three hundred religious societies, and with many other

philanthropic institutions. In 1884 the freedom of the City of London was presented to him.

the success of his humble piety. For a full account of his extraordinary usefulness, see EDWIN HODDER: The Life and Work of the Seventh Earl of Shaftesbury, K.G., London, 1886, 3 vols.

SHORT, C. d. in New-York City, Dec. 24, 1886.

SMYTH, E. O., received the degree of D.D. at the 250th anniversary of Harvard University,

Nov. 5, 1886.

SMYTH, N., edited, with introduction and notes, the eschatological portion of Dr. I. A. Dorner's Theology, separately in an English translation, Dorner on the Future State, New York, 1883.

SPALDING, J. F. For three years his juris-

diction included New Mexico, and for three years

more New Mexico and Arizona. He was a mem-

ber of the House of Deputies of General Convo-

cation in 1885, 1886, and 1871.

SPENCER, Jesse Ames, D.D. (Columbia Col-

lege, New-York City, 1852), Episcopal; b. at

Hyde Park, Dutchess County, N.Y., June 17, 1816; graduated at Columbia College, New-York City, 1837; studied theology at the (Episcopal) General Theological Seminary, New-York City; be-

came rector of St. James, Gothen, N.Y., 1840;

resigned on account of ill health 1842; went to

Europe; on his return taught, and engaged in

literary work; travelled in Europe and the East,

1848-49; became professor of Latin and Oriental

languages in Burlington College, N.J., 1849; was

editor and secretary of the Episcopal Sunday-

school Union and Church Book Society, New-York City,

1851-57; declined election as vice-president of Troy University, 1868; was rector of St. Paul's,

Flatbush, L.I., 1868; carried the liberal standard of Greek Col-

lege of the City of New York, 1860-79. He is

the author of Discourses, New York, 1843; Egypt

and the Holy Land, 1849; History of the United

States, 1856-69, 4 vols.; Greek Praxis, 1870;

Young Ruiter, and Other Discourses, 1871; edited

The Four Gospels, and Acts of the Apostles, in Greek,

with English Notes (together with the Greek text

of the rest of the New Testament), 1847; Cazar's

Commentaries (with notes and lexicon), 1848;

Archbishop Trench's Poems, 1856; Xenophon's Ana-

basis (from MSS. of Prof. A. Crosby), 1875; Ar-

nold's series of Latin and Greek textbook.

SPIRTITUALE, F. A. W. Festpredigten, Bonn, 1886.

STEINER, H. Der Züncher Professor Joh.

Heinrich Hottinger in Heidelberg, 1865-61, Zürich, 1886.

STEVENS, A., hon. A.M. (Brown University).

STEVENS, W. B., practised as a physician in

Savannah, Ga., 1838-43.

STEVenson, William Fleming, D.D. (Uni-

versity of Edinburgh, 1881); b. in Strabane,

County Tyrone, Ireland, Sept. 20, 1832; d. at

Rathgar, Dublin, Ireland, Sept. 16, 1886. He
was that Ulster Presbyterian stock, which has given a special character to the northern province of Ireland. He graduated M.A. at the University of Glasgow, and finished his theological studies in Berlin. It is not a better relation between the Presbyterian Church in Ireland than has existed in the past.

ROBERT W. HALL.

STOCKMEYER, I. Die persönliche Aneignung des in Christo gegebenen Heiltes, 1878.

STOECKER, A., is a member of the Reichstag and of the Prussian Chambers. He combines political with religious activity as a leader of the anti-Semitic movement, and of Christian socialism.

STOKES, Q. T. Ireland and the Celtic Church, a History of Ireland from St. Patrick to the English Conquest in 1172, London, 1868; Synopsis of Medieval History, 1888.

STORY, R. H., was appointed second clerk of the General Assembly, in succession to Professor Milligan, in May, 1886; and one of her Majesty's chaplains in September, 1886.

STRACK, H. L., "while acknowledging the full right of critical investigation, is convinced that such investigation ought to be combined with reverence for the Holy Scriptures and an earnest Christian faith. That Christ died for us, and rose again, is an irrebuttable fact, nay, one inaccessible to criticism." The Kaiser Wilhelm Gymnasium, where he taught in 1873-76, is in Berlin. The title of the monthly Nathanael, which he edits, has been changed, as also its place of publication; it is now called Nathanael. Zeitschrift für die Arbeit der evangelischen Kirche im Ideal, Karlsruhe u. Leipzig. He edits, with Professor Zöckler of Greifswald, the Kurzgefasster Kommentar zu den heiligen Schriften Alten und Neuen Testaments, sowie zu den Apokryphen, Nördlingen, 1886 sqq.

STRONG, Josiah, D.D. (Adelbert College of Western Reserve University, Cleveland, O., 1868), Congregationalist; b. at Naperville, Du Page County, Ill., Jan. 19, 1847; graduated at Western Reserve College, Hudson, O., 1869; studied theology at Lane Theological Seminary, Cincinnati, O., 1869-71, but did not graduate because of failure in health; was pastor of a home-missionary church at Cheyenne, Wyoming Territory, 1871-73; of the Western Reserve College Church, Hudson, O., 1873-78, when the college church, having united with the village church, no longer needed a pastor; of the Congregational Church at Sandusky, O., 1878-81; secretary of the Ohio Home Missionary Society, 1881-84; pastor of the Central Congregational Church, Cincinnati, O., 1884-86, when he became general agent of the Evangelical Alliance for the United States of America. He is the author of Our Country, published by the American Home Missionary Society, New York, 1885, 8th ed. (26,000th) 1886.

STUART, George Hay, Presbyterian layman; b. at Rose Hall, County Down, Ireland, April 2, 1816; educated at Banbridge, Ireland; took up his residence in Philadelphia in 1831; went into business, became president of the Mechanics' National Bank of that city; afterwards the Merchants' National Bank of Philadelphia was organized for him, and he became its president. He was the president of the United-States Christian Commission during the civil war (1863), under the title, "Christian Commission," in Schaff-Herzog Encyc.
TAYLOR, M. W. Life of Amanda Smith, 1886; The Negro in Methodism (preparing).

TAYLOR, W. M. The Parables of Our Saviour Expounded and Illustrated, New York, 1886.

THIERSCH, H. W. J. De Pentaevuchi versione Alexandrina libri iii., Erlangen, 1841; Grammatisches Lehrbuch für die ersten Unterricht in die hebräische Sprache, 1842, 2d ed. under title Hebrew Grammar for Anfänger, 1855; Erinnrungen an die Zeit, die Geschichte der nachentwicklung der Ascheroth, 1846; De Epistolae ad Hebraeos commentatio historicâ, Marburg, 1848; De Stephani protomartyri oratione commentatio exegetica, 1849; Erinnerungen an E. A. von Schaden, Frankfurt-a.-M., 1853; Griechenlands Schicksale, 1853; Ueber vernünftige und christliche Erziehung der Kinder, Basel, 1854; Friedrich Thierers Leben, Leipzig, 1856, 2 vols.; Melanchthon, Augsburg, 1857; John Wesley, 1879; Die Physiognomie des Mondes, Nördlingen, 1879; Uebersetzung und Entwicklung der Colonien in Nordamerika, 1492-1776, Augsburg, 1880; Ueber Johannes von Müller den Geschichteschreiber, und seinem Handakriften, 1881; Lauront, 1881; Edmund Ludlow and seine Unglücksgeschichten als Flüchtlinge an dem gestienten Herde in der Schweiz, Basel, 1881; Samuel Gobat, 1884 (English translation, London, 1884); Abyssinia (English translation by Mrs. Sarah M. S. Pereira, London, 1885).

THOMAS, D., helped to secure the first twenty thousand pounds for the University of Wales; delivered an inaugural address on the opening of the University College, under the presidency of the lord lieutenant of the county, 1877. The first seven volumes of The Homilist were republished 1886. He furnished the homilies, and Dr. Farrar the exegeses, in the commentary on Corinthians, in The Pulpit Commentary.

THOMAS, Owen, D.D. (College of New Jersey, Princeton, 1877), Welsh Calvinistic Methodist; b. at Holyhead, Anglesea, North Wales, Dec. 16, 1812; attended the Bala Calvinistic Methodist College from 1838 to October, 1841; then for two sessions the University of Edinburgh, but was unable, owing to circumstances, to finish the curriculum; became minister at Ffwicheli, Caernarvonshire, 1844; (of the English Church) at Newtown, Montgomeryshire, 1846; in London, 1850; of the Welsh Presbyterian Church, Prince's Road, Liverpool, 1865. He was moderator of North Wales Association in 1863 and 1882; moderator of General Assembly, 1888; has been repeatedly sent as a deputation to visit the Scotch (Free), Irish, and English Assemblies, as well as to the Council of the Reformed Churches. His father was a stonecutter by trade, and he worked at this trade from his fourteenth to his twentieth year. He has been for years joint editor of the Traethyrdydd, the oldest and ablest Welsh quarterly, and is the author of a large number of articles on theological, philosophical, critical, and historical subjects; many articles in the Welsh Encyclopaedia; Life of John Jones (Talsarn) (containing a large account of the Welsh preachers, and theological controversies in Wales); Wrexham, 1874, 2 vols.; and a translation of Kitt's Pictorial New Testament into Welsh, with very extensive additions, forming a full comprehensive and practical subject; many articles of Ephesians, Colossians, and Philippians, and especially of Hebrews (Wrexham, 1885, 2 vols.).

TAYLOR, M. W. The Parables of Our Saviour Expounded and Illustrated, New York, 1886.
THOROLD, A. W., was canon residentiary of York, 1874-77.

TIELE, C. P. De godsdienst der liefie (“The Religion of Love”), Amsterdam, 1868; Baby- lonisch-assyrische Geschichte, vol. 1, Gotgh, 1868; 2d ed., much abridged, of French translation of Geschiedenis van den Godsdienst, 1886; Danish translation of same, Copenhagen, 1884.

TITCOMB, J. H., resigned his bishopric in consequence of a terrible mountain accident. He is now vicar of St. Peter's, Brockley, London.

TOLLIN, H. G. N. Die hochzollernsachen Coloni- zationen, 1875; Die magdeburger Wallonen, 1876; Die französischen Coloniën in Oranienburg, Köpe- nick and Rheinsberg, 1876; Albrecht von Mainz und Hans von Schenitz, 1876; Bürgermeister Aug. Wilh. Franke, 1884.

TOORENBERGEN, J. J. van. The first tom of the Monumenta, etc., contains a reprint of the excessively rare Economica Christiana, whenever the Summe of Holy Scripture is drawn.

TOWNSEND, L. T. The Bible and other Ancient Literature in the Nineteenth Century, 1885; Pulpit Rhetoric, 1888.

TRENCH, R. C. Sermons New and Old, Lon- don and New York, 1886.

TROLLOPE, J. E., is the son of the late Sir John Trollope, Bart., and brother of the late Lord Kest- wen, and was archdeacon of Stow in 1867.

TUCKER, Henry William, Church of England; prebendary of Wenlocksabb in St. Paul’s Cathedral; educated at Magdalen Hall, Oxford; graduated B.A. 1854, M.A. 1856; ordained deacon 1854, priest 1855; was curate of Chantry, Somersetshire, 1854-66; West Buckland, 1858-60; Devo- ran, Cornwall, 1860-65; assistant secretary of the Society for Promoting Christian Knowledge, 1865-70; since 1875 has been secretary to the Associates of the late Rev. Dr. Bray; since 1879, secretary of the Society for the Propagation of the Gospel in Foreign Parts, and also honorary secretary of the Colonial Bishops’ Fund. He is the author of Under his Banner: Papers on Mission Work of Modern Times, London, 1872-73; Memoir of the Life and Episcopate of Edward Feild, D.D. (bishop of Newfoundland), 1878, 4th ed. 1881; The English Church in Other Lands; or, the Spiritual Expansion of England, London and New York, 1886.

TUCKER, W. J. One of the founders and editor of The Andover Review.


TWINING, Kinsley, D.D. (Yale College, New Haven, Conn., 1884). Congregationalist; b. at West Point, N.Y., July 18, 1832; graduated at Yale College 1853, and at Yale Theological Seminary 1856; was resident licentiate at Andover Seminary 1856-59; was the first licentiate of the Congregational Church, Hinsdale, Mich., 1857-63; acting pastor of the First Congregational Church, San Francisco, Cal., 1853-54; and then for nearly two years out of ministerial service in poor health; pastor of Prospect-street Congregational Church, Cambridgeport, Mass., 1867-72; of the Union Congregational Church, Providence, R.I., 1872-73; in Europe, 1876-78; became literary editor of the NewYork Independent, 1880.

TYLER, W. S. Homer’s Iliad, Books xvi-xx. New York, 1886. He received the degree of L.L.D. at Harvard’s 250th anniversary, Nov. 8, 1886.


VALENTINE, M., LL.D. (Wittenberg College, Springfield, O., 1886).

VANDYKE, Joseph Smith, D.D. (College of New Jersey, Princeton, N.J., 1884), Presbyterian; b. at Bound Brook, N.J., Nov. 2, 1832; graduated at the College of New Jersey 1867, and at the theological seminary 1871, both in Princeton, N.J.; was tutor of Greek in the college there, 1858-61; pastor of First Presbyterian Church, Bloomsbury, N.J., 1861-69; and since has been pastor of the Second Presbyterian Church, Cranbury, N.J.

During 1859 and 1860 he was engaged in lectur- ing upon education, in conjunction with the super- intendent of public schools in New Jersey. He is the author of Popery the Foe of the Church and of the Republic, Philadelphia, 1871, 12th thousand, New York, 1880; The Legal Prohibition of the Liquor Traffic (Tract No. 174 of the National Temperance Society), New York, 1879; Through the Prison to the Throne, Illustrations of Life from the Biography of Bishop Schenck, New York, 1881, 5th ed. 1886; From Gloom to Gladness, Illustrations of Life from the Biography of Estker, 1883, 3d ed. 1886; Giving or Entertainment — Which? (pamphlet recommending giving, in preference to other modes of raising money for church and charitable pur- poses), 1888, 11th thousand, (ten thousand sold); Thesim and Evolution: an Examination of Modern Speculative Theories as related to Theistic Concep- tions of the Universe, 1888 (April), 2d ed. (October) 1888.


VINCENT, M. R. Christ as a Teacher, 1886; Bible Words (in preparation).

VOELTER, Daniel Erhardt Johannes, Ph.D., Lic. Theol. (both Tubingen, 1880 and 1888 respectively), Protestant theologian; b. at Eeslingen, Württem- berg, Sept. 14, 1855; studied at Tubingen (Evangelical Theological Seminary and University); became repeten in the theological seminary there, 1880; privat-dozent of theology in the university 1884; ordinary professor of theology in the Luther- ian Seminary in Amsterdam, 1885; and since February, 1886, has also held the same position in the University of Amsterdam. He is the author of Die Entstehung der Apokalypse, Frei- burg, 1882, 2d ed. 1886; Der Ursprung des Donatismus, 1883.

VOLCK, W., edited not only the ninth but the tenth and eleventh volumes of Hofmann’s Die A. Schriften N. T., Nördlingen, 1883, 1886. In the 10th ed. of Gesenius the title reads: Hebräisches und aramäisches Handwörterbuch.

WACE, Henry, was curate of St. Luke’s, Bos-
wick Street, London, 1861-63. King's College, of which he is principal, is in London.

WADDINGTON, C., discovered the true date of Polycarp's martyrdom (A.D. 155).


WALDENSTRÖM, P. P. "On the Meaning of the Atonement" (On försonings Betydelse, Stockholm, 1873, reprinted Chicago, Ill., U.S.A.). A sermon preached in 1872 first gave impetus to the theological movement with which he is identified, and the book was written to defend and explain his views which had attracted so much attention. He prefers to put his distinctive teaching thus: *Non per gratiam proprius Christo propitiatorem, sed propitiat gratiam per Christum mediatorem, redemptionis*.

He is commonly accused in Sweden of denying the divinity of Christ; but this is a slander, for just the contrary is the case. In his translation of the New Testament, he accepts and defends the reading διομονεγήθης θεός in John 1: 18.

WANAMAKER, John, Presbyterian layman; b. in Philadelphia, Penn., in the year 1858; received a common-school education, and early went into business. After being a clerk for a while in the year 1801, he started in the clothing business on his own account. He subsequently enlarged and altered his business, until now he is the owner of one of the largest retail stores in the United States, employs some three thousand persons, and is known throughout the country. He has displayed similar energy in Christian work. He started, in 1858, a Sunday school over a shoemaker's shop in the south-western part of Philadelphia, out of which has grown Bethany Presbyterian Church, with a seating capacity of 1,800, and Bethany Sunday School, numbering in 1886 2971 members. He was one of the founders of the Christian Commission; president of the Young Men's Christian Association of Philadelphia from 1870 to 1883; and has been prominent in many other Christian enterprises. He was chairman of the Bureau of Revenue and of the Press Committee, which did such efficient service in starting the Centennial Exposition in Philadelphia in 1876.

Approved by Mr. Wanamaker.


WATTS, R., established the Westminster Church in Philadelphia 1862, and was ordained pastor of it 1853; was installed in the Gloucester-street Church, Dublin, 1863.

WEED, Edwin Gardner, D.D. (University of the South, Sewanee, Tenn., 1868), S.T.D. (Racine College, Wis., 1888). Episcopal, bishop of Florida; b. at Savannah, Ga., July 23, 1837; graduated from the General Theological Seminary, New-York City, 1870; became rector of the Church of the Good Shepherd, Summerville, Ga., 1871; bishop, 1886. He has written *Sermons,* *Andover Review,* etc.

WEBSTER, Henry, d. in Montreal, Wednesday, Nov. 17, 1885.

WILKINSON, W. C. The Baptist Principle, 1881; Webster: an Ode, 1882; Classic French Course in English, 1886. He has been several seasons "adjunct lecturer" on English literature in Wellesley College. He is at present (1886) conductor of a department (Pastoral Theology) in *The Homiletic Review*. He has twice travelled in Europe, attending lectures during one winter at the University of Paris, and spending some months in Germany, as well as visiting the chief centres of art in Italy.

WILLIAMS, G., is on the committee of the British and Foreign Bible Society; is ex-president of the Sunday-school Union.
WILLIAMS, William R. Mr. Mornay Williams, his son, sends this additional information: "Dr. Williams had no middle name; the initial 'R' having been assumed by him, in early life, because of the annoying mistakes constantly arising from the simple appellation William Williams. He was ordained and installed as pastor of the Amity Baptist Church on the same evening on which the church itself was recognized, Dec. 17, 1832, remaining pastor to the time of his death, never having had another charge, nor his people another pastor. He was the first secretary of the American Baptist Home Missionary Society (1832); the first secretary, and one of the draughters, of the constitution of the Baptist Ministers' Conference, in January, 1833; for many years a member of the board of trustees of Rochester Theological Seminary, in the formation of which, as also of the University of Rochester (both established in 1850), he was actively concerned. He was also for many years on the publishing committee of the American Tract Society, and in that position corrected the proofs of their foreign publications (viz., French, German, Italian, and Spanish); he was one of the vice-presidents of that society, as also of the American Bible Society. He wrote the introduction to [the American reprint of John] Harris's Great Commission; or, the Christian Church constituted and charged to convey the Gospel to the World, Boston, 1842; to that of Miss Grigg's Jacqueline Pascal, or Convent Life at Port Royal, New York, 1854; and to [W. W.] Evetts's William Colgate: a Christian Layman, Philadelphia, 1881. His Religious Progress, and Lectures on the Lord's Prayer, were both republished in Scotland [in one volume, Edinburgh and London, 1851]."


WISE, D. Young Knights of the Cross, New York, 1886.

WITHROW, T. Italian translation of Scriptural Baptism, Florence, 1877.

WITHEROW, A. L. preached the opening sermon at the Des Moines meeting of the A. B. C. F. M., in 1886; accepted call to Third Presbyterian Church, Chicago, Ill., 1886.

WOLF, E. J., has published some sermons; is editor of The Lutheran Quarterly.

WOODRUFF, F. E., wrote on the Greek Fragment of the Rainer MSS., and a vindication of the genuineness of the Pastoral Epistles, in The Andover Review, 1886.

WOOLSEY, T. D., received the degree of LL.D. at Harvard's 250th anniversary, Nov. 8, 1886.


Wordsworth, J., was exhibitor of Winchester College. Fortunes of St. Mark and St. Matthew from the Bobbio M.S. (k), and Other Fragments (with Dr. Sanday and H. J. White), being No. 2 of a series of Old Latin biblical texts, 1886; "The Corbey St. James (f.)" in Studia Biblica, Oxford, 1885; A Pastoral Letter to the Clergy and Laity of the Diocese of Salisbury, Salisbury, Nov., 1885; Self-Discipline in Charity (sermon on St. James i. 26, 27, preached in Salisbury Cathedral on May 30, 1886, for the clergy orphan schools), Salisbury, 1886; Bristol Bishopric Endowment Fund (sermon on Heb. xiii. 14, preached in Bristol Cathedral, June 27, 1886), Bristol.

WORTHINGTON, George, D.D., LL.D. (both from Hobart College, 1876 and 1885 respectively), Episcopalian, bishop of Nebraska; b. at Lenox, Mass., Oct. 14, 1838; graduated at Hobart College, Geneva, N. Y., 1860, and at the General Theological Seminary, New-York City, 1863; became assistant at St. Paul's Church, Troy, N. Y., 1863; rector of Christ Church, Ballston Spa, N. Y., 1865; rector of St. John's Church, Detroit, Mich., 1868. He was in 1879 twice elected by the clergy bishop of Michigan, but the laity refused to confirm. In 1886 he declined election by the General Convention as missionary bishop of Shanghai. In May, 1884, he was elected bishop of Nebraska, and declined; in November, 1884, was elected a second time, accepted, and was consecrated in St. John's Church, Detroit, Mich., Feb. 24, 1885.

WRIGHT, C. H. H. The Divinity-school Question, Dublin, 1886 (pp. 9); Biblical Essays: or, Exegetical Studies on the Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's "Spirits in Prison," and The Key to the Apocalypse, Edinburgh, 1886.

WRIGHT, W., M.A., History of the Scottish Nation, 1886, 2 vols.


Young, R. Materials for Bible Revision (drawn from the Analytical Concordance), 1886.

Zahn, T. Herma Pastor et N. T. illustr., Göttingen, 1867; Missionenmethoden im Zeitalter der Apostel, Erlangen, 1886 (two lectures).


Zebeschwitz, Gerhard von, was pastor at Grossschöner near Leipzig, 1852-56; lived at Neuendettelsau without office, 1861-63; lectured at Frankfurt, Basel, and Darmstadt, 1863-55; out of these lectures came Zur Apologie des Christenthums nach Geschichte und Lehre, Leipzig, 1866.

SECOND APPENDIX

to

ENCYCLOPAEDIA OF LIVING DIVINES.

Containing Additions to Biography and Literature from 1886 to 1890.

The titles of books are those produced by the respective persons since the appearance of the original edition of this Encyclopaedia. As a rule, the place of publication is that last mentioned under the article in the body of the work.


ABBOTT, E. A. The Kernel and the Husk, 1887.

ABBOTT, L., elected pastor of Plymouth Church, Brooklyn, as successor of Henry Ward Beecher, 1889; installed Jan. 16, 1890. Commentary on Romans, 1889; Signs of Promise (sermons), 1889.

ADLER, N. M., d. in London, Tuesday, Jan. 31, 1890.

ALEXANDER, W. The Epistles of John, n. c., 1890.


ANDERSON, Q., president Denison University, 1888.

ANDERSON, M. B., L.H.D. (Columbia Centennial, 1887); retired, May, 1888; d. at Lake Helen, Florida, Wed., Feb. 26, 1890.

APPLE, Theodore. Life of John Williamson Nevin, Phila., 1890.

APPLE, Thec. C., retired from the presidency of Franklin and Marshall College, 1889, but retains professorship of Church History in the Theological Seminary at Lancaster. Was delegate of the German Reformed Church to conference with the Dutch Reformed for forming a federative union, at Catskill, N. Y., Aug., 1890.

ARGYLL. Scotland as it Was and as it Is, Edinburgh, 1st and 2d ed. 1887, 2 vols., repr. New York, 1887; New British Constitution and its Master Builders, 1887; What is Truth? 1889; Iona, 3d ed. 1889.


ARNOLD, M., d. at Liverpool, April 15, 1888.

ARTHUR, W. Life of Gideon Ouseley, 1876; God without Religion: Deism and Sir James Stephen, 1887.

ASTIE, J. F. Louis Fourteenth and the Writers of his Age; being a Course of Lectures (delivered in French). Trans. G. N. Kirk, Boston, 1885; La Vinet de la legende et celui de l'histoire, 1882.


BACHMANN, d. at Rostock, April 12, 1888. Left the biography of Hengstenberg unfinished. Letzte Predigten, Gütersloh, 1888; Blätter zu seinem Gedächtniss, nebst einer Auswahl seiner Gedichte, Rostock (by H. Behm), 1889.

BACON, L. W., pastor in Augusta, Ga., 1886; without charge, 1888.


BAIRD, C. W., d. at Rye, N. Y., Thursday, Feb. 10, 1887.

BARMOUR, W. M., became professor of Theology, Congregational College, Montreal, 1887.

BARQUES, J. J. L. Homelie sur saint Marc, apôtre et évangeliste, par Anba Sere. Texte arabe avec traduction et notes, 1877; Recherches archéologiques sur les colonies phéniciennes établies sur le littoral de la Célo-Ligurie, Paris, 1878; notices sur les Antiquités de Belcordene, 1888; Rabbi Yapheth Abou Aly in Canticum Canticorum Commentarius, 1884; Vie du célèbre marabout oldi Abou-Medien, 1884.

BARING-GOULD. The Way of Sorrows, 1887; Death and Resurrection of Jesus, 1888; Our Inheritance on the Eucharist, 1888; Richard Cable, the Lightshipman, 1888, 3 vols.; Arminell: A Social Romance, 1889, 3 vols.; Grettir, the Outlaw: A
Story of Ireland, 1889; Historio Oddities and Strange Events, 1st series, 1889, 2d ed. 1890; Old Country Life, 1889; Pennyhome quirks: A Novel, 1889, 3d ed. 1890; Conscience and Sin, 1890; Eve: A Novel, 1890; Joquetta, and Other Stories, 1890 [with H. F. Sheppard]; Songs and Ballads of the West, 1890.

BARNARD, F. A. P., retired, 1888; d. in New York, Sat., April 27, 1889.

BCCOM, resigned, 1887.


BEARD, Chas., LL.D. (St. Andrews, 1887); d. in Liverpool, April 9, 1888. The Universal Christ, and Other Sermons, 1888; Martin Luther and the Reformation in Germany, until the Close of the Sixt of Worms, 1889 (posthumous and unfinished).

BECKX, P. J., d. in Rome, March 4, 1887.

BEECHER, H. W., d. in Brooklyn, March 8, 1887.


BEHRENS, A. J. F. The Philosophy of Preaching, New York, 1890.


BENNETT, C. W. Christian Archaeology, N. Y., 1888.


BERTHEAU, E., d. in Göttingen, May 17, 1889.


BEYERLAQ (J. H. C.), W. Der Friedensschluss zwischen Deutschland u. Rom., Halle, 1887; Gedanken der Erfinder Vor-Conferen des evangelischen Bundes, 1888; Der Brief des Jacobus [in Meyer's Kommentar], 1888; Godofred. Ein Märchen fürs deutsche Haus, 1888; Luther's Haustand in seiner reformatorischen Bedeutung, Bären, 1888; Die Reformation des Italien, 1888; Uber echte u. falsche Toleramce, 1888; Die römisch-katholischen Anspruche an die preussische Volkschule, 1889; Aus dem Leben u. Frühholllauzen, d. evangel. Pfarrers Prans Beyerslag, 6th ed. 1889; Zur Verständigung über den christlichen Vors runs Gleub, Halle, 1889; Erkenntnissfahde zu Christo, 1889; Rede im Wartburggau, 1889; Die evangliche Kirche als Bundesgenossin wider die Sozialdemokratie, Berlin, 1890.

BICKELL, G. Koekelhys Untersuchung über den Wert des Daninun, Innsbruck, 1886.


Bitterner, F. A., d. at Breslau, Jan. 21, 1888.


BOARDMAN, Q. D. The Divine Man from the Nativity to the Temptation, New York, 1887, new ed. 1888; The Ten Commandments, Philadelphia, 1889.


BoeHRINGER, P. Maria und Martha, Lebensbilder christl. Frauen, Basel, 1887; KätHe, die Frau Luthers, 1888.


Boye, J. P., d. at Pau in France, Dec. 29, 1889.


Boyd, A. K. H. What Set him Right, with Other Chapters to Help, 1885, 2d ed. 1888; Our Homely
BRACE, A. B. Parabolic Teaching of Christ, 1887; Best Last, with Other Papers, 1888; East Coast Days and Memories, 1889; To Meet the Day, Through the Christian Year, 1889.

BRACE, C. L., d. at Campfer, in the Engadin, Switzerland, May 2, 1888. The Risen Christ, the King of Nations, 1888.

BRACE, C. L., d. at Campfer, in the Engadin, Switzerland, May 2, 1888. The Kingdom of God; or, Christ's Teaching according to the Synoptical Gospels, New

BRACE, C. L., d. at Campfer, in the Engadin, Switzerland, May 2, 1888. The Kingdom of God; or, Christ's Teaching according to the Synoptical Gospels, New York, 1889; The Miraculous Element in the Gospels, New York, 1887; The Unknown God, 1890. (In preparation: Apologetica.)

BRUSTON, C. A. L' Idee de l'immutabilite de l'ame chez les Pheniciens et chez les Hebreus (Discours), 1879; Les quatre sources des lois de l'Ilide, New York, 1889.

Buchwald, C. A. Böhmische Exzulanten im sächsischen Erzgebirge, zur Zeit des dreisig-jährigen Krieges, 1888; Allerlei aus drei Jahrhunderten, Briefe an den Kirchen-, Schul-, und Sittengeschichte der Epherie Zeulwitz, Auerbach, Bärenwalde, Bocken, Cossen, Culnisch, 1888; Der Evangelische Bund und seine zweite Generalsammlung zu Duisburg im Lichte der ultramontanen Presse, 1888; Eine sächsische Pilgerfahrt nach Palastina vor 400 Jahren, 1890.

Buckley, J. W. The Midnight Sun; The Tzar, and the Nikolait, Boston, 1887.

Budde, K. (F. R.), ordinary professor at Strassburg, 1889.


Buell, M. D., D.D. (University of New York City, 1889).


Burr, E. F. Long Ago; as Interpreted by the Nineteenth Century, New York, 1888.

Burrage, H. S. Baptist Hymn Writers and their Hymns, Boston, 1888.

Burton, E. D. Syntax of the Modes and Tenses in New Testament Greek, Boston, 1889.

Butler, J. G. The Fourfold Gospel; The Four Gospels Consolidated in a Continuous Narrative, 1890.


Calderwood, H. Handbook of Moral Philosophy, 1873, 14th ed. 1888.

Campbell, J. C., resigned, 1890. A Charge to the Clergy of Bangor, London, 1887.

Campbell, W. H., d. at New Brunswick, Sunday, Dec. 7, 1890.


Casset, Paulus. Das Buch der Richter und Ruth, 1885, 2d ed. 1887; Akhaserus, Die Sage vom ewigen Juden, 1883, new ed. 1887; Bekennnisse eines Jägers im Arabelberg, 2d, ed. 1887; Kitum-Chituma. Ein Schenkreis an Prof. A. H. Sayes in Oxford, 1887; Mischla Sindbad, Secundus—Antipas, 1889-90, 3 vols.; Über Stadt—u. Volksmission, 1888; Der Elefantenorden u. seine Symbolik, 1888; Eine Erinnerung an das 900 jährige Jubiläum der russischen Kirche. Mit einer Publication und Erklärung der Briefe von John Smera an den Grossfürsten Wladimir, 1888; Philippus oder über die Bedeutung der Kirchengeschichte, 1888; Aetheia, Periodische Sammlung wissenschaftlicher Abhandlungen und Vorträge, 1—4. 1890; Harmageddon, Apokalyptische Beobachtungen, 1890; Laokoon in...
D'ALVIELLA, Count Qobet. Introduction à l'histoire générale des religions, 1887; Histoire religieuse du feu. Verrines, 1887.

DAVIDSON, R. T., bishop of Rochester, 1890. To the Evening, 1890. He edited Christian

BELIEF: A Sermon at St. Paul’s, 1890.

DELITZSCH, Friedrich (son of the former). Assyrisches Wörterbuch zur gesammten bisher veröffentlichten Keilschriftliteratur unter Berück

sichtung, schlieren unveröffentlichter Texte. Leip

zig, 1. Lieferung, 1887; 2. Lieferung, 1889; 3. Lieferung, 1890; 4. Lieferung, 1891; 5. Lieferung, 1892.

DEMAREST, D. H., 4th ed. History Ref. Ch.,

New York, 1888.

DEMAREST, J. T. Notes on Dort and Westminster (New Brunswick Seminary Publications, No. 3), 1890.


DERENBOURG, J., a contributor to the press in the National Printing House, especially of Oriental languages (1856); professor of rabbinic and Talmudic Hebrew in the School of High Studies, Paris, 1890.

DIX, Morgan. The Seven Deadly Sins: Sermons

preached in Trinity Chapel during Lent, 1888.

DOELLINGER, J. J. v., d. in Munich, May 28, 1889. The Book of Genesis, London and New York, 1888; The First Epistle to the Corin

thians, 1889; An Introduction to the New Testa

ment, 1889.


DORNER, A. J., professor extraordinary at Königsberg, 1889.


DUFIELD, B. (A.) W., d. at Bloomfield, N. J., May 12, 1887. Latin Hymn-writers and their Hymns, edited and completed by Prof. R. E. Thompson, D.D., of Univ. of Pa., 1889.


DUFFIELD, C., d. at Bloomfield, N. J., July 6, 1888.

DUFFIELD, B. (A.) W., d. at Bloomfield, N. J., May 12, 1887. Latin Hymn-writers and their Hymns, edited and completed by Prof. R. E. Thompson, D.D., of Univ. of Pa., 1889.


DULLES, J. W., d. at Philadelphia, Apr. 10, 1888.


DURYEA, J. T., compiled The Presbyterian Hymnal, Philadelphia, 1874; A Vesper Service for the Use of Congregations, Colleges, Schools, and Academies for Sunday Evening Worship, Boston, 1887; A Morning Service (for the same), 1888; Selections from the Psalms and other Scriptures in the Revised Version for Responsive Reading, 1887.

DWINELL, I. E., d. at Oakland, Cal., June 7, 1890.

DYER, H. Records of an Active Life (autobiography), New York, 1888.

DYKES, Jas. O. Gospel according to St. Paul: Studies in the Epistle to the Romans, London, 1888. (He is the chief author of the New Creed which was unanimously adopted by the Presbyterian Church of England in 1890.)

EATON, S. J. M., d. at Franklin, Pa., July 16, 1889.


EDDY, R. The Universalist Register for 1888, 1889, and 1890, Boston, 1888, 1889, 1890.

EDEN, R., d. at Inverness, Aug. 26, 1888.

EDERSHEIM, A., d. at Mentone, France, March 18, 1889. History of Israel and Judah, from the Decline to the Assyrian Captivity, London, 1887; Jesus the Messiah; Abridged ed. of Life and Times of Jesus the Messiah, 1890.


EDWARDS, L., D.D. (Edinburgh, 1865), d. at Bala, Wales, July 19, 1887.

ECLE, E., professor ex. at Zürich, 1889. Alch Rotary Studien. Martyrien und Martyrologien älster Zeit. Mit Textausgaben im Anhang, Zürich, 1887; Die St. Galler Taufzeit, 1887.


ELLIOTT, R. W. B., d. at Sewanee, Tenn., Aug. 26, 1887.

ELLIS, C. E. The Puritan Age and Rule in the Colony of the Massachusetts Bay, 1839-85, Boston, 1888.


EMERTON, E. Introduction to the Study of the Middle Ages (375-814.) Boston, 1888.

ERDMANN (C. F.), D. Luther and seine Beziehungen zu Schlesien, insbesondere zu Breslau, 1887 (in Schriften des Vereins für Reformationgeschichte.


EVERETT, C. C. Poetry, Comedy, and Duty, Boston, 1888.


FALLOWS, S. The Supplemental Dictionary, Boston, 1887; A Complete Dictionary of Synonyms and Analogies; with an Appendix embracing a Dictionary of Britshisms, Americanisms, Colloquial Phrases, etc., in Common Use; the Grammatical Uses of Prepositions and Prepositions Discriminated; a List of Homonyms and Homophones Words, New York, 1888, new issue, 1890.


FARRAR, F. W. Every-Day Christian Life; or, Sermons by the Way, London, 1887, new ed. 1888; Solomon: His Life and Times (in Men of the Bible series), 1887; Africa and the Drink Trade, 1888; Epistle of Paul the Apostle to the Hebrews [new ed.], 1889; Lives of the Fathers: Church History, 1888, 1890, Boston, 1888, 1890, London and New York, 1889; The Gospel according to St. Luke, with Introduction and Notes (in Smaller Cambridge
GARDINER.

Bible for Schools), 1889; The Passion Play at Ober-
Ammergau, 1889; The Minor Prophets, 1890.


FIELD, H. M. Old Spain and New Spain, New York, 1889; Gibraltar, 1889; The Field-Ingersoll Disputes, Faith or Agnosticism? A Series of Articles from the North American Review, 1888; Bright Skies and Dark Shadows, New York, 1890.


FLIEDNER, F. Römische Missionarische und den Karolinen, Heidelberg, 1889.

FLINT, R. Theism, 7th ed. 1889.


FORBES, J. The Servant of the Lord in Isa. xlii.—lxxii. Reclaimed to Isaiah as the Author, from Argument, Structure, and Date, Edinburgh, 1890.


FORBES, F. H. The Servant of the Lord in Isa. xlii.—lxxii. Reclaimed to Isaiah as the Author, from Argument, Structure, and Date, Edinburgh, 1890.


FRASER, D. Seven Promises Expounded, London, 1889.


FRIEDRICH, J. Die Constantinische Schenkung, Nördlingen, 1889; Drei unedlten Controli aus der Merowingerzeit, Bamberg, 1889.

FROTHINGHAM, O. W. H. Channing, Boston, 1888; Boston Unitarianism, 1890—50; A Study of the Life and Work of Nathaniel Longdon Frothingham (his father), 1890.

FRY, B. St. J. An Appeal to Facts, Cincinnati, 1890.


FUNK, F. X. Doctrina duodecim apostolorum, Canones apostolorum ecclesiastici ac rei publicae duodecim vias expositiones veteres, Tübingen, 1887; Lehrbuch der Kirchengeschichte, mehr und mehr bearbeitete Auflage, Rotenburg, a. N., 1890. (The author has in preparation a new critical edition of the Apostolical Constitution and Canons, from Vatican MSS.)

FURMAN, J. C., was pastor at Society Hill, 1894.

FURRER, K., professor extraordinary at Zürich, 1889. Die hebräische Sprache als Sprache der Bibel, Zürich, 1887; Darwinismus und Socialismus im Lichte der christlichen Weltanschauung, 1888; and, in connection with Dr. H. Kesselring, Worte der Ermahnung an Herrn Prof. Dr. Heinr. Steiner von Zürich, Gest. Apr. 18—5, 1890.

GARDINER, F., b. at "Oaklands," his father's place, Gardiner, Me., Sept. 11, 1822; studied at Bowdoin College, 1839—40; graduated at Bowdoin College, 1845; ordained deacon by Bishop Henahaw, of Rhode Island, at Christ Church, Gardiner, July 6, 1845; advanced to priesthood, Sept. 20, 1846; Rector of Trinity Church, Saco, Me., Nov. 1845 to Nov. 1847; Assistant at St. Luke's, Philadelphia, Jan. to July, 1848; Rector Christ Church, Bath, Oct. 1848 to Nov. 1854; in Europe, Nov. 1854 to June, 1856; Rector Trinity Church, Lewiston, Me., July, 1856 to Nov. 1857; in charge of his father's estate, Nov. 1857 to Nov. 1865, during which time he had charge of St. Matthew's Church, Hallowell, and assisted Bishop Burgess at Christ Church, Gardiner, and acted as professor of Hebrew, Greek, Systematic Theology, and Ecclesiastical History in the tentative school of Bishop Burgess; elected to chair of Literature and Interpretation of the New Testament in Theological Seminary, Gambier, O., Nov. 1865; resigned, Sept. 1867; General Missionary in diocese of Mass., 1867; Associate-Rector, Trinity Church, Middletown, Conn., 1867—68; professor of Old Testament and Chris-
GASS.

280

GRIFFIS.

GRIFFIS, W. E. Corea, the Hermit Nation, 3d ed. 1890.

GOEBEL, S. A. Neutestamentliche Schriften, Griechisch, mit kurzer Erklickung, Goth, 1889.

GOODWIN, D. R., d. in Philadelphia, Saturday, March 15, 1890.

GOODWIN, H. The Foundations of the Cread: Being a Discussion of the Grounds upon which the Articles of the Apostles' Cread may be held by Earnest and Thoughtful Minds in the Nineteenth Century, London, 1890.

GORDON, A. J. Eee Venit; Behold, He cometh, New York and Chicago, 1889.

GORDON, Andrew, D.D. (Franklin College, New Athens, O., 1878), United Presbyterian; b. at Putnam, Washington Co., N. Y., Sept. 17, 1838; graduated at Franklin College, 1859, and at U. P. Theological Seminary at Cannonsburgh, Pa., 1853; appointed by Synod missionary to Scalcote, North India; sailed, Sept., 1854; returned, 1863, broken in health; went into business, 1863-75; regained his health and resumed mission work at Gurdaspur, 1875; returned, 1885, and devoted himself to history; d. in Philadelphia, Aug. 13, 1889. He published Our Mission in India, Philadelphia, 1887, and translated a version of the Psalms into Urdu.

GOTCH, F. W., b. at Kettering, Aug. 31, 1807; d. at Clifton, May 17, 1890.

GOTTHEIL, G. Edited Hymns and Anthems, New York, 1887.

GOTTSCSICK, J. Luthers Anschauungen vom christlichen Gottesdienst und seine thatesche Revorm desselben, Freiburg, i. Br., 1887; Die Glaubensbenth der Evangelischen gegenuber Rom., Gieson, 1889; Die Bibeln, d. Versmischte Gleichichte, 10th ed. 1890; Trost und Wehre. Reden und Predigten, 1890; Die Psalmen, 1890.

GOW, J. B. Platform Echoes, with Life of the Author, by Dr. Lyman Abbott, Hartford, 1887.


GRAY, Q. Z., d. at Sharon Springs, N. Y., Aug. 4, 1889. The Church's Certain Faith (Baldwin Lectures), New York, 1890; The Scriptural Doctrine of Recognition in the World to Come, New York, 1890.

GREEN, W. M., d. at Sewanee, Tenn., Feb. 13, 1889.

GREEN, W. M., d. at Sewannee, Tenn., Feb. 13, 1887.


GRIFFIS, W. E. Cores, the Hermit Nation, 3d ed.
GRIMM, 281

HESAN. ed., revised throughout, New York, 1888; The Lily among Thorns: A Study of the Biblical Drama, entitled the Song of Songs, Boston, 1889; Matthew Calbraith Perry, 2d ed. 1890; The Mikado's Empire, 6th ed., 1890; Honda, 1890.


HALEY, J. W. Panaceas and Follies of the Middle Ages: A Study in Mediaval History, 1888.


HALL, I. H., LL.D. (Columbia College Centennial, Apr. 13, 1887). In the Church and the Age: An Exposition of the Catholic Church in View of the Needs and Aspirations of the Present Age, New York, 1889.


HARNACK, Th. (father of Adolf), d. at Dorpat, Sept., 23, 1889; 2d Abth. Luther's Lehre von dem Erlöser und der Erlösung, Erlangen, 1886.


HARRIS, S. S., d. in England, Aug. 21, 1888.


HASE, K. A., d. at Jena, Jan. 3, 1890. A complete edition of his works is now in course of publication at Leipzig, 1890, sqq.


HAYGOOD, A. G. The Man of Galilee, New York, 1889; Poems for Progress, 1889.


HERGENROETHER, J., Cardinal, d. in Rom., Oct. 3, 1890.
HERING, H. 

gungsgeschichte, No. 22, Halle, 1888; Mitteilungen aus dem Protokoll der Kirchen-Visitation im sächs. 
Kurkreise vom Jahre 1555, Wittenberg, 1889. HERMANN (J. Q.), W. Der Verkehr der Chris-
ten mit Gott, im Anschluss an Luther dargestellt, Stuttgart, 1886; Die Gerichtigkeit des Glaubens 
die Freiheit der Theologie, Freiburg i. Br., 1887, 2d ed. 1889; Der Begriff der Offenbarung, Giessen, 
1887; Der evangelische Glaube und die Theologie Alberti Ritschis, Marburg, 1890.
HERZOG, E. Synodal Predigten u. Hirten-
briefe, Bern, 1886; Bruder Klaus, 1887; Leo 
W. als Rektor der gesellschaftlichen Ordnung, 
1888; and in connection with F. W. R. Gegen 
Rom. Vortrag zur Aufklärung über den Montanis-
mus, Zürich, 1889.

HESSEY, J. A. Sunday: Its Origin, History, 

HETTINGER, F., d. at Würzburg, Jan. 26, 
1889. Apologie des Christenthums, 2 Bd. Die 
Dogmen des Christenthums, Freiburg i. Br., 1887; 
Die Kirchliche Vollgewalt des apostolischen Stuhles, 
2d ed. 1887; Rom gehört dem Papste, Linz, 1887; 
Buch der Erziehung der Künder seines Kirche, Past-Bele, Würz-
burg, 1887; Lehrbuch der Fundamental-Theologien 
in [Theologische Bibliothek, vol. xvi.], Freiburg i. Br., 1888; 
Aphorismen über Predigt und Prediger, 
1889; Dante's Geistesgang, Koln, 1888; Die Gott-
nische Konsolade des Alten Alighieri nach ihrem 
Usage mit Vorwort eon Dr. O. Nippold, Leipzig, 
1886.

HICKOCH, L. P., d. at Amherst, May 6, 1888.

HILGENFELD, A. (B.C.G.), became ordinary 
president at Jena, 1890. Judentum und Juden-
christentum, eine Nachlese zu der Ketzergeschichte des 
16. Jahrhunderts, Leipzig, 1888; Libellen de 
aleatoribus inter Oppriani scripta conservatur, ed. 
et commentario ... instruzif, Freiburg i. Br., 1888.

HILL, D. J. The Social Influence of Christian-
ity; with Special Reference to Contemporary Prob-
lems: the Newton Lectures for 1887, Boston, 1888; 

HIPPEL, Felix von, d. at Tübingen (?), Feb. 
18, 1889.

HITCHCOCK, R. D., d. at Fall River, Mass., 
June 16, 1887. Posthumous, Eternal Atonement 
(19 sermons), New York, 1888. (4 edd. sold.)

HODGE, A. A., d. at Princeton, N. J., Nov. 11, 
1889. Popular Lectures on Theological Themes (post-
humous), Philadelphia, 1887; and completed by 
Dr. J. A. Hodge. The System of Theology Con-
tained in the Westminster Shorter Catechism, New 
York, 1898.

HOEKSTRA, Sytse. Historical Development of 
the Moral Ideas, 1892.

HOFFMANN, H. G., d. at Leipzig (?), Sept. 
28, 1896.

HOFFMANN, E. A., D.D. (Columbia College 
Centennial, April 13, 1887).

HOFFMANN, R. H. Rechtfertigung der Schule 
der Reformation gegen un gerechtfertigte Angriffe, 
Leipzig, 1890.

HOFSTEDE de GROOT, C. P., at Groningen, 
Oct. 20, 1899; studied at the gymnasium 
and University of Groningen, 1846—55.

HOFSTEDE de GROOT, P., b. at Leer, Oct. 
8, 1902; studied at the gymnasium and University 
of Groningen, 1814—26; d. there, Dec. 5, 1886. 
With his colleagues, L. G. Pareau, J. F. 
Van Vordt, and W. Muurling, he edited from 1887 
to 1872 the review Waarheid, in Liege, in which 
appeared more than 200 articles from his pen. 
His Disputatio, qua ep. ad Hydrosum cum Paulinum, 
epistolae comparatur was a "gold-gekönnte Preis-
scrift."

HOLE, C. Manual of the Book of Common 
Prayer: Its History, etc., London, 1887; Early 
Missions to and within the British Islands, 1888; 
Home Missions in the Early Medieval Period, 1889.

HOLLAND, H. S. Christ or Ecclesiastes, 
Sermons in St. Paul's Cathedral, London, 1887; 
Cred and Character, 1887; On Behalf of Belief: 
Sermons in St. Paul's Cathedral, 1888.

HOLTZMANN, H. J. Es soll als Welt der Herr-
nlichkeit der Seele von Gott, Stettin, 1887; 
Festschrift for F. H. Neubert, Ber- 
lin, 1888; Die Synoptiker; die Apostelgeschichte 
in [Hand-Commentar zum Neuen Testament], Frei-
burg i. Br., 1889; Johanneseches Evangelium 
in [Hand-Commentar zum Neuen Testament], 1890; 
Lexikon für Theologie u. Kirchentecnsehen, 2d ed., 
Braunschweig, 1889, sqq. (Has in preparation 
to a third revised edition of his Introduction to the 
New Testament.)

HOOD, E. P. E. P. Hood, Poet and Preacher. 
A Memorial by Geo. H. Giddings, London, 1887.

HOOP-SCHIEFFER, J. G. de. Geschichte der 
Reformation in den Niederlanden von ihrem Beginn 
bis zum Jahre 1581. Deutsche Ausgabe von Dr. F. 
Gerlich, mit Vorwort von Dr. O. Nippold, Leipzig, 
1886.

HOPKINS, J. H. Articles on Romanism, Mon-
signor Casel, Dr. Littledale, New York, 1890.

HOPKINS, M., d. at Williamstown, Mass., June 
17, 1887.

HOVEY, A. Biblical Eeology, Philadelphia, 
1888; A Commentary on the Epistle to the Gala-
tians, 1890.

HOW, W. W. Ballad of the Chorister Boy, Lon-
don, 1887; Letter Booklets, 1888.

HOYT, W. The Brook in the Way, Philadelphia, 
1888; Saturday Afternoon; or, Conversations 
for the Culture of the Christian Life, 1889.

HUGHES, J., d. at St. Asaph, Jan. 21, 1889. 
Sabattical Rest of God and Man: Exposition of 

HUMPHRY, W. G. Commentary on the Revised 
1889; Godly Life, Sermons, 1889. The Book of 
Common Prayer, 1883, 8th ed. 1886.

HUNTINGTON, F. D., D.D. (Columbia College 
Centennial, April 13, 1887).

HURST, J. F. Short History of the Medi-
val Church, New York, 1887; The Success of the 
Gospel and the Failure of the New Theologies, 1888; 
The Wedding Day: the Service; the Marriage 
Certificate; Words of Counsel, Buffalo, 1889; 
Theological Libraries in America in the American 
Church History Society's publications, New York, 
vol. ii., 1890.

HURTER, H. Catholicism, Innsbruck, 1871—86, 
vols.; Sancti Bernardi, Abbatis olara: Val-
lausianus, sanctorum, opuscula selecta, Tom 0 , Inns-
bruck, 1871—86.
bruck, 1888; Theologia dogmatica compendium in usum studiorum theologiae, 3 tomi, 6th ed. 1889; Medulla theologiae dogmaticae, 5th ed. 1889.

HYDEN, W. S. At Chicago, III., March 21, 1887.

IGNATIUS, Father. See Lyne, J. L.


JEBB, John, d. at Peterstow, Jan. 8, 1886.


JOHNSON, H. Forms for Special Occasions: Marriage, Burial, Baptism, the Lord's Supper, Ordination, Dedication, etc., Chicago, 1889.

JOSTES, F. Called to a professorship in the Catholic University of Freiburg, Switzerland, 1890, with W. Effmann, published Vorchristliche Altertümmer im Gause Süderberge, Münster, 1888.

JUNGMANN, J. Ästhetik, Freiburg i. Br., 1886; 2 vols.


KAHNIS, K. F. A., d. at Leipzig, June 20, 1888.

KARR, W. B., d. at Hartford, Conn., March 4, 1888.

KATZENBUSCH (F. W.), F. Über religionsbedingte Glauben im Sinne des Christenthums, Giessen, 1887; Lehrbuch der vergleichenden Confessionskunde, Freiburg i. Br., 1890 sq.


KAWEARU, Q. Edited Passional Christi und Antichristi, illustruesto by Lucas Kranach, text by Melanchthon, Berlin, 1888; Über Berechtigung und Bedeutung des landesherrlichen Kirchenregiments, Kiel, 1887; De digamias episcoporum, Ein Beitrag zur Lutherforschung, 1889; Sobald das Geld im Kasten klingt, die Seele aus dem Fegefeuer springet [No. 19 of Freundschafliche Stiltschriften], Barmen, 1890.


KELLOGG, S. H. From Death to Resurrection; or, Scripture Testimony Concerning the Sainted Dead, New York, 1885; The Jesus; or, Prediction and Fulfilment, an Argument for the Times, new ed. with an appendix, New York, 1888.

KENDRICK, A. C. Commentary on the Epistle to the Hebrews, Philadelphia, 1889.


KLEIFOTH, T. F. D. Christliche Eschatologie, Leipzig, 1886.


KOESTLIN, Heinrich Adolf (professor in the
KOESTLIN, J. T. Worin hat die evangelische Kirche in der gegenwärtigen kirchen-politischen Lage ihre unentbehrliche Stärke zu suchen? Halle, 1887; Martin Luther, sein Leben und seine Schriften, 4th ed. 1889; Luther's Leben, 2nd ed. 1890.


KRAWUTZKY, A., ordinary professor at Breslau, 1886. Einleitung in das Studium der katholischen Moraltheologie, Breslau, 1890.


LEE, A., d. at Wilmington, Del., Apr. 12, 1887.


LEO XIII. See Life of Leo XIII., by Dr. Bernard O'Reilly, London and New York, 1887. His Encyclicals of 1886 (Immortale Dei), 1887. Libertas prostonianum naturae donum, 1889, treat of liberty, church and state, and the political duties of Catholics. See Acta Leonis
Pope XIII., Parisisis (Roger et Chernovitz), an annual.


LICHTENBERGER, F. A. History of German Theology in the Nineteenth Century. Translated by W. Hutie, Edinburgh and New York, 1890.


LINCOLN, H., d. at Newton, Mass., Oct. 19, 1887.

LINK, Adolf, Lie. Theol. (Marburg, 1889), German Protestant theologian; b. at Coblenz, April 20, 1860; studied at Bonn, Göttingen, and Marburg, 1876-82; was rector at Marburg, 1889-88; private-docent of New Testament, 1889; professor extraordinary at Königberg, 1890. He is the author of Christen Person und Werk im Hiren des Hermas, Marburg, 1886, and of several articles in the Allgemeine Deutsche Biographie, vol. xxiii., sq., Leipzig, 1886 sq.

LINSENNANN, P. X. Die sittlichen Grundlagen der akademischen Freiheit, Tübingen, 1888.


LIVERMORE, A. A., retired from presidency of the Virginia Theological Seminary, 1887.

LOBSTEIN, P. La Doctrine de la sainte Cène. Essai dogmatique, Lausanne, 1889; Études chronologiques. Le dogme de la naissance miraculeuse du Christ, Paris, 1890.


Loman, A. D. Has written also "The Sym. bolic Explication of the Evangelical History; Being a Criticism of Dr. J. Cramer's Inaugural Oration," 1884. In the Theologische Tijdschrift for 1882, 1883, 1886, Dr. Loman published a series of "Questiones Paulinae," containing an inquiry into the origin and character of the epistles attributed to the Apostle Paul.


LOY, M. Sermonas on the Gospels for the Sundays and Chief Festivals of the Church Year, Columbus, 1888.

LUCIUS, P. E., ordinary professor at Straussburg, 1889.

LUCKOCK, H. M. Divine Liturgy: Order for Holy Communion in 50 portions, London, 1889; Footprints of the Son of Man as traced by St. Mark, 1889.

LUEDEMAANN, K., d. at Kiel, Prussia, Feb. 18, 1889.


LYNE, Joseph Leycester, Church of England, b. in London, Nov. 23, 1857; educated at Trinity College, Glenalmond, Perth; ordained deacon, 1886; for a while was mission curate to Charles Lowder (see art. in the Schaff-Hervey), but in 1862 began his revival of the monastic Order of St. Benedict, which now has an abbey and priory at Lanthony in Wales. His monastic name is "Ignatius of Jesus," and he is popularly known as Father Ignatius. He is a noted revivalist and the author of many hymns and tunes, besides tales, etc. He wears the old English Benedictine dress. He visited the United States in the winter of 1890-91, and held "missions" or revival services in various cities.

MacARTHUR, R. S. Christ and Him Crucified, New York, 1890.

McCOSH, J., retired from presidency of the
MACCRACKEN, H. M., LL.D. (Miami University, 1887.)


McPHERSON, J. B., d. at Nashville, Tenn., May 9, 1887.


MATTOON, S., d. at Marion, O., Aug. 13, 1889.


MILLER, K. F. H., d. in Berlin, Nov. 14, 1886.

MEUSS, E. Unsere Stellung zur Schrift im Angesicht der heutigen Wissenschaft von der Schrift, Vortrag, Breslau, 1887.


MICHAUD, P. E. Le Politique de compromis avec Rome en 1889. Le Pape Alexandre VIII. et le duc de Chaulnes d'après les correspondances diplo-


MAHAN, A., D.D. (Olive College), d. at Eastbourne, Eng., Apr. 4, 1889. Doctrine of the Will, 1844; System of Moral Philosophy, 1849; Philosophy and Spiritualism, 1855; Out of Darkness into Light, 1876.

MAIER, A. d. at Freiburg i. Br., July 24, 1890.


MANGOLD, W. J., d. at Bonn, Mar. 1, 1890; De ech. sec. Matt. c. vi., v. 13b. ἀλλ' ἄλλη διὰ τὸν νομον κοινωνία τοιοταν τοιαύτα, Bonn, 1888; 3d Proletgen (1840–82), Marburg, 1890.

MANLY, B. The Bible Doctrine of Inspiration Explained and Vindicated, New York, 1888.

MANN, W. J. The Life and Times of Henry Melchior Muhlenberg, Philadelphia, 1887.


MARTI, K. Der Prophet Jeremia c. Anatol, Basel, 1889; Der richtige Standpunkt zur Beurtheilung der abweichenden theologischen Anschauungen, 1890.


MacTYRE, H. N., d. at Nashville, Tenn., Feb 15, 1889.
MILLER, John, b. at Princeton, N. J., Apr. 6, 1819; graduated at College of N. J., 1836, and at Princeton Theological Seminary, 1841; pastor of Presbyterian churches at Frederick, Md., Philadelphia, and Petersburg, Va. Author of Commentary on Proverbs, New York, 1873, 2d ed., Princeton, N. J., 1887; Fetiche in Theology, 1874; Metaphysics, or Science of Perception, 1874; Questions Awakened by the Bible, Philadelphia, 1877; Commentary on the Epistle to the Romans, Princeton, 1887; Theology, 1887 (all the above now published at Princeton, N. J.).


MOFFAT, J. C., d. at Princeton, N. J., June 7, 1890; Church History in Brief, Philadelphia, 1888.


MONOD, Th., since 1878 pastor in the Reformed Church of Paris. He has published besides those mentioned supra (p. 146), the following: Denying Self; Le Chretien et sa Croix; De Quoi il s'agit (on the "Holiness" movement of 1874), 1875; Loin du Nil, poesies, 1882; A ceux qui souffrent, Laussanne, 1888; Crucifixus ac Christ, 1883.

MONRAD, D. G., d. at Nykøbing, Falster, Mar. 28, 1887. Et Bidrag til den apostoliske Troebekjendelse Historie, Copenhagen, 1887. See en biografisk Skitser, by T. Graae, Nykøbing, 1887. 10th ed. Ger.-trans. of his World of Prayer (Aus der Welt des Geistes), Gotha, 1890.


MORARIE, J. A. A Charge to the Diocese of Manchester, 1889; A Charge to the Clergy and Churchwardens of the Clergy of Manchester, 1889; Christ and His Surroundings, 1889.


MORRIS, E. D. Scripture Readings for Teachers and Schools, Cincinnati, 1887; Is there Salvation after Death? New York, 1889.


MUNGER, T. T. The Appeal to Life, Boston, 1887.


MUSTON, A. Poésies Compoises, extraits de la "Valdaise." Poésie sur les événements de 1886. Tours, 1886.

NAVILLE, J. L. La Philosophie et la religion, Paris, 1887; Le libre abrité, 1890.

NESTLE (G), E., became professor of Oriental languages at Tübingen, 1890. Vetoria Testamenti graci codices vaticani et sinaicatus cum textu recepto collati, 2d ed., Leipzig, 1887; Syrische Grammatik, 2d ed. 1888; translated into English by Prof. R. S. Kennedy, 1889; Litteratur synec, Berlin, 1888; De sancta cruce: Ein Beitrag zur christl. Legendengeschichte, 1888.

NEVIN, A., d. at Lancaster, Pa., Sept. 2, 1890.


NEWMAN, J. P., elected a bishop of the M. E. Church, 1888; The Supremacy of Law, New York, 1890.

NEWTON, R., d. at Philadelphia, Pa., May 25, 1887. Bible Animals and the Lessons Taught by Them, New York, 1889; The Heath in the Wilderness; or, Sermons to the People; to which is added the Story of His Life and Ministry, by W. W. N., 1888; Illustrated Rambles in Bible Lands, 1890.

NEWTON, R. H. Social Studies, New York, 1887; Heroes of the Early Church, Philadelphia, 1888.

NICOLL, W. R., editor of the British Weekly, which he started in 1887, having been compelled previously to give up preaching, owing to the loss of his voice.

NILLIES, N. Varia pietatis exercitia, Innsbruck, 1889.


ORELLI (H.) C. v. Die Propheten Jonas und Jeremia [in Kurzgefasster Kommentar], Nördlingen, 1886; Das Buch Jeschaj und die Propheten [in Kurzgefasster Kommentar].
ORMISTON. 288

PRGER.

Nördlingen, 1888; Die himmlischen Hearscharen, Basel, 1889; Stelle die heutige Weise der Arbeit für’s Reich Gottes im Einklang mit dem Worte Gottes, 1889; The Prophecies of Jeremiah, translated in “Clark’s Theological Library,” Edinburgh, 1889; Schat, welch’ eine Liebe, 1890.

ORMISTON, W., resigned the pastorate of the Collegiate Reformed Dutch Church, New York City, Feb., 1888; was Presbyterian pastor at Pasadena, Cal., 1888–90; since 1890 has lived in Florida.

OSBORN, H. S. A Class Book of Biblical History and Geography, New York, 1890.


PALMER, B. M. The Formation of Character; Twelve Lectures in the First Presbyterian Church, New Orleans, La., 1890.

PALMER, R., d. at Newark, N. J., Mar. 29, 1887.


PARRY, E., d. at St. Leonards, Apr. 11, 1890.

PASSAQILIA, C., d. at Turin, Mar. 12, 1887.


PATTON, W. W., d. at Westfield, N. Y., Dec. 31, 1889.


PERRIN, L., d. at Hartford, Conn., Feb. 18, 1889.


PERRY, R., president of Griswold College from 1876; Anthon professor of Systematic Divinity, Griswold College, since 1876; unanimously elected Lord Bishop of Nova Scotia, Dominion of Canada, 1887, but declined.

PFLEIDERER, O. Das Urchristenthum, seine Schriften und Lehren, Berlin, 1887; The Philosophy of Religion on the Basis of its History (translation of Die Religionphilosophie, mentioned on p. 167), London, 1889–90, 4 vols.; The Development of Theology in Germany since Kant, and its Progress in Great Britain since 1825, trans. from unpublished ms., 1890.

PELHAM, A. B., d. at Bar Harbor, Me., Oct. 13, 1890; My Note Book, 1890.

PHILPOTT, H., resigned bishopric, Aug., 1890.

PIECK, B. Historical Sketch of the Jews since the Destruction of Jerusalem, New York, 1887; The Life of Jesus according to Extra-Canonical Sours, 1887; The Talmud, What it is, and What it Knows about Jesus and His Followers, 1886.

PIERSON, A. T., became co-editor with J. M. Sherwood of the Missionary Review of the World, Jan., 1888; resigned pastorate of Bethany Church, Philadelphia, Apr., 1888, to go to Europe for a year. Evangelistic Work in Principle and Practice, New York, 1887; Keys to the Word; or, Help to Bible Study, 1887, new and cheaper ed. 1890; The Crisis of Missions, 1888; The Inspired Word, 1888; Many Infallible Proofs, new ed. 1889; The One Gospel; or, the Combination of the Narrative of the Four Evangelists in One Complete Record, 1890.


PITRA, J. B., d. in Rome, Feb. 11, 1889.

PITZER, A. W. Confidence in Christ; or, Faith that Saves, Philadelphia, 1889.


PLUMMER, A. Church of the Early Fathers, London, 1887; Pastoral Epistles [in Expositor’s Bible], 1888.


PORTER, N. Fifteen Years in the Chapel of Yale College [Sermons] 1871—86. New York, 1887.


PORTER, N. Fifteen Years in the Chapel of Yale College [Sermons] 1871—86. New York, 1887.

POTTER, H., d. in New York City, Jan. 2, 1887.

PRATT, L., became pastor of Broadway Church, Norwich, Conn., 1888.

PREGER, J. W., Über die Verfasstung der französischen Waldesier in der älteren Zeit, München, 1890.
PRENTISS, Q. L. History of the Union Theological Seminary (with biographical sketches of its founders and early professors down to F. A. Hitchcock), New York, 1889.


RANKE, E., d. at Marburg, 1888. Stuttgariiuan Versiones Sacrorum Scripturarum Latinae antehieronymiana fragmenta, Wien, 1887.

RAUSCHENBUSCH, A., resigned professorship in Rochester Theological Seminary, May, 1888, to return to Germany.


RAWLINSON Q., resigned Camden professorship at Oxford, 1886. Bible Topography, London, 1889; Ancient Egypt: In Story of the Nations series, 1887; Ancient History, 1887; Moses: His Life and Times [in Men of the Bible series, 1887]; Phaneric [in Story of the Nations series, 1889]; History of Phaneric, 1889; Kings of Israel and Judah [in Men of the Bible series, 1889]; Isaac and Jacob: Their Lives and Times [in the same series, 1890].

REDFORD, R. A. Vor Der: The Doctrine of the Spirit as it is Set Forth in the Scriptures of the Old and New Testament, London, 1890.


REUSCH, F. H. In company with Dr. Doellinger he edited Die Selbstbiographie des Cardinale Bellarmin, Bonn, 1887; and Geschichte der Moralstrittigkeiten in der römisch-katholischen Kirche seit dem 18. Jahrhundert, Nürdlingen, 1888, 2 vols. He also published Die Fehlschungen in dem Tractat des Thomas v. Aquin gegen die Griechen [Opusculum contra errores Graecorum ad Urbanum IV.], München, 1889; Index librorum prohibitorum, gedruckt zu Parma, 1890, nach dem einzigen bekannten Exemplare herausgegeben, Bonn, 1889, and Briefe und Erklärungen von J. von Döllinger über die Vatikanischen Decrete, München, 1890.


REUTER, H. F., D.D. (hon., Kiel, 1853); d. at Göttingen, Sept. 18, 1889; Augustinische Studien, Gota, 1887.


RIQKENHAG, E. Johann Tobias Beck. Ein Schriftgelehrter zum Himmelreich gelebt, Basel, 1897; Unteremman 11n deutsch 11n Universitäten, 1887; "Jesus nimmt die Sünder an." Predigten, 1889; Die Wurzeln der Vergehen und Verbrechen im Familien-und Volksleben, 2d ed. 1890.

RIQKENBACH, Chr. John, d. at Basel, Sept. 5, 1890.


RITSCHL, O., ordinary professor at Kiel, 1889. Schleiermacher's Stellung zum Christentum in seinen Reden über die Religion, Gota, 1889.


SCHLOTTMANN, K., d. at Halle, Nov. 7, 1887. Erasmus redivivus sine cura Romana hucque insanabilis, II., Halle, 1889; *Kompendium der biblischen Theologie des Alten und Neuen Testaments*, herausgegeben von Prof. Dr. Ernst Kühn, Leipzig, 1889.


SCHMUCKER, B. M., d. at Pottsdam, Pa., Oct. 18, 1888.

SCHNEDERMANN, Q. (H.), prof. extraordinary, Leipzig, 1889. *Die Briefe Pauli an die Thessaloniker*, in connection with Prof. O. Zöckler and Prof. C. E. Luthardt, Nördlingen, 1887; *Die Gengangenschaftsbriefe des Apostels Paulus* [also in Kurzgefasster Kommentar], in connection with Prof. O. Zöckler and Prof. C. E. Luthardt], Nördlingen, 1887; *Von dem Bestande unserer Gemeinschaft mit Gott durch Jesus Christum*, 1888; *Ringet darnach, class die Welt durch Jesus Christum*, 1888; *Das moderne Christentum, sein Recht und sein Unrecht*, Leipzig, 1889.

SCHOENFELDER, J. M. *Die Klageleder des Jeremia nach rabbinischer Auslegung*, München, 1887.

SCHOLZ, A., Kommentar zum Buche Tobias, 1889.


SCHWARZ, K. H. W., studied at Halle, 1830; Bonn, 1831; Berlin, 1832–34; Greifswald, 1834–36; *Lect. Theol. (Greifswald, 1841), prent-docent* at Halle, 1843, d. at Gottha, Mar. 25, 1855; his body was burned at his request. *Grunddriss der christlichen Lehre. Leitfaden für den Religionsunterricht in Schule und Kirche*, Gottha, 1886, 6th ed. 1886.

SCHWEINITZ, E. de, d. of apoplexy at S. Bethlehem, Pa., Dec. 18, 1887.

SCHWEIZER, Alex, d. at Zürich, July 3, 1888; see *Biographische Aufzeichnungen von ihm selbst entworfen. Herausgegeben von Dr. Paul Schweizer* (his son), Zürich, 1889.

SCOTT, R., d. at Rochester, Dec. 2, 1887.

SUCUDDER, H. M., resigned pastorate of Plymouth Congregational Church, Chicago, Ill., in spring of 1887 to be a volunteer missionary in Japan.


SEISS, J. A. *The Children of Silence; or, the Story of the Deaf*, Philadelphia, 1887.


SHAFTESBURY, A. A. See His Life and Work, by Edwin Hodder, n. e. London, 1889, 1 vol.

SHEDD, W. Q., resigned professorship in Union Theological Seminary, 1890; but fills his chair temporarily till 1891; *Domatical Theology*, New York, 2 vols., 2d ed. 1889; *The Proposed Revision of the Westminster Standards*, New York, 1890.


SIEGFRIED, C. (Q.A.). *Die Theologie und die

THOMPSON, William, d. at Hartford, Conn., Feb. 27, 1889.

THOROLD, A. W., translated to Winchester, 1891.


TOWNSEND, L. T. The Bible and other Ancient Literature in the Nineteenth Century, New York, 1890.


TRUE, B. O., D.D. (Rochester, 1888.)


TUCKER, H. H., d. at Atlanta, Ga., Sept. 9, 1890.


TUTTLE, D. S., D.D. (University of the South, 1897.)

TYERMAN, L. d. at Clapham Park, London, Mar. 21, 1889.


VAIL, T. H., d. at Bryn Mawr, Pa., Oct. 6, 1889.
VAN DYKE. 294  WEISS.


VAUGHAN, C. J., University Sermons, New and Old, Oxford and Cambridge, 1861-87, London, 1888; The Epistle to the Hebrews, 1890.


VOLCK, W., Die Rechte Feier des Bibelfestes, Dorpat, 1888; and with Dr. S. Oettli, Die poetischen Hagiographen [in Kurzgefasster Kommentar], Dorpat, 1886; and with Dr. S. Oettli, Die poetischen Hagiographen [in Kurzgefasster Kommentar], Ziirich, 1887.

VOLKMAR, Q., Paulus von Damaszus bis zum Galaterbrief, Zürich, 1887.


WADDELL, H. W., George Leon, D.D. (Yale, 1870). Congregationalist; b. at Rutland, Vt., April 30, 1830; son of Rev. Charles Walker, D.D.; studied law in Boston, Mass., intending to devote himself to legal practice. Led to prefer the ministry, he studied theology with his father, and at Andover Theo. Seminary, 1857-58; was pastor of State Street Church, Portland, Me., 1858-66; First Church, New Haven, Conn., 1866-73; First Church, Hartford, Conn., since 1879. Member of the Commission to prepare the Congregational Creed (1888). Preacher at 75th Anniversary of the A. B. C. F. M., Boston, 1885. Member of Board of Visitors, Andover Seminary, since 1888. Member of Corporation, Yale University, since 1887. Chairman of "Committee of Nine" to examine into the affairs of the A. B. C. F. M., 1889-90; published History of the First Church in Hartford, Hartford, 1884, and numerous sermons and addresses.

WALKER, William, Ph.D. (Leipzig, 1888). Congregationalist; son of preceding; b. at Portland, Me., July 1, 1860; graduated at Amherst College, 1883; at Hartford Theo. Seminary, 1886; studied, 1886-88 at the University of Leipzig; became Associate in History at Bryn Mawr College, 1888; associate professor of Mediaeval and Modern History at Hartford Theo. Seminary, 1899. He has published The Increase of Royal Power in France under Philip Augustus, 1179-1223, Leipzig, 1888.

WAGENMANN, J. A., d. at Göttingen, towards the end of Aug., 1890.

WALSH, W. F., Echoes of Bible History, London, 1888-89; 2d ed. 1889; Heroes of the Mission Field, 3d ed. 1888; The Voices of the Psalms, 1890.

WALTHER, C. F. W., d. at St. Louis, Mo., May 8, 1897. See an appreciative article by C. W. Ernst (one of his pupils) in the Boston Watchman for June 2, 1887. Walther was the founder of strict Lutheran orthodoxy in the United States, and exerted more influence than any other divine of his church since the time of Dr. Henry Melchior Mühlenberg, the Patriarch of the Am. Luth. Church. One of his last enterprises was a revised ed. of Walch's Works of Luther, to be completed in 25 vols., St. Louis.

WARD, J. H., The Church in Modern Society, Boston, 1889.

WARD, W. H., elected president of the American Oriental Society in 1889.


WATTTS, R., A New Apology; or, the Down Grade in Criticism, Theology, and Science, New York, 1890.


WEIFFENBACH (E.) W., Gemeinde-Recht fürgung oder Individual-Recht fürgung. Friedrichsberg, 1887, 3d ed. 1890; Professor of Dogmatics and Exegesis at Augustana Theological Seminary, Rock Island, Ill. Theological Encyclopedia, Based on Hagenbach and Krauth, Philadelphia, 1886, vol. ii., 1889; Introduction to Dogmatic Theology, Based on Luthardt, 1888; Studies in the Book, 1st and 3d series, New York and Chicago, 1890.

295
ZIMMER.


WEISS, H. *Einleitung in die christliche Ethik*, Freiburg i. Br., 1889.


WELCH, R. B., d. at Healing Springs, Va., June 29, 1890, in his 65th year. His last work was on the revision of the Westminster Standard 1800. He was succeeded in Auburn Seminary by Dr. Darling.


WESTCOTT, B. F., succeeded Dr. Lightfoot as bishop of Durham, April, 1890. *Christus Consumentor*, 2d ed., London, 1887; *Social Aspects of Christianity*, 1887; *Thoughts on Revelation and Life*, Selected by Phillips, 1887; *Victory of the Cross: Sermons in Holy Week*, 1888, 1889; *Epistle to the Hebrews*: Greek Text, with Notes, 1889; *Gifts for the Ministry*: Addresses to Candidates for Ordination, 1889; *From Strength to Strength*: Three Sermons, 1890.

WHEDON, D. D. *Essays, Reviews, and Discourses, with a Biographical Sketch*, New York, 1887; *Statements, Theological and Critical*, 1887.


ZIMMER, F. (K.) *Der Römerbrief*, überersetzt und kurz erklärt, Quedlinburg, 1887; *Der Galaterbrief im altlateinischen Text*, und *Das Gebev nach den Paulinischen Schriften* [Hefte 1 and 3 of The-
ZOECKLER. 296 ZOEPPFEL.


ZOECKLER, O. Wider die unfehlbare Wissenschaft, Nördlingen, 1887; Die Briefe Pauli an die Thessaloniker, Galater, Korinther, und Römer, ausgelegt, 1888, and Die Apokryphen des Alten Testaments, 1890 [all in Kurzgefasster Kommentar];


ZOEPFFEL, R. O. Johannes Sturm, der erste Rektor der Strasburger Akademie, Strassburg, 1887; in connection with Dr. H. Holtzmann, Lexicon für Theologie und Kirchenwesen, Braunschweig, 2d ed. 1890, sqq.